

PLATO

The Nature of Government

Π Ο Λ Ι Τ Ε Ι Α

[AKA The Republic]

[OR , CONCERNING **POLITICAL JUSTICE**]

[Η ΠΕΡΙ ΠΟΛΙΤΙΚΟΣ ΔΙΚΑΙΟΥ]

THE CHARACTERS OF THE DIALOGUE

ΤΑ ΠΡΟΣΩΠΑ ΤΟΥ ΔΙΑΛΟΓΟΥ

SOCRATES , GLAUKON , POLEMARCHOS

ΣΩΚΡΑΤΗΣ , ΓΛΑΥΚΩΝ , ΠΟΛΕΜΑΡΧΟΣ ,

THRASYMACHOS , ADEIMANTOS , CEPHALOS

ΘΡΑΣΥΜΑΧΟΣ , ΑΔΕΙΜΑΝΤΟΣ , ΚΕΦΑΛΟΣ

Book 1

A

Narrator-Socrates: **1** *I went down to the Piraeus yesterday with Glaukon , the son of*
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Κατεβην εις Πειραια χθες μετα Γλαυκωνος του
Ariston , to offer up our prayers to The Goddess , and at the same time to see in what
Αριστωνος , προσευξομενος(προσευχομαι) τη θεω τε και αμα θεασασθαι τινα
way they would produce the festival , seeing that its initial production was being held
τροπον ποιησουσιν την εορτην ατε πρωτον αγοντες
at the present time . And thus , on the one hand , it appeared to me , to be a beautiful
νυν . και ουν μεν εδοξεν μοι ειναι η καλη
procession that the rural community produced , however , on the other hand ,
πομπη των επιχωριων μεντοι
the procession which was produced by the Thracians seemed to be no less conspicuous .

ην επεμπον οι Θρακες εφαινετο ου ηττον πρεπειν
And so , having offered-up our prayers , and having seen the spectacle ,

327b δε Προσευξαμενοι και θεωρησαντες
we departed for the city . Then Polemarchos , the son of Cephalos having caught sight
απημε(απειμι) προς το αστυ . ουν Πολεμαρχος ο Κεφαλου κατιδων
of us from a distance , just as we had turned homeward ; dispatched his boy running
ημας πορρωθεν ωρμημενους οικαδε εκελευσε τον παιδα δραμοντα
to urge us to wait for him . The boy caught me from behind by the cloak , and said :
κελευσαι(κελομαι) περιμειναι ε(ου) . ο παις λαβομενος μου οπισθεν του ιματιου και εφη
Boy: Polemarchos calls to you to wait .

Πολεμαρχος Κελευει υμας περιμειναι.

Narrator: *And I turned around and asked where he was . He said :*

και εγω μετεστραφην τε και ηρομην οπου αυτος ειη . εφη ,

Boy: There he is, approaching from behind ; do wait !

Ουτος , προσερχεται οπισθεν : αλλα περιμενετε.

Glaukon: *(then this is what Glaukon said)* We shall wait .

δ' ος ο Γλαυκων η Αλλα περιμενουμεν.

Narrator: *And a little later Polemarchos came up , and Adeimantos the brother*

327c και ολιγω υστερον Πολεμαρχος ηκε και Αδειμαντος ο αδελφος
of Glaukon , and Niceratos , the son of Nicias , and a some others , from the procession
του Γλαυκωνος και Νικηρατος ο Νικιου και τινες αλλοι , απο της πομπης
as it appeared .(ως .)

Polemarchos: *(then Polemarchos said)* Ο Socrates , you seem to me to hasten towards
ουν ο Πολεμαρχος εφη Ω Σωκρατες , δοκειτε μοι ως ωρμησθαι προς
the city and to be leaving .

προς αστυ ως απιοντες(απειμι) .

Socrates: *(then I said)* You do not opine wrongly .

δ' εγω ην , γαρ Ου δοξαζεις κακως .

Polemarchos: *(he said)* Do you see then , how many we are ?

εφη , Ορας ουν οσοι ημας εσμεν ;

Socrates: How could I not ?

Πως γαρ ου ;

Polemarchos: *(he said)* Certainly then , either become superior to this number by self or remain .

εφη , τοιουν , Η γενεσθε κρειττους τουτων αυτου η μενετ' .

Socrates: (*then I said*) Is it not the case then , that there is still a third choice left ;

δ' εγω ην , Ουκουν ετι το ελλειπεται ,
which is , if we can persuade you , that you should let us go ?

ην πεισωμεν υμας ως χρη ημας αφειναι ;

Polemarchos: (*to which he then said*) If you can ! Could you persuade us if we do not listen ?

ος δ' η Η αν δυναισθ' , και πεισαι μη ακουοντας ;

Glaukon: (*he said*) In no way whatsoever .

ο Γλαυκων εφη Ουδαμως .

Polemarchos: Certainly then , in this way make up your minds that we will not listen !

τοιουν ουτω διανοεισθε Ως μη ακουσομενων .

Adeimantos: (*and to which he then said*) Accordingly then indeed , do you not know that there is

ο Αδειμαντος και ος δ' η , Αρα γε , ουδ' ιστε οτι εσται
to be a torch-light race on horseback this evening , for The Goddess?

λαμπας αφ' ιππων εσπεραν προς τη θεω ;

Socrates: (*then I said*) On horseback ? That is indeed new !

δ' εγω ην , Αφ' ιππον ; τουτο γε καινον .

What do you mean ? A relay-race on horseback , by having to pass the torches to each other ?

η πως λεγεις ; αμιλλωμενοι τοις ιπποις , εχοντες διαδωσουσι λαμπαδια αλληλοις ;

Polemarchos: (*said*) That's it , and they are indeed going to have an all-night festival , which is

ο Πολεμαρχος εφη Ουτως και γε ποιησουσιν προς παννυχια , ην

worth beholding ! For we shall rise after dinner and we will see this all-night spectacle

αξιον θεασασθαι . γαρ εξαναστησομεθα μετα το δειπνον και θεασομεθα την παννυχια

and we shall meet with many young people there , and converse together .

τε και ξυνεσομεθα πολλοις των νεων αυτοθι και διαλεξομεθα .

Then do stay and do not do otherwise !

αλλα μενετε και μη ποιειτε αλλως .

Glaukon: (*then said*) It seems to be the case , that we must stay .

328b ο Γλαυκων και εφη , Εοικεν ειναι , μενετεον .

Socrates: (*then I said*) Then , if it seems so , we must do so .

δ' εγω ην , Αλλ' ει δοκει , χρη ποιειν ουτω .

Narrator-Socrates: **2** *Thus , we went to the home of Polemarchos , and there we found*

ουν Ημεν εις οικαδε του Πολεμαρχου , και αυτοθι κατελαβομεν

both Lysias and Euthydemos , the brothers of Polemarchos , and besides , Thrasyarchos

τε Λυσιαν και Ευθυδημον , τους αδελφους του Πολεμαρχου και δη και Θρασυμαχον

the Chalcedonian , and Charmantides of the Paianian (physician) tribe , and Cleitophon , the son

τον Χαλκηδονιον και Χαρμαντιδην τον Παιανια και Κλειτοφωνα τον

of Aristonymos ; and Cephalos , the father of Polemarchos , was then at home .

Αριστωνυμου : και ο Κεφαλος ο πατηρ του Πολεμαρχου ην δ' ενδον .

And he appeared to me to be exceedingly old ; for it was a long time since

328c Και εδοξεν μοι ειναι μαλα πρεσβυτης : γαρ δια χρονου και

I had seen him . Thus he sat on a chair , crowned with a wreath encircling his head ;

εωρακη αυτον . δε καθηστο τε και διφρου τινος εστεφανωμενος επι προσκεφαλαιου

for he had been offering sacrifice in the courtyard . So we seated ourselves beside him ; for

γαρ ετυγχανεν τεθυκως(θυω) εν τη αυλη . ουν εκαθεζομεθα παρ' αυτον : γαρ

chairs were placed there , in a circle . Then , as soon as he saw me , Cephalos greeted me ,

διθροι εκειντο(κειμαι) αυτοθι τινες κυκλω . ουν ευθυς ιδων με ο Κεφαλος ησπαζετο

Cephalos: (*and said*) Ο Socrates , you do not come down often to the Piraeus to see us ;

τε και ειπειν , Ω Σωκρατες , ουδε καταβαινων θαμιζεις εις τον Πειραια ημιν :

but nevertheless , you really should . For if on the one hand , I were still able to easily travel
 μεντοι χρην . γαρ ει μεν εγω ην ετι δυναμει του ραδιως πορευεσθαι
 to the city ; there would be no need (for you) to come here , but we would go to thee ,
328d προς το αστυ , αν ουδεν εδει ιεναι δευρο , αλλ' ημεις αν ημεν παρα σε :
 but on the other hand , as it now is , thou must come here more often . For I assure you that
 δε νυν σε χρη ιεναι δευρο πυκνοτερον : ως ευ οτι
 as far as I am concerned , by as much as the pleasures of the body are withering-away ,
 εμοιγε , οσον αι ηδοναι κατα το σωμα ισθι απομαραινονται ,
 by just as much grows my pleasure in talking , and my desire for that . Therefore , do not do
 τοσουτον αυξονται αι ηδοναι περι λογους τε και επιθυμιαι τους . ουν μη ποιει
 otherwise , but make yourself much at home here regularly as among friends , and associate with
 αλλως , αλλα τε πανυ οικειους δευρο φοιτα ως παρα φιλους και ξυνισθι
 these young men .
 τοισδε τοις νεανιαις .

Socrates: (*then I said*) And truly , O Cephalos , what I care-for most is talking with
 δ' εγω ην , Και μην , ω Κεφαλε , χαιρω γε διαλεγομενος
 those who are exceedingly old ; for it appears to me that we must inquire from them , *just as if*
328e τοις σφοδρα πρεσβυταις : γαρ δοκει μοι χρηναι πυνθανεσθαι παρ' αυτων , ωσπερ
they had traveled a long journey , which we will equally also have to travel , what the journey is
 προεληλυθοτων τινα οδον , ην ημας ισως και δεησει πορευεσθαι , τις εστι
 like , (whether) rough and difficult , or easy and well-provided . And so I would gladly enquire
 ποια , τραχεια και χαλεπη , η ραδια και ευπορος : και δη και αν ηδεως πυθοιμην
 of thee , how this appears to thee , since you are now well at that time of life , which the poets
 σου , ο τι τουτο φαινεται σοι , επειδη ηδη ει ενταυθα της κλικιας , ο οι ποιηται
 indeed say is to be upon the threshold of old age , whether it is a difficult time of life , or what
 δη φασιν ειναι επι ουδω γηραος , ποτερον χαλεπον του βιου η πως
does thine self have to report . (just as in The Myth of Er)
 συ αυτο εξαγγελλεις .

Cephalos: (*he said*) **3** I will tell thee , O Socrates , yes by Zeus such as it indeed appears to me .
329 εφη , Εγω ερω σοι , ω Σωκρατες , νη τον Δια οιον γε φαινεται μοι .
 For it often happens , that some of us who are of about the same age , come together ; observing
 γαρ πολλακις εχοντες τινες εις τουτο παραπλησιαν κλικιαν συνερχομεθα , διασωζοντες
 the ancient proverb (*birds of a feather stick together*) . Thus at these meetings most of us lament ,
 διασωζοντες την παλαιαν παροιμιαν . ουν ξυνιοντες οι πλειστοι ημων ολοφυρονται ,
 remembering the pleasures of youth , longing for sexual-stimulation and for drinking
 αναμιμνησκομενοι τας ηδονας εν τη νεοτητι , ποθουντες περι τε ταφροδισια και περι ποτους
 and for feasting , and to have other such things ; and we are annoyed , as if we had been robbed
 και ευωχιας και εχεται αλλ' αττα α των τοιουτων , και αγανακτουσιν ως απεστερημενοι
 of great things , and as if on the one hand , that were the good life , whereas now , on the other
 μεγαλων τινων , και μεν τοτε ευ ζωντες , νυν δε
 hand , we were not alive . But some even lament of the foul-abuse of their old age by those of
329b ουδε ζωντες : δε ενιοι και οδυρονται τας προπηλακισεις του γηρωσ των
 their own house , and so they chant indeed about such evils which old age has caused them .
 οικειων , και υμνουσιν δη επι τουτω οσων κακων το γηρας αιτιον σφισιν .
 But in my estimation , they do not blame the real cause , O Socrates . For if this was the cause ,
 δε εμοι δοκουσιν , ουτοι ου αιτιασθαι το αιτιον , ω Σωκρατες . γαρ ει τουτ' ην αιτιον
 I too would have been affected in the same way indeed , *as far as old age is concerned* , and so
 εγω καν επεπονθη ταυτα τα αυτα γε *ενεκα* γηρωσ και

would all such others who have come to this time of life . But I at least , have in fact met others παντες οσοι οι αλλοι ηλθον ενταυθα ηλικιας . δ' εγωγε και ηδη εχουσι αλλοις who have not been affected in this way ; Sophocles the poet , for instance ; I was with him ουχ εντετυχηκα ουτως Σοφοκλει τω ποιητη και δη και παρεγενομην υπο at the time that somebody asked him , (*he said*) 'What about love's enticements , O Sophocles ? **329c** ποτε τινος ερωτωμενω εφη Πως προς ταφροδισια , ω Σοφοκλεις ; Are you still able to commune with a woman ?' And to which he replied , 'Hush , O man , ει εχεις επι οιος τε συγγινεσθαι γυναικι ; και ος εφη , Ευφημει ω ανθρωπε : For certainly , self has most gladly escaped , just as if I had escaped from a raving-mad μεντοι αυτο ασμεναιτατα απεφυγον , ωσπερ αποφυγων τινα λυττωντα and wild **master** .' Thus that appeared to me to be well-said at that time , and now , not any less . και αγριον **δεσποτην** . ουν εκεινος εδοξεν μοι ευ ειπειν τοτε και νυν ουχ ηττον . For there is indeed complete freedom and perfect peace from such things in old age ; γαρ γινεται γε πανταπασι ελευθερια και πολλη ειρηνη των τοιουτων εν τω γηρα , when the desires become slack and cease from tightening ; it is exactly επειδαν αι επιθυμια γινεται χαλασωσι και παυσωνται κατατεινουςαι , εστι πανταπασι as Sophocles said ; to be quite rid of many raving-mad **masters** . But indeed , **329d** το Σοφοκλεος του : πανν απηλλαχθαι πολλων μαινομενων **δεσποτων** . αλλα γε , O Socrates , both in respect to these cases , and in those pertaining to one's family there is only one ω Σωκρατες , και περι των τουτων και προς τους οικειους εστιν τις one cause . It is not old age , but the kind of man he is . For if , on the one hand , they are μια αιτια , ου το γηρας , αλλ' ο τροπος των ανθρωπων . γαρ αν μεν ωσι orderly , and easily-satisfied , old age is only burdensome in a measured way ; but on the other κοσμοι και ευκολοι , το γηρας εστιν και επιπονον μετριως : δε hand , if not , O Socrates , then youth and old-age , turn-out difficult for such people . ει μη , ω Σωκρατες , και νεοτης , και γηρας , ζυμβαινει χαλεπη τω τοιουτω .

Narrator-Socrates: **4** *And I thought this was admirably said by him , and still wanting him*

Και εγω ταυτα αγασθεις ειποντος αυτου , επι βουλομενος αυτον to speak some more ; I stirred him on and said

λεγειν εκινουν(εκκινεω) και ειπον

Socrates: O Cephalos, I do not think that the many would accept thine report , when you say this ;

329e Ω Κεφαλε , ουκ οιμαι τους πολλους αποδεχεσθαι σου , οταν λεγης ταυτα because they are led to think that thou bears old age easily , not through the kind of man you are , αλλ' ηγεισθαι σε φερειν το γηρας ραδιως ου δια τον τροπον , but by possessing substantial **properties** ; for they say that the wealthy have many consolations .

αλλα δια κεκτησθαι το πολλην **ουσιαν** : γαρ φασιν τοις πλουσις ειναι πολλα παραμυθια

Cephalos: (*he said*) You speak the truth ; for they do not accept it . And on the one hand ,

εφη λεγεις Αληθη : γαρ ου αποδεχονται . και μεν there is certainly something in what they say , although not as much as they think . But the report γε τι λεγουσι μεντοι ου οσον οιονται , αλλα το

of Themistocles was well-said , when the Seriphian reproached him and said that his fame του Θεμιστοκλεος εχει ευ , ος τω Σεριφιω λoidορουμενω και λεγοντι , οτι ευδοκιμοι came from his city but not from himself ; to which he answered that , neither would the Seriphian

330 δια την πολιν αλλα ου δι' αυτον , ων απεκρινατο οτι ουτ' αν αυτος have been famous if he (Themistocles) were a Seriphian , nor if the Seriphian were an Athenian .

εγενετο ονοματος Σεριφιος ουτ' εκεινος Αθηναιος .

And certainly the same rebuke applies well to those who are not rich , but bear old age badly ;

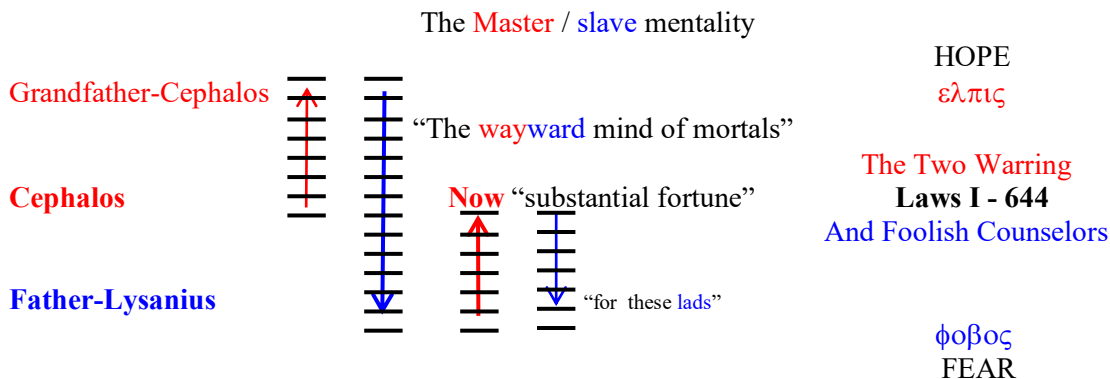
και δη ο αυτος λογος εχει ευ τοις μη πλουσις , δε φερουσιν το γηρας χαλεπως ,

that neither would the reasonable-man endure old age quite as easily in poverty ,
 οτι ουτ' αν ο επιεικης ενεγκοι γηρας πανυ τι ραδιως μετα πενιας ,
 but neither would the unreasonable-man ever be well-satisfied with himself in wealth .

ουθ' αν ο μη επιεικης ποτ' γενοιτο ευκολος εαυτω πλουτησας .
Socrates: (to which then I said) But did you inherit most of that which you own , O Cephalos ,
 ην δ' εγω , δε Ποτερον παρελαβες τα πλεω ων κεκτησαι , ω Κεφαλε ,
 or did you acquire it ?

η επεκτησω ;

Cephalos: (he said) Acquired it ? Yes , to some degree , O Socrates . I am somewhere between
330b εφη , επεκτησαμην ; Ποι , ω Σωκρατες , γεγονα τις μεσος
 my grandfather and father as a moneymaker . For on the one hand , my grandfather , who also has
 του παππου τε και του πατρος χρηματιστης . γαρ μεν ο παππος τε
 the same name as me , having inherited about as much **property** as I now possess , made it
 ομωνυμος και εμοι παραλαβων σχεδον τι οσην **ουσιαν** εγω νυν κεκτημαι εποιησε
 many-times as great ; but on the other hand , my father Lysanias made it even less **substantial**
 πολλακις τοσαυτην , δε ο πατηρ Λυσανιας εποιησε ετι ελαττω **ουσης**
 than it is now . However , I am content if I should leave to these lads , not less than I inherited ,
 της αυτην νυν : δε εγω αγαπω εαν καταλιπω τουτοισι μη ελαττω η παρελαβον ,
 but indeed , a little more .
 αλλα γε τινη βραχει πλειω .



Socrates: (To which I then responded) What made me ask , is that you seem to me not
330c τοι ου εγω δ' ην , ενεκα ηρομην , οτι εδοξας μοι ου
 to care much for money . Since those who are quite affected in this way , are generally those who
 αγαπαν σφοδρα τα χρηματα . δε οι αν πολυ ποιουσιν τουτο ως αυτοι το
 have not acquired it ; whereas those who have acquired it , welcome it , twice as much than the
 μη κτησωνται : δε οι κτησαμενοι ασπαζονται αυτα διπλη η οι
 others . For they care for it , just as the poets do for their poetry , and fathers for their children ;
 αλλοι . γαρ αγαπωσι ωσπερ οι ποιηται τα αυτων ποιηματα και οι πατερες τους παιδας ,
 and certainly in the same way , the money-makers , take it quite-seriously , as if it were ,
 τε και δη ταυτη οι χρηματισαμενοι σπουδαζουσιν ως
their own work , not for its use , just as others do . Therefore , they are also difficult to deal with ,
 εαυτων εργον , και κατα την χρειαν , ηπερ οι αλλοι . ουν εισιν και χαλεποι συγγενεσθαι ,
 because they wish to praise nothing else than riches .
 αλλ' εθελοντες επαινειν ουδεν η τον πλουτον .

Cephalos: (he said) You speak the truth .
 εφη , λεγεις Αληθη .

Socrates: 5 (then I said) Yes indeed . But please , still tell me this . What do you think
330d δ' εγω ην , Πανυ μεν ουν . αλλα ετι ειπε μοι τοσονδε : τι οικει
 is the greatest good you have received from having acquired that substantial fortune ?
 μεγιστον αγαθον απολελυκεναι(απολαμβανω) κεκτησθαι του πολλην ουσιαν ;
Cephalos: (to which he then said) That which is being said , would likely , not persuade many .
 ος δ' η , Ο λεγων αν ισως ουκ πεισαιμι πολλους .
 For know well , O Socrates , that when one believes that their end is surely near , he
 γαρ ισθι ευ , ω Σωκρατες , οτι , επειδαν τις οικεσθαι του τελευτησειν η εγγυς , αυτω
 enters into a world of fear and anxiety , concerning that which did not come to mind before .
 εισερχεται δεος και φροντις περι ων ουκ εισηει(εισερχομαι) εμπροσθεν .
 For he thinks of the myths they tell about what happens in Hades , how one that has been unjust
 γαρ τε και οι μυθοι λεγομενοι περι των εν `Αιδου , ως τον αδικησαντα
 in this place , must have Justice rendered to him in that place ! You may have ridiculed them
 ενθαδε δει δικην διδοναι εκει , καταγελωμενοι
 up to this time , but at that time , they certainly turn your soul : For what if they are indeed true !
330e τεως , τοτε δη στρεφουσιν αυτου την ψυχην μη ωσι αληθεις :
 And the man himself , whether from the weakness of old age or just as he is already much nearer ,
 και αυτος ητοι υπο της ασθενειας του γηρως η ωσπερ ηδη και εγγυτερω
 he has a better sight of the things which happen in that place . Thus , he becomes filled with
 τι μαλλον καθορα αυτα των εκει . ουν γινεται μεστος
 suspicion and fear , so he immediately adds-up his account , and looks to see whether
 υποψιας και δειματος δ' ηδη αναλογιζεται και σκοπει ει
 he has wronged anyone , in any way . Thus on the one hand , if he finds many wrongs in his life ,
 ηδικηκεν τι τινα . ουν μεν ο ευρισκων πολλα αδικηματα εν τω βιω
 he is often awakened out of his sleep in terror , like children are , and lives with
 και θαμα εγειρομενος εκ εαυτου των υπνων δειμαινει , ωσπερ οι παιδες , και ζη μετα
 worse expectations ; but on the other hand , the one who has no wrong on his conscience ,
 κακης ελπιδος : δε τω μηδεν αδικον εαυτω ξυνειδοτι(συννοιδα)
 always has Sweet and Good Hope beside him ; the old man's nurse , as Pindar also says .
331 αι ηδεια και αγαθη ελπις παρεστι γηροτροφος , ως Πινδαρος και λεγει .
 For those are charming verses , O Socrates , where that man says this ; that whosoever may
 γαρ τοι χαριεντως , ω Σωκρατες , εκεινος ειπειν τουτ' οτι ος αν
 pass through life Justly and Piously ,
 διαγαγη τον βιον δικαιως και οσιως ,

A sweet companion cheers their heart ,
 γλυκεια συναορει αταλλοισα οι καρδιαν
 Hope , The old man's nurse , who chiefly guides
 ελπις , γηροτροφος α μαλιστα κυβερνα
 the wayward mind of mortals .
 πολυστροφαν γνωμαν θνατων .

That is very well-said then , just as it is admirable . Certainly in this respect , I at least , put down
 σφοδρα ευ λεγειν ουν ως θαυμαστως . δη προς τουτ' εγωγε τιθημι
 the possession of money , to be worth a great deal ; not to each and every man , but to the
331b την κτησιν των χρηματων ειναι αξιαν πλειστου , ου τι παντι ανδρι , αλλα τω
 reasonable-man ; for never , not even to unconsciously defraud or be false to anyone ,
 επιεικει , γαρ μηδε το ακοντα εξαπατησαι η φευσασθαι τινα ,

nor to ever , in turn , a **debtor** be , neither to God for any sacrifice nor to man for money ,
 μηδ' αυ οφειλοντα η θεω τινας θυσιας η ανθρωπω χρηματα
 and thereupon , go to that place in **fear** . (Thus) **the possession of money** contributes
 επειτα απιεναι εκεισε δεδιοτα , η κτησις των χρηματων συμβαλλεται
 a great share towards **this** . Then **it** has other uses , **many indeed** ; but indeed , (when comparing)
 μεγα μερος εις τουτο . δε εχει αλλας χρειας πολλας και : αλλα γε
one thing against **Another** , I at least , would place **this** as **not the very least reason** for which ,
 εν ανθ' ενος εγωγε αν θειην(τιθημι) τουτο ουκ ελαχιστον εις
wealth , is most useful to a man possessing intellect , O Socrates .
πλουτον ειναι χρησιμωτατον ανδρι εχοντι νουν , ω Σωκρατες .

~~~ Did he praise **Justice** or **money** ?~~~

**Socrates:** (then I replied) Very well said , O Cephalos . But **This Self -The Righteousness-**  
**331c** δ' εγω ην , Παγκαλως λεγεις , ω Κεφαλε . δ' τουτο αυτο , την δικαιοσυνην ,  
 are we to say that **It** is simply , **to pay back** , in this way , what anyone may have received from  
 ποτερα φησομεν ειναι απλως το αποδιδοναι ουτως , τις τι αν λαβη παρα  
 anyone ? Or is it true , that **this very act** , is on the one hand , sometimes done **Justly** , but on the  
 του , η και ταυτα αυτα ποιεν εστιν μεν ενιοτε δικαιως δε  
 hand , sometimes done **unjustly** ? I mean for example : Such as if someone has received weapons  
 ενιοτε αδικως ; λεγω τοιονδε οιον ει τις λαβοι οπλα  
 from a dear friend when the man was of **Sound-mind** ; everyone would say I suppose , that  
 παρα φιλου ανδρος σωφρονουντος , πας αν ειποι που , οτι  
 one should not give back such things , if in turn , he were demented when he demanded them .  
 χρη ουτε αποδιδοναι τα τοιαυτα , ει μανεις απαιτοι ,  
 Neither would the one who gives back , be **just** , nor in turn would he be **just** , to willingly tell  
 ουτε αν ο αποδιδους ειη δικαιος , ουδ' αυ εθελων λεγειν  
**The Whole Truth** , to one who is in such a condition .

παντα ταληθη προς τον εχοντα ουτως .  
**Cephalos:** (he said) You speak correctly .

**331d** εφη , λεγεις Ορθως .

**Socrates:** Accordingly then , this is **not** the definition of **Righteousness** ; to speak **The Truth** ,  
 αρα ουτος εστι Ουκ ορος δικαιοσυνης , τε λεγειν αληθη  
 and to give back , whatever one may have received . (Polemarchus then taking-over, said )  
 και αποδιδοναι α τις αν λαβη . ο Πολεμαρχος υπολαβων εφη  
**Polemarchus:** Very much so , O Socrates , if indeed one should be persuaded by Simonides .

Πανυ μεν ουν , ω Σωκρατες , ειπερ γε τι χρη πειθεσθαι Σιμωνιδη .  
**Cephalos:** (said) And of course , I also hand-over **the (patho) logos** to you ; for it is necessary  
 ο Κεφαλος εφη , Και μεντοι και παραδιδωμι τον λογον υμιν : γαρ δει  
 for me to immediately attend to the sacred rites .

με ηδη επιμεληθηται των ιερων .

**Socrates:** (I said) Is it not the case then , that Polemarchos is indeed **heir** to **what** is thine ?

εγω εφην , Ουκουν , ο Παλεμαρχος γε κληρονομος των σων ;  
**Cephalos:** (to which he then answered laughing) Quite so . (and at the same time ,went to the rites.)  
 ος δ' η γελασας , Πανυ γε : και αμα ηει προς τα ιερα .

**Socrates:** **6** (I said) Tell us indeed , O **heir** to **the logos** , what does thou say , is the saying

**331e** εγω ειπον , Λεγε δη , ο κληρονομος του λογου , τι συ φης τον λεγοντα

**Simonides** correctly said , about **Justice/Righteousness/Fairness** ?

Σιμωνιδην ορθως λεγειν περι δικαιοσυνης ;

**Polemarchus:** (to which he then said) That it is **just** , **to give back** what is owed to anyone .

ος δ η , Οτι εστι δικαιον το αποδιδοναι τα οφελόμενα εκαστω .  
In saying that , it appears , to me at least , beautifully said .

λεγων τουτ' δοκει εμοιγε καλως λεγειν .

**Socrates:** (then I said) Certainly then , Simonides is indeed not **to be** easily distrusted .

δ' εγω ην , μεντοι Αλλα Σιμωνιδη γε ου ραδιον απιστειν :  
For he is a wise and Divinely-inspired man . Nevertheless , **what in the world** does this mean ?

γαρ σοφος και θειος ανηρ : μεντοι ο τι ποτε τουτο λεγει ,  
Perhaps on the one hand , you know , O Polemarchus , but I on the other hand , do not know .

ισως μεν συ γινωσκεις ω Πολεμαρχε , εγω δε αγνωω .  
For clearly , he does not mean this very thing that we were speaking-of just now ; **to give back**  
γαρ δηλον ου λεγει τουτο οπερ ελεγομεν αρτι , το αποδιδοναι  
anything whatsoever , on demand , **even when** that depositor is **not** of **Sound-mind** ;

τι οτωουν απαιτουντι καιτοι τινος παρακαταθεμενου μη σωφρονως :  
yet this which has been deposited is certainly a debt-owed ; is it not ?

**332** γε τουτο ο παρακαταθετο εστι που οφειλομενον : η γαρ

**Polemarchus:** Yes. (Ναι.)

**Socrates:** But one must indeed by **no** means **give back at the time when** a depositor demanding it  
δε Αποδοτεον γε ουδ' οπωστιουν τοτε , οποτε τις απαιτοι  
is not of **Sound-mind** ?

μη σωφρονως ;

**Polemarchus:** (then to which he said ) This is true .

δ' ος η Αληθη .

**Socrates:** Certainly then , as it appears , **Simonides** means something else , than such a case ,

δη , ως εοικε , Σιμωνιδης λεγει τι Αλλο η το τοιουτον  
(when he said that ) it is **just to give back** what is owed .

ειναι δικαιον αποδιδοναι τα οφειλομενα .

**Polemarchus:** (he said) Yes something else , by Zeus . For he certainly believes that **friends**

εφη νη Αλλο Δι . γαρ μεντοι οιεται τους φιλους  
owe it to **friends** to do them some **good** on the one hand , but on the other hand , nothing **harmful** .  
οφειλιν τοις φιλοις δραν τι αγαθον μεν , δε μηδεν κακον .

**Socrates:** (then I said) I understand ; that whoever may **give back** a sum of gold to the depositor  
δ' εγω ην : Μανθανω , οτι ος αν αποδω χρυσιον τω παρακαταθεμενω  
will **not give back** what is owed , if indeed **the giving back** and **the taking** , become **harmful** ,

**332b** ου αποδιδωσιν τα οφειλομενα , εανπερ η αποδοσις και η ληψις γιγνηται βλαβερα ,  
and if , the restorer and the receiver are **friends** . Is not this , what you say , **Simonides** means ?

δε ο αποδιδους τε και ο απολαμβανων ωσιν φιλοι : ουχ ουτω φης τον Σιμωνιδην λεγειν ;

**Polemarchus:** Yes , Exactly so . (Πανυ μεν ουν .)

**Socrates:** What then ? Must one **pay-back enemies** , whatever that which is owed may be ?

Τι δε ; αποδοτεον τοις εχθροις , ο τι αν οφειλομενον τυχη ;

**Polemarchus:** (he said) Altogether so , that which is indeed owed to them ; from one **enemy** ,

εφη , Πανταπασι μεν ουν , ο γε οφειλεται ουτοις , παρα του εχθρου  
to another **enemy** indeed , but **that which is owed** , I believe , is **something harmful** ,

τω εχθρω γε , δε ο οφειλεται , οιμαι , τι κακον ,  
just as it is also **right/proper** .

οπερ και προσηκει .

**Socrates:** **7** (then I said) Accordingly then , whatever **Simonides** meant **Justice** to be , as it

**332c** δ' εγω ην , αρα 'ο ο Σιμωνιδης το δικαιον ειη , ως



appears , was poetically said . For on the one hand , he well-understood , as it appears , that εοικεν , Ηνιξατο ποιτικως . γαρ μεν διενoeιτο , ως φαίνεται , οτι **justice** is **this** ; **to give back what** is **proper** to each , but on the other hand , **this** is what he called δικαιον ειη τουτ' , το αποδιδοναι προσηκον εκαστω , δε τουτο ονομασεν **that which is owed/due/proper/an obligation** .

οφειλομενον .

**Polemarchus:** (he said) But what do you think ? (εφη , Αλλα τι οiei ;)

**Socrates:** (then I said) O by Zeus , if then , someone were to ask him , 'Ο **Simonides** , **what** then δ' εγω ην , Ω προς Διος , ει ουν τις ηρετο αυτον : ω Σιμωνιδη , τι ουν does **The Art** called **Medicine give-back** , by being **due/owed** and **proper** to **what** ?

η τεχνη καλειται ιατρικη αποδιδουσα οφειλομενον και προσηκον τισιν ;

What do you think he would answer to us .

τι οiei αυτον αν αποκρινασθαι ημιν ;

**Polemarchus:** (he said) It is clear that **It** gives drugs , food and drinks that are proper to the body.

εφη , Δηλον οτι φαρμακα τε και σιτια και ποτα η σωμασι .

**Socrates:** Then **what** does **the skill** called **cookery** give-back , by being-owed and proper to what ?

**332d** Η δε τι τεχνη καλειται μαγειρικη αποδιδουσα οφειλομενον και προσηκον τισι ;

**Polemarchus:** Flavors to food .

Η τα ηδυσματα τοις οψοις .

**Socrates:** Good .Then certainly **what Art** , by **giving-back** to **what** , should be called **Justice** ?

Ειεν . ουν δη τι η τεχνη αποδιδουσα τισι αν καλοιτο δικαιοσυνη ;

**Polemarchus:** (he said) If then , we must follow these present models at all , Ο Socrates ,

εφη , Ει μεν δει ακολουθειν τοις εμπροσθεν ειρημενοις τι , ω Σωκρατες , it is the art that both , gives-back **benefits** to friends , and also **harms** enemies .

η τε και αποδιδουσα ωφελειας τοις φιλοις τε και βλαβας εχθροις .

**Socrates:** Accordingly then , to do **good** to friends and **harm** to enemies he calls **Righteousness** ?

αρα Το ποιειν ευ τους φιλους και κακως τους εχθρους λεγει δικαιοσυνην ;

**Polemarchus:** It appears so to me .(Δοκει μοι.)

**Socrates:** Then who is **most able** to do **good** to sick friends and **harm** to enemies

ουν Τις δυνατωτατος ποιειν ευ καμνοντας φιλους και κακως εχθρους in regards to **sickness** and **health** ?

προς νοσον και υγιειαν ;

**Polemarchus:** **The physician** . (Ιατρος .)

**Socrates:** Then who , when sailing , in regards to the dangers of the sea ?

**332e** δε Τις πλεοντας προς τον κινδυνον της θαλαττης ;

**Polemarchus:** **The pilot** . (Κυβερνητης .)

**Socrates:** Then what about **The Just** ? In **what action** and for **what work** is he **most able**

δε Τι ο δικαιος ; εν τινι πραξει και προς τι εργον δυνατωτατος to **benefit** friends and to **harm** enemies ? (Phaedo 67 . . . Our friend Socrates ; the Best and Wisest and Most-Just.)

**Polemarchus:** In **making war** and in **making allies** , it appears to me at least .

Εν τω προσπολεμειν και εν τω ξυμμαχειν , δοκει εμοιγε .

**Socrates:** Very good . However , if people are **not sick** , Ο dear Polemarchos ,

Ειεν . μην μη καμνουσι , ω φιλε Πολεμαρχε , **the physician** is indeed **useless** .

ιατρος γε αχρηστος .

**Polemarchus:** True . (Αληθη.)

**Socrates:** And if **not** sailing , so also is **the pilot useless** .

Και μη πλεουσι δη κυβερνητης .

Polemarchus: Yes . (Ναι .)

Socrates: Accordingly then , are **The Just** also *useless* to those not at war ?

Αρα ο δικαίος και αχρηστος τοις μη πολεμουσιν ;

Polemarchus: It does not appear to me at all in this way .

Ου δοκει μοι πανυ τουτο .

Socrates: Accordingly then , **Justice** is **Useful** even in **Peace** ?

αρα δικαιοσυνη Χρησιμον και εν ειρηνη ;

Polemarchus: Yes , it is useful .

Χρησιμον .

Socrates: For **Agriculture** is also **Useful** in **Peace** , is it not ?

**333** γαρ γεωργια. Και . η ου ;

Polemarchus: Yes it is . (Ναι .)

Socrates: Yes indeed , for the *acquisition/procuring* of **crops** .

γε Προς κτησιν καρπου ;

Polemarchus: Yes . (Ναι .)

Socrates: And **shoemaking** also ?

Και μεν σκυτοτομικη και ;

Polemarchus: Yes . (Ναι .)

Socrates: Yes indeed , for the *acquisition* of shoes , I suspect you would say .

γε Προς κτησιν υποδηματων , οιμαι , αν φαιης .

Polemarchus: Certainly so . (Πανυ γε .)

Socrates: What indeed then , about **Righteousness** ? For what *use* , or , for *acquiring what* ,

Τι δη δε την δικαιοσυνην ; προς τινος χρειαν η κτησιν  
would you say **It** is **useful** in times of **peace** ?

αν φαιης ειναι χρησιμον εν ειρηνη ;

Polemarchus: In *making* agreements/contracts , O Socrates .

Προς τα ξυμβολαια , ω Σωκρατες .

Socrates: Then by agreements/contracts you mean those shared in **common** , or something else ?

δε Ξυμβολαια λεγεις κιονωνηματα , η τι αλλο ;

Polemarchus: Those shared in **common** , of course !

Κοινωνηματα δητα .

Socrates: Take notice then , in the *playing* of checkers , is **The Just** or the checkers-player

**333b** Αρ' ουν εις θεσιν(τιθημι) πεττων ο δικαίος η ο πεττευτικός ,  
a **good** and **useful** **co**-player ?

αγαθος και χρησιμος κοινωνος ?

Polemarchus: The checkers player . (Ο πεττευτικός .)

Socrates: Then in the *laying* of bricks and stones , is **The Just** a **more useful** and **better**

Αλλ' εις θεσιν πλινθων και λιθων ο δικαίος χρησιμωτερος τε και αμεινων  
**associate** than **the builder** ?

κοινωνος του οικοδουικου ;

Polemarchus: Not at all . (Ουδαμως .)

Socrates: Certainly then , in **what association** is **The Just** a **better associate** ,

δη Αλλ' εις τινα κοινωνιαν ο δικαίος αμεινων κοινωνος  
than **the guitar-player** , just as **the guitar-player** is **better** than **The Just** in *playing* music ?  
του κιθαριστικου , ωσπερ ο κιθαριστικος του δικαίου εις κρουματων ;

Polemarchus: In the **association** pertaining to money , as it appears to me .

Εις αργυριου , δοκει εμοιγε .

Socrates: Except indeed , in that pertaining to the *use* of money , perhaps , O Polemarchus ,

**333c** Πλην γ' προς το χρησθαι αργυριω ισως , ω Πολεμαρχε ,



as when **the partners** must **buy** or **sell** a horse for money . Then , **at that time** , as I believe ,  
οταν κοινη δεη πριασθαι η αποδοσθαι ιππον αργυριου . δε τοτε , ως εγω οιμαι ,  
the horseman (is the **better associate**) . Or what do you say ?

ο ιππικος . η γαρ ;

**Polemarchus**: It appears to be the case .(Φαινεται.)

**Socrates**: Yes indeed , and when they must **buy** or **sell** a boat , then the boat-builder or the pilot .

Και μην γε οταν πλοιον ο ναυπηγος η ο κυβερνητης .

**Polemarchus**: It seems to be so . (Εοικεν.)

**Socrates**: Therefore , when does the **need** arise to use **what in common** with silver or gold ,  
ουν Οταν δεη χρησθαι τι κοινη αργυριω η χρυσιω ,  
that makes **The Just** more **useful** than the others ;

ο δικαιος χρησιμωτερος των αλλων ;

**Polemarchus**: When money is deposited **to keep it safe** , Ο Socrates .

Οταν παρακαταθεσθαι και ειναι σων , ω Σωκρατες .

**Socrates**: Is it not the case then , that you mean , when **no need** arises for it to be **used at all** ,  
Ουκουν λεγεις οταν μηδεν δεη αυτω χρησθαι

but to let it lie ?

αλλα κεισθαι ;

**Polemarchus**: Exactly so . (Πανυ γε .)

**Socrates**: Accordingly then , when the money is **useless** , **at that time** , **Justice**

αρα Οταν η αργυριον αχρηστον , τοτε η δικαιοσυνη

is **useful** for it ;

χρησιμος επ' αυτω ;

**Polemarchus**: I dare say so . (Κινδυνευει .)

**Socrates**: And certainly when you **need to guard / to keep-safe** , a pruning-knife , **Justice**

**333d** Και δη οταν δεη φυλαττειν δρεπανον , η δικαιοσυνη  
is **useful** , both , **in common** and **individually** ; but on the other hand , when you **need to use**  
χρησιμος και κοινη και ιδια : δε οταν χρησθαι  
a pruning-knife , then you **need** the vineworker's art ?

η αμπελουργικη ;

**Polemarchus**: So it seems . (Φαινεται .)

**Socrates**: Thus you will say that when you **need to guard/keep-safe/protect** a shield and

δε Φησεις οταν δεη φυλαττειν ασπιδα και

a lyre and **not use** them **at all** , **Justice** will be **useful** , but on the other hand , **when**

λυραν και μηδεν χρησθαι , την δικαιοσυνην ειναι χρησιμον , δε οταν

you **need to use** them , you **need The Art** of Arms and **The Art** of Music ?

χρησθαι , την οπλιτικην και την μουσικην ;

**Polemarchus**: Necessarily .

Αναγκη .

**Socrates**: And certainly on the one hand , in regards to the **use** of each and every other thing ,

Και δη μεν εν περι χρησει εκαστου παντα ταλλα

**Justice** is **useless** , but on the other hand , **It** is **useful** in their **uselessness** ?

η δικαιοσυνη αχρηστος , δε χρησιμος εν αχρηστια ;

**Polemarchus**: I'm afraid it is . (Κινδυνευει .)

**Socrates**: **8** In that case , Ο friend , **Justice** will not be a very important matter indeed ,

**333e** ουν , ω φιλε , η δικαιοσυνη αν Ου ειη τι πανυ σπουδαιον γε ,  
if it only happens to be **useful** , for **useless** things . But let us consider it in the following way .  
ει τυγχανει ον χρησιμον προς αχρηστα τα . δε σκεψωμεθα τοδε .

Is not the one **most able** at **offense** in battle or boxing or anything else, **most able** also at **defense** ?  
αρ' ουχ ο δεινοτατος παταξαι εν μαχη ειτε πυκτικη ειτε και τινι αλλη , ουτος και φυλαξασθαι ;

**Polemarchus:** Entirely so . (Πανυ γε .)

**Socrates:** Take notice then , is it also the case for disease ; that the same man who is **able** to **guard**  
Αρ' ουν και νοσον ουτος οστις δεινος φυλαξασθαι  
**against** it , is also **most able** to **inflict** it , unnoticed ?

και δεινοτατος εμποησας λαθειν ;

**Polemarchus:** It seems so , to me at least . (δοκει Εμοιγε .)

**Socrates:** And while on a campaign ; **the good guardian** is indeed the very same man who

**334** Αλλα μην στρατοπεδου ο αγαθος φυλαξ γε αυτος οσπερ  
can also **steal** the plans of the enemy and their other affairs .

και κλεψαι τα βουλευματα των πολεμιων και τας αλλας πραξεις .

**Polemarchus:** Entirely so . (Πανυ γε .)

**Socrates:** Accordingly then , if one is an **able guardian** of anything , the same person can also be  
αρα τις δεινος φυλαξ Οτου και  
an **able thief** of this .

δεινος φωρ τουτου .

**Polemarchus:** It is likely to be so .

Εοικεν .

**Socrates:** If **The Just** are **able** to **guard** money , then **They** are also **able** to **steal** money .

Ει ο δικαιος δεινος φυλαττειν αργυριον , αρα και δεινος κλεπτειν .

**Polemarchus:** (*he said*) At least , that is what the logos indicates !

εφη , γουν Ως ο λογος , σημαινει .

**Socrates:** Accordingly then , **the just man** has been shown to be a **thief** , as it seems ! And

αρα ο δικαιος αναπεφανται τις Κλεπτης , ως εοικεν : και

I dare say that yourself must have learnt this from **Homer** . For **Homer** also esteems **Autolycos** ,

**334b** κινδυνευεις **αυτο** μεμαθηκεναι παρ' Ομηρου . καρ εκεινος και αγαπα Αυτολυκον  
the maternal grandfather of **Odysseus** , and says that himself **'Excelled all men**

τον προς μητρος παππον του Οδυσσεως τε και φησιν **αυτον** κεκασθαι παντας ανθρωπους  
**in thievery and perjury** . ' So it seems , according to **thee** , and according to **Homer** ,

κλεπτοσυνη τε θ' ορκω . ουν εοικεν κατα σε και καθ' Ομηρον

and according to **Simonides** , that **Justice** is a **kind of thievery** , for **the benefit** of **friends** ,

και κατα Σιμωνιδην η δικαιοσυνη ειναι τις κλεπτικη , επ' ωφελεια των φιλων

and certainly , for **the harm** of **enemies** . Did you not state it in this way ?

και μεντοι , επι βλαβη των εχθρων . ουχ ελεγες ουτως ;

**Polemarchus:** (*he said*) My God , but I do not know any longer what I did indeed say ! However

εφη , μα τον Δι , αλλ' Ου οйда ουκετι ο τι εγωγε ελεγον . μεντοι ,

it still appears to me at least that **Justice** is this ; **to benefit** your **friends** , on the one hand , but on

ετι δοκει εμοιγε η δικαιοσυνη τουτο , ωφελειν τους φιλους μεν ,

the other hand , to **harm** your **enemies** .

δε βλαπτειν τους εχθρους .

**Socrates:** But whom do you say are **friends** ; those who are **reputed** to be **useful** to everyone ,

**334c** δε ποτερον λεγεις ειναι Φιλους τους δοκουντας ειναι χρηστους εκαστω ,  
or those who are **really useful** , even if they do not **appear** to be . And the same with **enemies** ?

η τους οντας , καν μη δοκωσι . και ωσαυτως εχθρους ;

**Polemarchus:** (*he said*) It is natural on the one hand , to **love** those whom , one may be led

εφη , Εικος μεν , φιλειν ους τις αν ηγηται

to believe are **useful** , but on the other hand , to **hate** those whom one may believe are **worthless** .

χρηστους δ' μισειν ους αν πονηρους .

Socrates: Take notice then , do not human-beings **miss the mark** in this relationship ?

Αρ' ουν ουχ οι ανθρωποι αμαρτανουσιν τουτο περι ,  
So that , on the one hand , **many appear to be useful** to themselves , when in fact **they are not** ,  
ωστε μεν πολλους δοκειν ειναι χρηστους αυτοις οντας μη ,  
but **many** are , on the other hand , **quite the opposite** ?

πολλους δε τουναντιον ;

Polemarchus: They do miss the mark . (Αμαρτανουσιν.)

Socrates: Accordingly then , to **these people** , on the one hand , **the good** are their **enemies** ,  
αρα Τουτοις μεν οι αγαθοι εχθροι ,  
but on the other hand , **the bad** are their **friends** ?

δε οι κακοι φιλοι ;

Polemarchus: Very much so . (Πανυ γε .)

Socrates: Then , at this time , is it **Equally Just** for **these people** , on the one hand , to **benefit**

Αλλ' τοτε ομως δικαιον τουτοις μεν ωφελειν  
**the worthless ones** , but on the other hand , **to harm the good ones** ?

τους πονηρους , δε βλαπτειν τους αγαθους ;

Polemarchus: It seems so . (Φαινεται .)

Socrates: Certainly then , **the good ones** are indeed **Just** and are also **not those** that are **unjust** .

334d Αλλα μην οι αγαθοι γε δικαιοι τε και μη οιοι αδικειν .

Polemarchus: True . (Αληθη .)

Socrates: Surely then , by **thine logos** , it is **just** to do **wrong** to **those** who are **in no way unjust** .

δη Κατα σον τον λογον δικαιον ποιειν κακως τους μηδεν αδικουντας .

Polemarchus: (*he said*) Not at all , O Socrates ; for **the logos** is likely to be **worthless** .

εφη , Μηδαμως , ω Σωκρατες , γαρ ο λογος εοικεν ειναι πονηρος .

Socrates: (*then I said*) Accordingly then , it is **just** to **harm** the **unjust** , but to **benefit** the **just** ?

δ' εγω ην , αρα δικαιον βλαπτειν Τους αδικους , δε ωφελειν τους δικαιους ;

Polemarchus: This appears to be more attractive than that .

Ουτος φαινεται καλλιον εκεινου .

Socrates: Accordingly then O Polemarchos , the following will happen , to as **many people** who

334e αρα , ω Πολεμαρχε , συμβησεται οσοι Πολλοις  
have **miss-identified** human-beings . Thus on the one hand , it will be **just** , to **harm their friends**

διημαρτηκασι των ανθρωπων , μεν ειναι δικαιον βλαπτειν τους φιλους :  
for to **themselves** **they** are **worthless** ; but on the other hand , to **benefit their enemies** ; for to **them-**  
γαρ αυτοις εισι πονηροι : δ' ωφελειν τους εχθρους : γαρ  
**selves they** are **good** ; and thus we shall mean **the opposite self** of what we say Simonides means .

αγαθοι : και ουτως ερουμεν τουναντιον αυτο η εφαμεν τον Σιμωνιδην λεγειν .

Polemarchus: (*he said*) Yes indeed , this is the result . But let us alter/substitute our statement .

εφη , Και μαλα , ουτω ξυμβαινει . αλλα μεταθωμεθα

For we have possibly **identified/seen** the friend and the enemy **incorrectly** .

γαρ κινδυνευομεν θεασθαι τον φιλον και εχθρον ουκ ορθως .

Socrates: Identified/seen how , O Polemarchos ? (θεμενοι Πως , ω Πολεμαρχε ;)

Polemarchus: That **the one reputed** to be **useful** , was 'the friend' .

τουτον Τον δοκουντα χρηστον , ειναι φιλον .

Socrates: (*then I said*) Then how should we change it now ?

δ' εγω ην , δε πως μεταθωμεθα Νυν ;

Polemarchus: (*to which then he said*) That **the one who** is both **reputed** to be and is **really**

ος δ' η , Τον τε δοκουντα και οντα  
**useful** , is **the friend** ; but **the one who** is **reputed** to be **good** on the one hand , but is **really not** ,  
χρηστον τον φιλον : δε τον δοκουντα μεν , δε οντα μη ,

*appears to be* a ‘friend’, but is **not**; so also with the self identification of the enemy .

**335** δοκειν ειναι φιλον αλλα μη : δε και περι η αυτη θεσις του εχθρου .

**Socrates:** Surely then , as it is likely by this logos , on the one hand , **the good one** will be

δη ως εοικε τουτω τω λογω μεν ο αγαθος εσται  
**the friend** , but on the other hand , **the worthless one** , **the enemy** .

Φιλος δε ο πονηρος εχθρος

**Polemarchus:** Yes . (Ναι .)

**Socrates:** Then you want us to add to what you said before about **The Just** ; you said that it was

δη Κελευεις ημας προσθειναι η το ελεγομεν πρωτον ως τω δικαιω , λεγοντες ειναι  
‘just’ to do **good** on the one hand , to the **friend** , but on the other hand , to do **ill** to the **enemy** .

δικαιον ποιειν ευ μεν τον φιλον , δε κακως τον εχθρον :

Now to this ‘just’ , you want to add the following ; that it is ‘just’ to do **good** to the **friend** ,

νυν προς τουτω λεγειν ωδε οτι εστι δικαιον ποιειν ευ φιλον

who , on the one hand , **really** is **good** , but to **harm** the **enemy** , who , on the other hand ,

τον μεν οντα αγαθον , βλαπτειν εχθρον τον δ’

**really** is **bad** . (οντα κακον .)

**Polemarchus:** (*he said*) Very much so . This should appear to be well said , to me .

**335b** εφη , Πανυ μεν ουν, ουτως αν δοκει καλως λεγεσθαι μοι .

### The Outline of Justice Becomes Apparent

**Socrates:** **9** (*then I said*) Is it **Just** then , for **The Just Person** to **harm** any human being **at all** ?

δ’ εγω ην , Εστιν και αρα , δικαιου ανδρος βλαπτειν οντινουν ανθρωπων ;

**Polemarchus:** (*he said*) Of course it is , surely , one must do **harm** to the **worthless** and **enemies** .

εφη , πανυ γε και , γε δει βλαπτειν τους πονηρους τε και εχθρους .

**Socrates:** But when horses are **injured** ; do they become **better** or **worse** ?

δ’ ιπποι Βλαπτομενοι γιγνονται βελτιους η χειρους ;

**Polemarchus:** They become **worse** . (Χειρους .)

**Socrates:** According to **The Excellence/Virtue** of dogs, or according to **The Excellence** of horses ?

Αρα εις την αρετην των κυνων , η εις την των ιππων ;

**Polemarchus:** According to **The Excellence** of horses .

Εις την των ιππων.

**Socrates:** Take notice then , when dogs are **injured** , do they become **worse** in **The Excellence**

Αρ’ ουν και κυνες βλαπτομενοι γεγονται χειρους εις την

of dogs , but not according to **The Excellence** of horses ;

των κυκων , αλλ’ ουκ εις την αρετην των ιππων ;

**Polemarchus:** Necessarily .(Αναγκη .)

**Socrates:** But what about human beings , O companion , are we not to say in the same way ,

**335c** δε Ανθρωπους , ω εταιρε , μη φωμεν ουτω ,

that they become **worse** according to human **Excellence** , when they are **injured** ?

γιγνεσθαι χειρους εις την ανθρωπειαν αρετην βλαπτομενους ;

**Polemarchus:** Very much so . (Πανυ μεν ουν .)

**Socrates:** Then , is not **Justice/Righteousness/Fairness** , a human **Excellence/Virtue** ?

Αλλ’ ουκ η δικαιοσυνη ανθρωπεια αρετη ;

**Polemarchus:** That is also necessary . (τουτ’ και αναγκη .)

**Socrates:** Accordingly then , O friend , those who are **harmed** , according to **The Excellence**

αρα , ω φιλε , τους βλαπτομενους , και

of human beings , must necessarily become more **unjust** .

των ανθρωπων αναγκη γιγνεσθαι αδικωτερους .

**Polemarchus:** It is likely . (Εοικεν .)

**Socrates:** Take notice then . Is it possible for those who are **musical** , to make one **unmusical** ,  
Αρ' ουν δυνανται οι μουσικοι ποιειν αμουσους  
by means of **Music** ? (τη μουσικη ;)

**Polemarchus:** That is impossible . (Αδυνατον .)

**Socrates:** Then is it possible , for **horsemen** to make **bad horsemen** , by means of **Horsemanship** ?  
Αλλα οι ιπποι αφιππους τη ιππικη ;

**Polemarchus:** It is not . (εστιν Ουκ .)

**Socrates:** Then is it indeed possible , for **The Just** to make one **unjust** , by means of **Justice** ?

**335d** Αλλα δη οι δικαιοι αδικους τη δικαιοσυνη ;  
or in general , can **The Good** , make one **bad** , by means of **Excellence** ?

η ξυλληβδην και οι αγαθοι κακους αρετη ;

**Polemarchus:** It is then , impossible . (Αλλα αδυνατον.)

**Socrates:** For it is not the **work/activity/energy** of **Heat** to **cool** , I suspect , but **the opposite** ?  
γαρ Ου εργον θερμότης ψυχειν , οιμαι , αλλ' του εναντιου .

**Polemarchus:** Yes . (Ναι .)

**Socrates:** Neither is it the **work** of the **dry** to make things **wet** , but **the opposite** .

Ουδε ξηροτητος υγρανειν , αλλα του εναντιου .

**Polemarchus:** Entirely so . (Πανυ γε .)

**Socrates:** Nor surely , is it the **work** of **The Good** to **injure** , but **the opposite** , to **Benefit** ?

Ουδε δη του αγαθου βλαπτειν , αλλα του εναντιου .

**Polemarchus:** So it has come to light . (Φαινεται .)

**Socrates:** But **The Just Person** is indeed **Good** ?

δε Ο δικαιος γε αγαθος ;

**Polemarchus:** Entirely so .(Πανυ γε.)

**Socrates:** Accordingly then , it is **not** the **work** of **The Just** to do **harm** , O Polemarchos ,  
αρα Ουκ εργον του δικαιου βλαπτειν , ω Πολεμαρχε ,  
**neither** to a friend **nor** to anyone else , but of **Their opposite** ; of **the unjust person** .

ουτε φιλον ουτ' ουδενα αλλον , αλλα του εναντιου , του αδικου .

**Polemarchus:** (*he said*) You appear to me , to speak the absolute truth , O Socrates.

εφη , δοκεις μοι λεγειν πανταπασι αληθη , ω Σωκρατες .

**Socrates:** Accordingly then , if anyone says it is 'just' to give back what is owed to everyone ,

**335e** αρα Ει τις φησι ειναι δικαιον αποδιδοναι τα οφειλομενα εκαστω ,  
surely then if he thinks this by himself , that on the one hand , **injury** is owed from 'the just man' ,

δη νοει τουτο αυτω , δε μεν βλαβην οφειλεσθαι παρα του δικαιου ανδρος  
to their enemies , but on the other hand , benefit is owed to their friends , then the one who said

τοις εχθροις , δε ωφελειαν τοις φιλοις , ο ειπων  
this was **not** wise ; for he did not speak **The Truth** , since it has been shown by us , that to **injure**  
ταυτα ην ουκ σοφος : γαρ ου ελεγεν αληθη : γαρ εφανη ημιν βλαπτειν  
anyone , is **never in any way Just** .

ουδενα ον ουδαμου δικαιον .

**Polemarchus:** (*to which then , he said*) I agree . (ος δ' η , Συγχωρω .)

**Socrates:** (*then I said*) Accordingly then , we shall fight him , you and I in common ,

δ' εγω ην , αρα Μαχουμεθα , συ τε και εγω κοινη ,  
if anyone says that **this** has been said either by Simonides , or Bias , or Pittacus ,  
εαν τις φη αυτο ειρηκεναι η Σιμωνιδην η Βιαντα η Πιττακον  
or any other of the wise and blessed men .

η τιν' αλλον των σοφων τε και μακαριων ανδρων .

**Polemarchus:** (*he said*) Then , I at least am ready , to be your companion in this battle .

εφη , ουν Εγωγ' ετοιμος ειμι κοινωνειν της μαχης .



**Socrates:** (*then I said*) Then do you know , whose saying it appears to be ; to declare

**336** δ' εγω ην , Αλλα οισθα ου το ρημα δοκει ειναι το φαναι  
that it is just , on the one hand , to benefit your friends , but *to injure* your enemies ?  
ειναι δικαιον μεν ωφελειν τους φιλους , δ' βλαπτειν τους εχθρους ;

**Polemarchus:** (*he asked*) Whose ? (εφη , Τινος ; )

**Socrates:** I believe it was Periandros , or Perdiccas , or Xerxes , or Ismenias the Theban ,  
Οιμαι αυτο ειναι Περιανδρου η Περδικκου η Ξερξου η Ισμηνιου του Θηβαιου  
or *some other very rich man* who (thought he) could do as *he thought* (*Gorgias 467A-Rep577D*) .  
η τινος αλλου μεγα πλουσιου ανδρος δυνασθαι οιομενου .

**Polemarchus:** (*he said*) You speak most truly . (εφη , λεγεις Αληθεστατα .)

**Socrates:** (*then I said*) Very well , since then , it has been shown that *this* is *neither Justice* ,  
δ' εγω ην , Ειεν , επειδη δε εφανη τουτο ον ουδε η δικαιοσυνη  
*nor That which is Just* , then what else could we declare *This* to be ?  
ουδε το δικαιον , τι αλλο αν φαιη αυτο ειναι ;

**Narrator-Socrates:** **10** *And on the one hand , while we were conversing , Thrasymachos*

**336b** Και μεν και διαλεγομενων ο Θρασυμαχος  
*had often tried to rush-in between us to lay hold of the logos , but then he was prevented*  
πολλακις ωρμα μεταξυ ημων αντιλαμβανεσθαι του λογου , επειτα διεκωλυετο  
*by those who sat by him who wished to hear all of the logos . But on the other hand ,*  
υπο των παρακαθημενων βουλομενων διακουσαι τον λογον : δε

*as we paused and I had said these things , he could no longer keep quiet ; so he gathered*  
ως διεπαυσαμεθα και εγω ειπον ταυτ' , ηγεν ουκετι ησυχιαν , αλλα συστρεψας  
*himself up , and leapt on us like a wild beast as if to tear us to pieces . So Polemarchus and*  
εαυτον ηκεν εφ' ημας ωσπερ θηριον ως διαρπασομενος . και ο Πολεμαρχος τε  
*I were alarmingly-struck with fear ; then as he roared into the middle of us , he said :*

και εγω διεπτοηθημεν(διαπτοεω) δεισαντες : δ' ο φθεγξαμενος εις το μεσον , εφη ,  
**Thrasymachos:** What nonsense have the both of you been maintaining all along , O Socrates ?

**336c** Τις φλυαρια υμας εχει παλαι , ω Σωκρατες ;  
And why do you play the fool to each other , by one mutually giving-way to the other ?  
και τι ευηθιζρεσθε προς αλληλους υμιν υποκατακλινομενοι αυτοις ;  
But if indeed you really want to know what the just is , do not go on like that , by only  
αλλ' ειπερ ως αληθως βουλει ειδεναι ο τι το δικαιον εστι , μη μονον  
asking questions and then disrespecting their answers , whatever anyone may say . You *do know*

ερωτα επειδαν μηδε φιλοτιμου αποκρινηται , τις τι ελεγχων , εγνωκως  
this , that it is easier to ask than it is to answer . So now , you answer yourself and tell me , what  
τουτο , οτι ραον ερωταν η αποκρινεσθαι , αλλα και αποκριναι αυτος και ειπε , τι  
you say **The Just** is . And do not be answering me in such a manner as to say ; that **It** is ,

**336d** τι φης το δικαιον ειναι . και μη μοι οπως ερεις , οτι εστι  
that which is **Necessary** , nor that it is that which is **Beneficial** , nor that which is **Profitable** ,  
το δεον μηδ' οτι το ωφελιμον μηδ' οτι το λυσιτελουν  
nor what is **Gainful** , nor that which is **Advantageous/Useful** , but tell me clearly and precisely,  
μηδ' οτι το κερδαλεον μηδ' οτι το ξυμπερον , αλλα λεγε μοι σαφως και ακριβως  
what it is you mean . But I will not accept it , if you give me any *such nonsense* (see 338c) .

ο τι αν λεγης : ως εγω ουκ αποδεξομαι , εαν λεγης τοιουτος υθλους .

**Narrator-Socrates:** *I was panic-struck on hearing this , and frightened of looking at him ,*  
και εγω εξεπλαγην(εκπλησσω) ακουσας και εφοβουμην προσβλεπων αυτον ,  
*and it appeared to me , that I would have been dumb-struck , if I had not seen him before than*  
και δοκω μοι , αν γενεσθαι αφωνος , ει μη εωρακη αυτον προτερος η

that man saw me . But at the exact moment when he began to get mad at the logos ,

**336e** εκείνος εμε . δε νυν ηνικα ηρχετο εξαγριαινεσθαι υπο του λογου ,  
*I fixed my eyes on him first , so that I was able to answer him , and I said while trembling :*  
προσεβλεψα αυτον προτερος , ωστε εγενομην οιος τ' αποκρινασθαι αυτω , και ειπον υποτρεμων

**Socrates:** O Thrasymachos , do not be harsh with us . For if he and I have missed the mark in  
Ω Θρασυμαχε , μη ισθι χαλεπος ημιν : γαρ ει οδε τε και εγω εξαμαρτανομεν εν  
our point of view of the logos , then be well assured that we did not willingly miss the mark .  
τη σκενυει των λογων , γαρ ισθι ευ οτι ακοντες αμαρτανομεν .  
For you must certainly not think , that if on the one hand , we were searching for **gold** , that we  
γαρ δη μη οιου , ει μεν εζητουμεν χρυσιον , ημας  
would not willingly be mutually-giving-way to each other in the search , and from that point on  
αν ουκ εκοντας ειναι υποκατακλινεσθαι αλληλοις εν τη ζητησει και ποτε  
utterly destroy our chances of finding **self** . Whereas , if we were searching for **Justice** , a  
διαφθειρειν την ευρεσιν αυτου , δε ζητουντας δικαιοσυνην ,  
**Resource** that is worth much more than gold , then you must not think , that we would give-way  
πραγμα τιμιωτερον πολλων χρυσιων , επειθ' υπεικειν  
to one another in such a thoughtless manner and not exert ourselves to the limit to bring to light  
αλληλοις ουτως ανοητως και ου σπουδαζειν μαλιστα φανηναι  
what **Self** is ? You may think so indeed , O friend ; but I believe , that we are unable . Therefore ,  
ο τι αυτο . συ οιου γε , ω φιλε : αλλ' , οιμαι , ου δυναμεθα : ουν  
it is much more natural for us to expect pity than harshness from clever men like yourself .  
πολυ μαλλον εικος ημας εστι που ελεεισθαι η χαλεπαινεσθαι υπο των δεινων υμων .

**Narrator-Socrates:** **11** And which , upon hearing , he laughed aloud , and said in a very  
**337** Και ος ακουσας ανεκαγχασε τε ειπειν μαλα  
*bitingly mocking manner*

σαρδανιον

**Thrasymachos:** (he said) O Heracles , here it is , that customary **dissembling-way** of Socrates !  
εφη , Ω Ηρακλεις , αυτη `κεινη η ειωθυια ειρωνεια Σωκρατους ,  
I knew this already ! And I told these gentlemen **beforehand** , that on the one hand , thou never  
και εγω ταυτ' ηδη τε και **προυλεγον** τουτοις , οτι μεν συ ουκ  
willingly answer , but that on the other hand , thou will **dissemble** and do anything at all  
εθελησοις αποκρινασθαι , δε ειρωνευσοιο και ποιησοις παντα  
rather than answer , if anyone should ask thee anything !  
μαλλον η αποκρινοιο , ει τις ερωτα σε τι .

**Socrates:** (then I said) That is because you are wise , O Thrasymachos . Therefore you knew  
δ' εγω ην , ει γαρ Σοφος , ω Θρασυμαχε : ουν ηδησθα  
very well , that if you should ask anyone , 'How many are **Twelve**?' . And then you told them  
**337b** ευ οτι ει εροιο τινα οποσα εστι τα δωδεκα , και ερομενος αυτω  
beforehand , 'Do not say , O human , that **Twelve** is **Two-times Six** , nor **Three-times Four** ,  
προειποις : μη ερεις , ω ανθρωπε , οτι τα δωδεκα εστι δις εξ μηδ' οτι τρις τετταρα  
nor **Six-times Two** , nor **Four-times Three** ; since I will not accept such nonsense from thee .'  
μηδ' οτι εξακις δυο μηδ' οτι τετρακις τρια:ως εαν ουκ αποδεξομαι τοιαυτα φλυαρης σου:  
It is clear to thee , I think , that no one could answer a question asked in such a way . Whereas  
δηλον σοι , οιμαι , οτι ουδεις αποκρινοιτο τω πυνθανομενω ουτω . αλλ'  
suppose one said to you ; 'What do you mean , O Thrasymachos ? Must I not give none of those  
ει ειπεν σοι : πως λεγεις , ω Θρασυμαχε ; μη αποκρινωμαι μηδεν



answers which you forbade ? Not even , O surprising one , if one of them happens **Being True** ?

ων προειπες ; μηδ' ποτερον, ω θαυμασιε , ει τι τουτων τυγχανει ον ,  
Must I then say something else than **The Truth** ? Or what do you mean ?'

**337c** αλλ' ειπω τι ετερον του αληθους ; η πως λεγεις ;

What would you say to this person ?

τι αν ειπες προς ταυτα αυτω ;

### Concord/One-Mindedness

Webster's Dictionary defines **Concord** as : [**Con**]Agreeing + [**cord**]Heart .

1 a : a state of agreement : **Harmony**

b : a simultaneous occurrence of **two** or **more** musical **tones** that **produces** an impression of **agreeableness** or resolution , on a listener .

Webster's also defines **dissemblance** as : more at dissimulate .

1 to hide under a false appearance

2 to put on a false appearance: conceal facts, intentions, or feelings under some pretense.

In **The Theology of Arithmetic** , in the section on **The Ennead** ,  
Nicomachos says (Page 197 & Page 203 of the Balboa Translation) ,

Surely then , because **The Ennead does not allow The Concord/One-Mindedness**

(197) γουν Δια το μη αφιεναι την συμπνοιαν

of Number to be **dispersed** beyond **Herself** ,

του αριθμου σκορπιζεσθαι υπερ αυτην ,

But **Leads/Draws-Them-Together to The Same** and **makes Them Play in Concert** ,

δε συναγειν εις το αυτο και συναυλιζειν ,

Hence **It** is called **Single-minded** and **Limitation** ,

καλειται ομονοιαν τε και περασις ,

and **It** is also called **Sun** from **Its Gathering-together/Salting** .

και αλιος απο του αλιζειν .

Then **It** was also called **Lack of Strife** because of **The Requital** and **Recompense**

δε και Εκαλειτο ανεικια(ανικια) δια την ανταποδοσιν τε και αμοιβην

of The Numbers from **Herself** up to **THE MONAD** ;

των απ' αυτης μεχρι μοναδος ,

just as it was explained in the Diagram about **Righteousness** [P97] .

ως ειρηται εν τω διαγραμματι περι δικαιοσυνης :

Then **9** is also said to contain The Terms of the Symphonies : **4** , **3** , **2** ,

(203) δε **θ'** και λεγεται εχειν τους λογους των συμφωνιων **δ'** , **γ'** , **β'** :

which make The Sesquitercian Ratio of **4 : 3** ,

τον επιτριτον **δ'** προς **γ'** ,



The Sesquialter Ratio of **3 : 2** ,

τον ημιολιον **γ'** προς **β'** ,

and The Double Ratio of **4 : 2** .

τον διπλασιον **δ'** προς **β'** :

And finally , **THE ENNEAD** is The First Number to be in

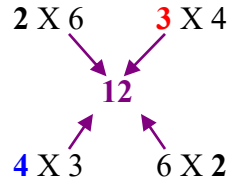
εστιν πρωτος

The Sesquioctave Ratio of **9 : 8**

επογδοος (**θ'** προς **η'**) .

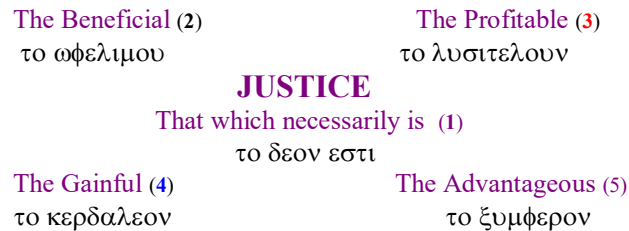


Now , through the guidance of our Beloved Leader , Dr. Pierre Grimes , we are asked to consider the relationship of the numerical sequence of **2 , 3 , 4** , that is found here in Book One of Plato’s Republic . (This series is also **The Arithmetical Proportion** as described by Nicomachus of Gerasa in his **INTRODUCTION TO ARITHMETIC** ; Book II Chapter 21.5 or as a one-to-one relationship because “the same term is One and Unchanging if compared to those on either side of it” or what I call a Socratic/Dialectical relationship .) For consider :



In other words : **The Truth** is unacceptable for Thrasymachos .

For earlier Thrasymachos told Socrates : “And do not tell me that It (**Justice**) is “that which ought to be” , or “the beneficial” or “the profitable” or “the gainful” or “the advantageous” , but tell me clearly and precisely what it is you mean .”



Now , who is trying to **dissipate** all answers and at the same time trying to hinder them from being **collected-together** ? And , who on the other hand , is trying to prevent the answers that are on the mark from being **dissipated** and to **collect-them-together** ?

Furthermore , are these not five aspects of that which is **Providential** ? Would not the absence of any aspect/part of The Whole keep it from gaining Concord ? For is not Justice something that must **necessarily** (1 : το δεον εστι) exist ? For if there were no **Justice** , would not existence itself cease to exist ? How could anything exist if it were not necessarily so ? What would impel it to be , if not **Necessity** ? And once It came to be how **could** anything function in its own Proper , Artful , Kosmic way without **Justice Itself** to serve as its **Model** ?

What if the Beneficial (2 : ωφελιμου) aspect were missing ? Did not Socrates prove to the assembly through his discourse with Polemarchos that Justice cannot in any way harm anyone , not even an enemy ? Is not Justice then , only concerned with the Benefit it bestows on all ? For it is not in The Nature of Justice to do harm to anything anymore than it is The Nature of The Sun to make things cold . For that which does harm is injustice and to do harm is within its domain . To Benefit is the domain of Justice .

What about the Profitable , The Gainful and The Advantageous ? Are these not different ways of signifying that which is Better ? And is not that which is Better that which has its eye on The Good ? And not just that which is good for a certain part of the city , but Good for all ? But listen to what comes next in the dialogue and keep in mind what the author of The Theology of Arithmetic says about Concord :

**Thrasymachos:** (*he said*) Oh sure ! As if this case were so much like that one !

εφη , Ειεν , ως τουτο δη ομοιον εκεινω .

**Socrates:** (*then said I*) There is indeed nothing to hinder their being so , but even if they are not  
δ' εγω ην , γε Ουδεν κωλυει και , δ' ουν ει εστιν μη  
alike , but if it appears to the person asked the question in such a way , do you believe that he will  
ομοιον , δε φαινεται τω ερωτηθεντι τοιουτον , οiei αυτον  
any the less answer that which appears to him , whether we forbid him or whether we do not ?  
τι ηττον αποκρινεισθαι το φαινομενον εαυτω , εαν ημεις τε απαγορευωμεν εαν τε μη ;

Indeed , The Beneficial , The Profitable , The Gainful , The Advantageous  
and That which is Necessary , all have a Natural Ring , a True Sound , to them . They all  
“produce an impression of agreeableness (of Concord) on the listener .” Yet Socrates ,  
being a Lover of Music , fine tunes those reason principles in the soul in order to fully  
understand how they truly are in tune with The Divine .

**Thrasymachos:** (*he said*) Then , are you going to answer in this (my) way or in another way ?

εφη , ουν και συ ποιησεις ουτω , Αλλο τι ;

Will you answer in one of the ways which I forbade ?

αποκρινει τι τουτων ων εγω απειπον ;

**Socrates:** (*then I said*) I will not be surprised , if it appears so to me upon consideration .

αν Ουκ θαυμασασαιμι , ει δοξειεν ουτω μοι σκεψαμενω .

**Thrasymachos:** (*he said*) What then , if I show you an answer concerning **Justice** ,

**337d** εφη , Τι ουν αν εγω δειξω αποκρισιν περι δικαιοσυνης  
different from all those , and better than them ? What do you deserve to suffer/undergo/pay ?

ετεραν παρα πασας ταυτας βελτιω τουτων ; τι αξιους παθειν ;

**Socrates:** (*then I said*) What else , than the very thing that is proper for one to experience

δ' εγω ην , Τι αλλο η οπερ προσηκει τω πασχειν

who does not know ? Thus I suspect that it is proper to learn from one who knows ;

μη ειδοτι ; δε που προσηκει μαθειν παρα του ειδοτος ;

and this then , is what I deserve to undergo/suffer/pay .

και τουτο ουν εγω αξιω παθειν .

**Thrasymachos:** (*he said*) That would be sweet ! But besides the learning , you must also pay

εφη , γαρ ει Ηδυσ : αλλα προς τω μαθειν και αποτισον

a sum of silver . (αργυριον .)

**Socrates:** (*I answered*) In that case , whenever I have it .

ειπον , Ουκουν επειδαν μοι γενηται .

**Glaucon:** (*said*) But it is here ! If it is for the sake of silver , O Thrasymachos , speak then .

ο Γλαυκων εφη , Αλλ' εστιν : ενεκα αργυριου , ω Θρασυμαχε , λεγε αλλ'

For we will all contribute for Socrates .

γαρ ημεις παντες εισοισομεν(εισφερω) Σωκρατει .

**Thrasymachos:** (*to which he then said*) Oh yea , sure ! So that Socrates **may be up** to his usual

ος δ' η Πανυ γε ινα Σωκρατης το αυτος ειωθος

**practice** , I suppose , of answering nothing on the one hand , but on the other hand , of taking up  
**διαπραζηται** , οiμαι , αποκρινηται μη μεν , δ' λαμβανη  
the argument when someone else answers and then refutes it .

λογον αλλου αποκρινομενου και ελεγχη .

**Socrates:** (*said I*) How then could anyone answer , O best of men , if in the first place ,

εφην εγω , Πως γαρ αν τις αποκριναιτο , ω βελτιστε , μεν πρωτον ,

he does not know , nor says he knows , and in the second place , if he is forbidden to give , any  
μη ειδως μηδε φασκων ειδεναι , επειτα , ει αυτω ειη απειρημενον , τι  
notions he may think about them , and by a man who is not thoughtless ? But surely it is more  
και οιεται περι τουτων , υπ' ανδρος ου φαυλου ; αλλα δη μαλλον  
natural for thee to speak ; for thou certainly says thou knows , and are able to tell us . Therefore ,  
**338** εικος σε λεγειν : γαρ συ δη φης ειδεναι και εχειν ειπειν . ουν  
do not do otherwise , but answer and I myself shall be grateful ; and do not grudge the following  
μη ποιει αλλως , αλλ' αποκρινομενος τε εμοι χαριζου και μη φθονησης τονδε  
lesson to Glaucon and the others .  
διδαξαι και Γλαυκωνα και τους αλλους .

**Narrator-Socrates :** **12** *After I had said these things , Glaukon and the others urged him*  
δε μου Ειποντος ταυτα ο τε Γλαυκων και οι αλλοι εδεοντο αυτου  
*not to do otherwise . And Thrasymachos on the one hand , was clearly eager to speak , in order to*  
μη ποιειν αλλως : και Θρασυμαχος μεν ην φανερος επιθυμων ειπειν , ιν'  
*win their admiration , being led to think that he had a splendid answer ; but on the other hand ,*  
ευδοκιμησειεν , ηγουμενος εχειν παγκαλην αποκρισιν : δε  
*he pretended to contentiously insist that I should be the one to answer . But finally he conceded ,*  
προσεποιετο φιλονεικειν προς το εμε ειναι τον αποκρινομενον . δε τελευτων ξυνεχωρησε ,  
**Thrasymachos:** *(and then he said)* There you have the wisdom of Socrates ! On the one hand ,  
**338b** καπειτα εφη , δη Αυτη η σοφια Σωκρατους , μεν  
he himself , is unwilling to teach , but on the other hand , he goes about learning from others  
αυτον μη εθελειν διδασκειν , δε περιιοντα μανθανειν παρα των αλλων  
and he is not even grateful for having been given these things !

και μηδε χαριν αποδιδοναι τουτων .  
**Socrates:** *(then I said)* On the one hand , you speak **The Truth** , that I learn from others ,  
δ' εγω ην , μεν , ειπες αληθη , Οτι μανθανω παρα των αλλων ,  
Ο Thrasymachos , but on the other hand , when you say , that I do not pay-back in gratitude ,  
ω Θρασυμαξε : δε φης οτι με ου εκτινειν χαριν ,  
you speak falsely . For I do pay-back , as much as I am able ; yet I am only able to pay praises ,  
ψευδει . γαρ εκτινω οσην δυναμαι : δε μονον δυναμαι επαινειν :  
for money , **I have none** . But how willingly I do this -if it appears to me that anyone speaks  
γαρ χρηματα εχω ουκ : δε ως προθυμως δρω τουτο , εαν δοκη μοι τις λεγειν  
well- you shall certainly well see directly as soon as you answer , for I think thou speaks well .  
ευ , εισει δη ευ μαλα αυτικα επειδαν αποκρινη , γαρ οιμαι σε ερειν ευ .  
**Thrasymachos:** *(to which then he said)* Listen then . For I declare the just to be nothing else ,  
**338c** ος δ' η , Ακουε δη , γαρ εγω φημι το δικαιον ειναι ουκ τι αλλο  
than what is **advantageous** for the stronger . Why do you not praise that ? Because you will not !  
η το ξυμπερον του κρειττονος . τι αλλα ουκ επαινεις ; αλλ' εθελησεις ουκ .

**Socrates:** *(I said)* If first , I may indeed learn what you mean , for I do not know that presently .  
εφην , Εαν πρωτον γε μαθω τι λεγεις : γαρ ουπω οίδα νυν .  
You declare that , that which is **advantageous** for the stronger , to be just . And what in the world  
φης το ξυμπερον του κρειττονος ειναι δικαιον . και τι ποτε  
do you mean by that , Ο Thrasymachos ? For surely you cannot possibly mean the following :  
λεγεις τουτο , ω Θρασυμαχε ; γαρ γε ου που φης το τοιονδε :  
That if Polydamas , the all-around athlete , is stronger than us , and if a diet of beef ,  
ει Πουλυδαμας , ο παγκρατιαστης κρειττων ημων και κρεα τα βοεια  
is **advantageous** to his body , then this diet , belonging to that man , is also an **advantage** , and  
**338d** ξυμπερει προς αυτω το σωμα , τουτο το σιτιον εκεινου ειναι και ξυμπερον και

at the same time , is just for us , the weaker .

αμα δικαιον ημιν τοις ηττοσιν .

**Thrasymachos:** (*he said*) You are disgusting , O Socrates !

εφη , γαρ ει Βδελυρος , ω Σωκρατες ,

You take this , in so far as you may thoroughly defile the logos !

και ταυτη υπολαμβανεις , η αν μαλιστα κακουοργησαις τον λογον .

**Socrates:** (*then I said*) Not at all , O best of men ; just tell us more clearly what you mean .

δ' εγω ην , Ουδαμως , ω αριστε ; αλλα ειπε σαφεστερον , τι λεγεις .

**Thrasymachos:** (*he said*) Do you also not know , that some states are under tyrannical-rule ,

εφη , Ειτ' ουκ οισθ' , οτι μεν των πολων αι τυραννουνται ,

but some are under democratic-rule , then some are ruled by an aristocracy ?

δε αι δημοκρατουνται , δε αι αριστοκρατουνται ;

**Socrates:** How could I not ? (Πως γαρ ου ; )

**Thrasymachos:** Is it not the case then , that this strong element in each city , is the ruler ?

Ουκουν τουτο κρατει εν εκαστη πολει , το αρχον ;

**Socrates:** Very much so .

Πανυ γε .

**Thrasymachos:** Thus each ruling element establishes those laws for the **advantage** of self ;

**338e** δε εκαστη η αρχη Τιθεται τους νομους προς το ζυμπερον αυτη ,  
on the one hand , a democracy establishes democratic laws , and on the other hand , a tyranny  
μεν δημοκρατια δημοκρατικους , δε τυραννις  
establishes tyrannical laws , and so on with the rest ; thus in establishing them , they make it clear

τυραννικους , και ουτω αι αλλαι : δε θεμεναι απεφησαν  
that this - their own **advantage** - to be just , for their subjects ; and that the one who goes outside  
τουτο , σφισι το ζυμπερον , ειναι δικαιον τοις αρχομενοις , και τον εκβαινοντα  
of these laws , they shall punish/correct as a breaker of laws and a doer of **injustice** . Therefore ,  
τουτου **κολαζουσιν** ως παρανομουντα τε και αδικουντα . ουν

this is what I mean , O best of men ; that the same thing is just in all cities ; the **advantage**  
τουτ' εστιν ο λεγω , ω βελτιστε , ταυτον ειναι δικαιον εν απασαις πολεσι , το ζυμπερον  
of the established ruler . Thus , this itself , I suppose , rules . So that if you reason correctly ,

**339** της καθεστηκυιας αρχης : δε αυτη που κρατει . ωστε λογιζομενω ορθως  
it follows that everywhere the same thing is just ; the **advantage** of the stronger .

ζυμβαινει τω πανταχου το αυτο ειναι δικαιον , το ζυμπερον του κρειττονος .

**Socrates:** (*then I said*) Now I understand that which you mean . But whether it is true or not ,

δ' εγω ην , Νυν εμαθον ο λεγεις : δε ει αληθες η μη ,

I will try to learn . Thus , O Thrasymachos , on the one hand , you have also answered , that  
πειρασομαι μαθειν . ουν ω Θρασυμαχε , μεν συ και απεκρινω

**Justice** is **advantageous** , yet you forbade that very answer to me .

δικαιον ειναι το ζυμπερον : καιτοι μη απηγορευες τουτο οπως αποκρinoιμην εμοιγε :  
Yet certainly you have here added the words , 'of the stronger' .

**339b** δε δη αυτοθι προσεστι το του κρειττονος .

**Thrasymachos:** (*he said*) It is perhaps , just a small addition .

εφη , ισως γε Σικκρα προσθηκη .

**Socrates:** It is not yet clear whether it is not great ; but on the one hand , this is clear , that one

Ουπω δηλον ει ουδ' μεγαλη : αλλ' μεν τουτο δηλον σκεπ-

one must consider if what you say is true . For I also admit that **Justice** is indeed an **advantage** ,  
σκεπτεον ει λεγεις αληθη . γαρ εγω και ομολογω οτι το δικαιον ειναι γε τι ζυμπερον  
but on the other hand , since you add and say it is that which is the **advantage** , of the stronger ,

δε επειδη συ προστιθης και φης αυτο ειναι το του κρειττονος

I do not know , and so surely , one must consider .

εγω αγνωω      δε δη      σκεπτεον .

**Thrasymachos:** (*he said*) Consider away . (εφη , Σκοπει .)

**Socrates:** **13** (*then I said*) This will be done . Now tell me ; do you not also say that it is

δ' εγω ην , Ταυτ' εσται . και ειπε μοι : ου και φης ειναι  
certainly **Just** to obey the rulers ?

μεντοι δικαιον πειθεσθαι τοις αρχουσι ;

**Thrasymachos:** I do at least . (Εγωγε .)

**Socrates:** Then , are the rulers in each city incapable of **missing the mark** , or is it also

**338c**      δε εισιν οι αρχοντες εν ταις εκασταις πολεσιν αναμαρτητοι η και  
possible for them to **miss the mark** in some way ?

Ποτερον οιοι      αμαρτειν      τι ;

**Thrasymachos:** (*he said*) It is altogether possible for them to also **miss the mark** in some way .

εφη , Παντως που οιοι και αμαρτειν      τι .

**Socrates:** Is it not the case then , that when they undertake to establish laws , on the one hand ,

Ουκουν      επιχειρουντες      τιθεναι νομους      μεν  
the laws are sometimes established **Correctly** , but on the other hand , the laws are sometimes

τους      τιθεασι      ορθως ,      δε      τους      τινας  
**not** established **Correctly** ?

ουκ      ορθως ;

**Thrasymachos:** I at least , believe so . (εγωγε Οιμαι .)

**Socrates:** Thus , to establish them **Correctly** is that which is **Advantageous** for themselves ,

δε Το τιθεσθαι ορθως το αρα τα εστι ξυμφεροντα εαυτοις ,  
but to establish them **incorrectly** , is that which is **not** to their **advantage** ? Or what do you say ?

δε το μη ορθως ,      ασυμφορα      ; η πως λεγεις ;

**Thrasymachos:** It is in this way . (Ουτως .)

**Socrates:** Then , whatever they may establish , those that are ruled must do ,

δ' Α αν θωνται τοις αρχομενοις ποιητεον ,  
and this is **That** which is **Just** ?

και τουτο εστι το δικαιον ;

**Thrasymachos:** How could it be otherwise . (Πως γαρ ου ;)

**Socrates:** Accordingly then , by your reasoning , it is **Just** , not only to do what is **Advantageous**

**338d**      αρα κατα τον σον λογον εστι δικαιον Ου μονον ποιειν το ξυμφερον  
for the stronger , but also **the opposite** ; that which is **not advantageous** for the stronger .

του κρειττονος , αλλα και τουναντιον το μη ξυμφερον .

**Thrasymachos:** (*he said*) What are you saying ? (εφη , Τι συ λεγεις ;)

**Socrates:** That which you said , I think at least ; but let us consider it better . Was it not agreed

Α συ λεγεις , δοκω εμοιγε : δε σκοπωμεν βελτιον . ουχ ωμολογηται  
that the rulers , when ordering their subjects to action , sometimes **thoroughly miss the mark** of

τους αρχοντας αττα προσταττοντας ποιειν ενιοτε διαμαρτανειν  
**That** which is **Best** for themselves , whereas on the other hand , whatever the rulers enact ,

του βελτιστου εαυτοις ,      δ' α οι αρχοντες προσταττωσιν ,  
is **Just** for those that are ruled to do ? Was not this agreed ?

ειναι δικαιον τοις αρχομενοις ποιειν ; ταυτ' ουχ ωμολογηται ;

**Thrasymachos:** (*he said*) I at least believe so .

εφη , εγωγε Οιμαι .

**Socrates:** (*then I said*) Thus now , you also believe , by your own agreement , that it is **just** to do

**339e**      δ' εγω ην , τοινυν και Οιου σοι ωμολογησθαι δικαιον ποιειν



that which is **un-advantageous** for the rulers who are also the stronger , when on the one hand ,  
το είναι αξυμφορα τοις αρχουσι τε και κρειττοσι οταν μεν  
the rulers unintentionally order what is **bad** for themselves , but on the other hand , it is **just** ,  
οι αρχοντες ακοντες προσταττωσι κακα αυτοις , δε είναι δικαιον  
you say , for the subjects to do this , which those rulers have commanded . Therefore , must it not  
φης τοις ποιειν ταυτα , α εκεινοι προσεταξαν : αρα αυτο ουκ  
be necessarily concluded , O most wise Thrasymachos , that at this time , it is **just** to do  
αναγκαιον συμβαινειν , ω σοφωτατε Θρασυμαχε , τοτε είναι δικαιον ποιειν  
exactly **the opposite** than that which you say ? For without a doubt , the weaker are commanded  
ουτωςι τουναντιον η ο συ λεγεις ; γαρ δηπου τοις ηττοσι προσταττεται  
to do that which is **un-advantageous** for the stronger .

ποιειν το αξυμφορον του κρειττονος .

**Polemarchus:** (said) Yes , by Zeus , O Socrates , that is indeed as clear as can be .

**340** ο Πολεμαρχος εφη , Ναι μα Δι , ω Σωκρατες , γε σαφεστατα .

**Narrator -Socrates:** Then Cleitophon said , as he took his turn .

ο Κλειτοφων εφη υπολαβων

**Cleitophon:** If indeed , you are to bear witness for him .

Εαν γ' συ μαρτυρησης αυτω .

**Polemarchus:** (he said) And what need is there of a witness ? For Thrasymachos himself  
εφη , Και τι δειται μαρτυρος ; γαρ Θρασυμαχος αυτος  
agrees , on the one hand , that sometimes the rulers command that which is **bad** for themselves ,  
ομολογει μεν ενιοτε τους αρχοντας προσταττειν κακα εαυτοις ,  
but that on the other hand , it is **just** for those that are ruled to do these things .

δε είναι δικαιον τοις αρχομενοις ποιειν ταυτα .

**Cleitophon:** For they are **compelled** to do that which their rulers ordered , O Polemarchus ,  
γαρ Το υπο ποιειν Τα των αρχοντων κελυομενα , ω Πολεμαρχε ,  
was laid down by Thrasymachos to be **just** .

εθετο Θρασυμαχος είναι δικαιον .

**Polemarchus:** For he also laid down , O Cleitophon , that the **advantage** of the stronger was **just** .

**340b** γαρ Και εθετο , ω Κλειτοφων , το ξυμφορον του κρειττονος είναι δικαιον .  
Then after laying-down both these things , he agreed in turn , that sometimes the stronger

δε θεμενος αμφοτερα ταυτα ωμολογησεν αυ ενιοτε τους κρειττους  
commanded the weaker who are also their subjects , to do what was **un-advantageous** for them .  
κελευειν τους ηττους τε και αρχομενους ποιειν τα αξυμφορα αυτοις .

Thus , from these agreements , the **advantage** of the stronger would be **no more just**  
δε εκ τουτων των ομολογιων το ξυμφορον του κρειττονος αν ειη ουδεν μαλλον δικαιον  
than their **disadvantage** . ( η το μη ξυμφορον . )

**Cleitophon:** (said) But he said that the **advantage** of the stronger was that which the stronger  
ο Κλειτοπων εφη , Αλλ' ελεγεν το ξυμφορον του κρειττονος ο ο κρειττων  
was led to believe to be to his **advantage** ; this was what the weaker **had** to do , and he laid  
ηγοιτο αυτω ξυμφερειν : τουτο είναι τω ηττονι ποιητεον , και ετιθετα  
this down to be **that** which is **just** .

τουτο το δικαιον .

**Polemarchus:** (to which he then said) But , he did not say it in this way .

ο Πολεμαρχος , ος δ' η , Αλλ' ουχ ελεγετο ουτως .

**Socrates:** (then I said) It makes no difference , O Polemarchus , but if Thrasymachos

**340c** δ' εγω ην , Ουδεν διαφερει , ω Πολεμαρχε , αλλ' ει Θρασυμαχος  
now says that , let us take it from him in this way .

νυν λεγει ουτω , αποδεχωμεθα αυτου ουτως .



**Socrates:** 14 Then tell me , O Thrasymachos ; Was this what you wished to say is **just** ,  
Και ειπε μοι , ω Θρασυμαχε : ην τουτο ο εβουλου λεγειν το δικαιον  
that which the stronger *thought* to be , to the advantage of the strong , whether it is **advantageous**  
το του κρειττονος δοκουν ειναι τω ζυμφερον κρειττονι , εαν τε ζυμφερη  
or whether it is **not** ? Are we to say you meant that ?

εαν τε μη ; φωμεν σε λεγειν ουτω ;

**Thrasymachos:** (*he said*) Not in the least at all . Then you believe that I would call the one who  
εφη , Ηκιστα γ' , αλλα οiei με καλειν τον  
**misses the mark** , stronger , at the time when he **misses the mark** ?

εξαμαρτανοντα κρειττω οταν εξαμαρτανη ;

**Socrates:** (I said) I did at least , believe you meant that , when you agreed that the rulers are  
ειπον , Εγωγε ωμην σε λεγειν τουτο , οτε ωμολογεις τους αρχοντας ειναι  
**not incapable** of **missing the mark** , but **could miss the mark** in some way .

**340d** ουκ αναμαρτητους αλλα και εξαμαρτανειν τι .

**Thrasymachos:** (*he said*) O Socrates , that is because you allow **misrepresentation** into  
εφη , ω Σωκρατες , γαρ ει **Συκοφαντης** εν  
those words of mine ! Would you call one who **misses the mark** in regards to his patients ,  
τοις λογοις : συ καλεις τον εξαμαρτανοντα περι τους καμνοντας  
in the very instant when he **misses the mark** , a doctor , according to this **mistake** itself ? Or  
αυτικα ο επει εξαμαρττανει ιατρον κατ' τουτο αυτο ; η  
would you call one an engineer , when he **misses the mark** in his calculation , at the time  
αν λογιστικον ος αμαρτανη εν λογισμω , τοτε  
when he **misses the mark** , and according to the same **mistake** ? But I think , that we speak  
οταν αμαρτανη , κατα την ταυτην αμαρτιαν ; αλλα, οiμαι , λεγομεν  
literally in this way , that the doctor makes a **mistake** , and that the engineer has made a **mistake** ,  
τω ρηματι ουτως , οτι ο ιατρος εξημαρτε και ο λογιστης εξημαρτε  
and so with the scholar ; but , I believe , that each of these men , in so far as he is that which  
και ο γραμματιστης : δ' , οiμαι , εκαστος τουτων καθ' οσον αυτον εστιν τουτ' ο  
he is properly-called by us , **never** makes a **mistake** ; so that , to speak precisely and according to  
**340e** το προσαγορευομεν ουδεποτε αμαρτανει ωστε ακριβολογει και κατα  
thine own precise logos ; not a single one of the artisans **ever** **misses the mark** . For seeing that  
συ ακριβη τον λογον , ουδεις των δημιουργων αμαρτανει . γαρ επειδη  
when his knowledge fails him , that he who **misses the mark** , **misses the mark** , in which he is **not**  
επιστημης επιλειπουσης ο αμαρτανων αμαρτανει , εν ω εστι ουκ  
being artistic ; so that **no** artisan , or wise man , or ruler , **ever** **misses the mark** , when he is being  
δημιουργος : ωστε ουδεις δημιουργος η σοφος η αρχων τοτε αμαρτανει οταν η  
a ruler , although everyone will indeed say , that the doctor **misses the mark** , and that the ruler  
αρχων , αλλα πας αν γ' ειποι , οτι ο ιατρος ημαρτε και ο αρχων  
**misses the mark** . Therefore , this is certainly how you must now take me to answer indeed ; but  
ημαρτε . ουν δη τοιουτον σοι νυν υπολαβε εμε αποκρινεσθαι δη : δε  
the perfect preciseness of this happens to be , that the ruler , in so far as he is ruling , does **not**  
**341** το ακριβεστατον εκεινο τυγχανει ον , τον αρχοντα , καθ' οσον εστι αρχων , μη  
**miss the mark** , and thus by **not missing the mark** he establishes what is the very best for himself ,  
αμαρτανειν , δε μη αμαρτανοντα τιθεσθαι το βελτιστον αυτω  
so that this is the very thing I meant from the beginning ; I said , that it is **just** to do **that** which is  
ωστε οπερ ελεγον εξ αρχης , λεγω δικαιον ποιεν το  
**advantageous** for the stronger .

συμφερον του κρειττονος .

**Συκοφαντης** – from συκόν–fig and φαινω–to show , one who informed against persons

exporting figs from Attica , and then , metaphorically , one who makes rich men yield up their fruit by false accusations . hence : συκοφαντια - false accusation , slander.

συκοφαντεω- to misrepresent , to slander , but also to extort , by false accusations .

Liddell and Scott's Greek-English Lexicon

**Socrates:** 15 (then I said) Be it so , O Thrasymachos . So I appear to thee to slander ?

δ' εγω ην , Ειεν , ω Θρασυμαχε . δοκω σοι συκοφαντειν ;

**Thrasymachos:** (he said) Quite so .

εφη , Πανυ μεν ουν .

**Socrates:** For you believe I schemed to defile thine words when I asked the questions I asked ?

γαρ Οιει με εξ επιβουλης κακουργουντα σε εν τοις λογοις ως ηρομην(ερομαι) ερεσθαι ;

**Thrasymachos:** (he said) I know it quite well ! Furthermore , you will indeed gain nothing by it ,

εφη , οιδα ουν μεν Ευ : και σοι εσται γε πλεον ουδεν ,

since you can neither work evil against me by stealth , and stealth failing , neither

341b γαρ αν ουτε κακουργων με λαθοις , λαθων μη ουτε

do you possess the power to overwhelm me in debate !

δυνατο βιασασθαι τω λογω .

**Socrates:** (then I said) I would not even try , O blessed one . However , in order that nothing

δ' εγω ην , αν Ουδε γ' επιχειρησαιμι , ω μακαριε . αλλ' ινα μη

of that sort happens to us again ; define the ruler and the stronger in whichever way

τοιουτον εγγενηται ημιν αυθις , διορισαι , τον αρχοντα τε και τον κρειττονα ποτεως

you mean to speak -in the ordinary or the precise way- as to whose advantage , will it will be just

λεγεις ειπειν τον επος η τον ακριβει λογω ως ου το ξυμπερον εσται δικαιον

for the weaker to do , by being that belonging to the stronger .

τον ηττονι ποιειν οντος κρειττονος .

**Thrasymachos:** (he said) I mean the ruler in the most precise sense of the word . Now if

εφη , Τον αρχοντα τω ακριβεστατω οντα λογω . ει

you are able in any way , slander and work-evil against these words ;

δυνασαι τι συκοφαντει και κακουργει προς ταυτα :

for I will let nothing of yours pass-by ; but you will not be able to , in any way .

341c ουδεν περιεμαι(παριημι) σου : αλλ' ου ης οιος τ' μη .

**Socrates:** (I replied) Do you believe me to be so insane , as to try to shave a lion ,

ειπον , γαρ αν Οιει με ουτω μανηναι , ωστε επιχειρειν ξυρειν λεοντα

or to slander Thrasymachos ?

και συκοφαντειν Θρασυμαχον ;

**Thrasymachos:** (he said) You surely did try just now , but with no effect on these words !

εφη , γουν επεχειρησας Νυν , και ων ουδεν ταυτα .

**Socrates:** (then I said) Enough of such words !

δ' εγω ην , Αδην των τοιουτων .

Then tell me ; the doctor in the most exact sense of the word , which you used just now ,

αλλ' ειπε μοι : ο ιατρος τω ακριβει λογω , ον ελεγεσ αρτι

which is he , a moneymaker or one who serves the sick ?

ποτερον εστιν χρηματιστης η θεραπευτης των καμνοντων ;

And I mean the one who is the real doctor .

και λεγε τον οντα τω οντι ιατρον .

**Thrasymachos:** (he said) One who serves the sick .

εφη , θεραπευτης Των καμνοντων .

**Socrates:** What then of the pilot ? Is the pilot , in the proper sense , a sailor or a ruler of sailors ?

Τι δε κυβερνητης ; εστιν ο κυβερνητης ορθως ναυτης η αρχων ναυτων ;

**Thrasymachos:** A ruler of sailors.

αρχων Ναυτων .

**Socrates:** We **need** not take this under consideration , I suspect , that he sails in the ship ,

**341d** Ουδεν τουτο υπολογιστεον , οιμαι , οτι πλει εν τη νηι ,  
nor must we say that he is a sailor ; for he is not called a pilot because he sails in a ship ,  
ουδ' κλητεος εστι ναυτης : γαρ ου καλειται κυβερνητης κατα το πλειν ,  
but because of his art and his mastership of sailors .

αλλα κατα την τεχνην και την αρχην των ναυτων .

How could he deny  
that there is something advantageous  
for each one of us ?

**Thrasymachos:** (he said ) True . (εφη , Αληθη .)

**Socrates:** Is it not the case then , that there is an **advantage** for each of these (sailors/patients) ?

Ουκουν εστι τι ξυμφορον εκαστω τουτων ;

**Thrasymachos:** Entirely so .(Πανυ γε .)

**Socrates:** (then I said) And is it not in the nature of **The Art , to seek for** and **to provide for**

δ' εγω ην , και Ου πεφυκεν η τεχνη ζητειν επι τε και εκποριζειν επι  
the **advantage** of each one of these ?

το ξυμφορον τω εκαστω τουτω ;

**Thrasymachos:** (he said) For each of these . (εφη , Επι τουτω .)

**Socrates:** Take notice then , and is **The Advantage** of each of the arts , anything else than

Αρ' ουν και εστι ξυμφορον εκαστη των τεχνων τι αλλο η  
to be as **Perfect** as possible ?

ειναι τελεαν ο τι μαλιστα ;

**Thrasymachos:** What do you mean by this ? (Πως ερωτας τουτο ;)

**Socrates:** (I said) Just as , if you would ask me , if it is **sufficient** for a **body** to be a **body** ,

**341e** εγω εφην , Ωσπερ ει εροιο με , ει εξαρκει σωματι ειναι σωματι  
or if it is in **need** of something else , then on the one hand , I should say that it stands in absolute  
η προσδεται τινος , ουν μεν αν εποιμ' πανταπασι  
**need** ! Now because of this need , **The Healing Art** has also been discovered , because the **body**  
προσδεται . νυν δια ταυτα η τεχνη η ιατρικη εστιν και ευρημενη , οτι σωμα  
exists in such a **deficient condition** and it is **not Self sufficient** . Therefore , **This Art**  
εστι τοιουτω πονηρον και ειναι ουκ αυτω εξαρκει . ουν η τεχνη  
has been brought into being for the sake of **this** : **to provide** that which is **advantageous** for **this** .  
(παρασκευαζω) παρεσκευασθη επι οπως τουτω , εκποριζη τα ξυμφοροντα τουτω .  
Do I appear to thee (I said ) to be saying this that I am saying **Correctly** , or **not** ?

αν η δοκω σοι , εφην , ειπειν ουτω λεγων ορθως , η ου

**Thrasymachos:** (he said) Correctly . (Ορθως .)

**Socrates:** What surely follows then ? Is this **Healing Art Itself deficient** ? Or is there any other

**342** Τι δη δε ; εστι η ιατρικη αυτη πονηρα , η εσθ' τις αλλη  
**Art** , which stands in need of some virtue , **just as eyes** need sight , and **ears** need hearing , and  
τεχνη ο τι προσδεται τινος αρετης , ωσπερ οφθαλμοι οψεως και ωτα ακοης και  
because of these **deficiencies** they need some **Art** , to enquire/inspect and provide/produce

δια επ' ταυτα αυτοις δει τινος της τεχνης σκεψομενης τε και εκποριουσης  
that which is **advantageous** for **them** ? Is there also some certain **deficiency** in **The Art Itself** ,

τα ξυμφορον εις ταυτα ; αρα και τις ενι πονηρια εν τη τεχνη αυτη ,  
so that for each art there is need for another art , to look-out in turn , for its **advantage** , and in turn  
και εκαστη τεχνη δει αλλης τεχνης , σκεψεται ητις αυτη το ξυμφορον , και αυ  
for that enquiring art , another such art , and so on without end ? Or rather , is it the case ,

τη σκοπουμενη ετερας τοιαυτης , και τουτ' εστιν απεραντον ; η  
that **neither Art Itself** , **nor** any other **Art** , stands in need of looking-out for **Its** own **advantage** ,

**342b** ουτε αυτης ουτε αλλης προσδεται σκοπειν επι το ξυμφορον

through any *deficiency* of **Self** ; for there *neither* exists *deficiency* nor any *fault* whatsoever ,  
την πονηριαν αυτης : γαρ παρεστιν ουτε πονηρια ουτε αμαρτια ουδεμια  
in any **Art** at all ; nor is it **Proper** for an **Art** to seek for the **advantage** of anything , except for  
ουδεμια τεχνη , ουδε προσηκει τεχνη ζητειν το ξυμμερον αλλω η  
*that of which It* is **The Art** ; since **Self** is **True/Right** by being **Faultless** and **Untainted** ,  
εκεινω ου εστιν τεχνη , δε αυτη εστιν ορθη ουσα αβλαβης και ακεραιος  
so long as and in as much as each **Art** must remain in the same way that **It Is** , **Perfectly Whole** ?  
εωσπερ η εκαστη αν ηπερ εστι ακριβης ολη ;  
Now consider the matter in that precise way of speaking . Does it exist in this way or in another ?  
και σκοπει εκεινω τω ακριβει λογω : εχει ουτως η αλλως ;  
**Thrasymachos**: (he said) It appears to be , in this way .

εφη , φαινεται Ουτως .  
**Socrates**: (then I said) Accordingly then , **The Art of Healing** considers *not* that which is  
**342c** δ' εγω ην , αρα ιατρικη σκοπει Ουκ το  
**advantageous** for **The Art of Healing** , but for that which is **Advantageous** for the **body** .  
ξυμμερον ιατρικη αλλα σωματι .

**Thrasymachos**: (he said) Yes . (εφη , Ναι .)

**Socrates**: Nor horsemanship for horsemanship , but for horses ; nor does any other **Art** look-out  
Ουδε ιππικη ιππικη αλλ' ιπποις : ουδε ουδεμια αλλη τεχνη  
for **Itself** , since neither does **It** stand in *need* , but only considers *that for which It* is **The Art** .  
εαυτη , γαρ ουδε προσδεται , αλλ' εκεινω ου εστιν τεχνη .

**Thrasymachos**: (he said) It appears to be so in this way . (εφη , Φαινεται ουτως .)

**Socrates**: Furthermore , O Thrasymachos , **The Arts** in fact , have **Rule** and **Mastership**

Αλλα μην , ω Θρασυμαχε , αι τεχναι γε αρχουσι και κρατουσιν  
over *that very subject of which* , **They** are **Arts** .  
εκεινου ουπερ(οσπερ) εισι τεχναι .

**Narrator-Socrates**: He agreed to this , but very reluctantly .

Συνεχωρησεν ενταυθα και μαλα μογις .

**Socrates**: Accordingly then , no **Knowledge** whatsoever indeed , considers nor commands  
αρα ουκ επιστημη ουδεμια γε σκοπει ουδ' επιταττει  
“the advantage of the stronger” , but **The Advantage of the weaker** , and are subject to **Its Rule** .

**342d** το ξυμμερον του κρειττονος , αλλα το του ηττονος τε και υπο εαυτης αρχομενου .

**Narrator**: On the one hand , he agreed to this also at last , but on the other hand ,

μεν Συνεχωρησεν ταυτα και τελευτων , δε  
he tried to fight against the arguments themselves ; then , after he agreed , then I said . . .

επεχειρει μαξεσθαι περι αυτα ; δε επειδη ωμολογησεν , δ' εγω ην ,  
**Socrates**: Neither then , can it be otherwise , that no **Doctor** , so far as he is a **Healer** , considers

ουδε ουν Αλλο τι , ουδεις ιατρος , καθ' οσον ιατρος , σκοπει  
nor gives-orders for the **advantage** of the **Doctor** , but only for **The Advantage of the ill** ? For  
ουδ' επιταττει το ξυμμερον τω ιατρω αλλα το τω καμνοντι ; γαρ  
we have agreed , that **The Healer** , in the highest sense of the word , is a **Ruler** ,

ωμολογηται ο ιατρος ακριβης ειναι αρξων  
but *not* a moneymaker . Or have we not so agreed ?

δε ου χρηματιστης . η ουχ ωμολογηται ;

**Narrator**: He agreed . (Ξυνεφη .)

**Socrates**: Is it not also the case then , that **The Pilot** in the highest sense of the word ,

**342e** Ουκουν και ο κυβερνητης ο ακριβης  
is a **Ruler** of sailors , but *not* a sailor ?

ειναι αρχων ναυτων αλλ' ου ναυτης ;

**Thrasymachos:** We so agreed . (Ωμολογηται .)

**Socrates:** Accordingly then , such a **Pilot** and **Ruler** will consider and order , indeed not ,  
αρα τοιουτος κυβερνητης τε και αρχων σκεψεται τε και προσταξει γε Ουκ  
what is **advantageous** for the **Pilot** , but what is **Advantageous for the sailor** and **his subject** .  
ο το ξυμμερον τω κυβερνητη αλλα το τω ναυτη τε και αρχομενω .

**Narrator:** *He agreed , reluctantly .* (Ξυνεφησε μογισ .)

**Socrates:** *(then I said)* Is it not the case then , Ο Thrasymachos , that no one else in any place of  
δ' εγω ην , Ουκουν , ω Θρασυμαχε , ουδεις αλλος εν ουδεμια  
**Authority** , in so far as he is a **Ruler** , either considers or orders what is to their own **advantage** ,  
αρχη , καθ' οσον εστι αρχων ουδσκοπει ουδ επιταττει , το αυτω ξυμμερον  
but **The Advantage of his subjects** and to that of which he is **The Artisan** ; and he gazes towards  
αλλα το τω αρχομενω και ω αυτος αν δημιουργη , και βλεπων προς  
**That** , and to **That** which is **Advantageous** and **Prosperous** , and always says what he means ,  
εκεινο και το εκεινο ξυμμερον και πρεπον , και απαντα λεγει α λεγει  
and always does , that which he does .  
και ποιει α ποιει .

**Narrator-Socrates:** **16** *Then after we had come to this point of the discussion , and it was*  
**343**

ουν Επειδη ημεν ενταυθα του λογου και ην  
*quite clear to all , that the definition of **Justice** had been turned in the opposite direction ,*  
καταφανες πασι οτι ο λογος του δικαιου περιεστηκει εις τουναντιον ,  
*Thrasymachos , instead of answering , said ,*

ο Θρασυμαχος αντι του αποκρινεσθαι , εφη ,

**Thrasymachos:** Tell me , Ο Socrates , have you a wet-nurse ?

Ειπε μοι , ω Σωκρατες , εστιν σοι τιτθη ;

**Socrates:** *(then I said)* What follows here ? Should you not answer , rather than asking questions  
δ' εγω ην , Τι δε ; χρην ουκ αποκρινεσθαι μαλλον η ερωταν  
like that one ? (τοιαυτα ;)

**Thrasymachos:** *(he said)* Because she lets you , run-around sniveling and does not  
εφη , Οτι τοι σε περιορα κορυζωντα και ουκ  
feel the need to wipe your nose ; on the subject of which indeed , she can neither  
δεομενον απομυττει , ος γε αυτη ουδε  
get you to recognize shepherd nor sheep .  
γινωσκεις προβατα ουδε ποιμενα .

**Socrates:** *(I asked)* What precisely then is point of this ? (τι μαλιστα δη Οτι ;)

**Thrasymachos:** Because you think that shepherds and ox-herds look-out for **the good** of their  
**343b** Οτι οιει τους ποιμενας η τους βουκολους σκοπειν το αγαθον των  
sheep and their cattle ; but they fatten and care-for them for the sole reason of looking-out for  
προβατων η των βοων η και παχυνειν και θεραπευειν αυτους προς αλλο τι βλεποντας  
**the good** of their masters and their own ! Precisely so with the rulers of states - *at least those*  
το αγαθον των δεσποτων και το αυτων : και δη και τους αρχοντας εν ταις πολεσιν , οι  
*who really rule* - they exert-power-over their subjects , just as one should do with sheep .  
ως αληθως αρχουσιν , η διατεθειη προς τους αρχομενους ωσπερ τις αν προς προβατα ,  
How can you conceive of it otherwise? And what else do they consider throughout night and day ,  
πως ηγει διανοεισθαι αλλως , και τι αλλο αυτους σκοπειν δια νυκτος και ημερας  
than this ; how they may **benefit** themselves ! And thus , you are far-off the mark , in regards to  
**343c** η τουτο οθεν ωφελησονται αυτοι . και ουτω ει πορρω περι  
both justice and righteousness and injustice and the unjust , by being ignorant of the fact , that on  
τε του δικαιου και δικαιοσυνης και αδικου τε και αδικιας , ωστε αγνοεις , οτι



the one hand , *righteousness and justice - are in reality - the good* of another ; *the advantage* μεν η δικαιοσυνη και το δικαιον τω οντι αγαθον αλλοτριον , ξυμμερον of the stronger and ruler , whereas , *they* individually *harm those* who are persuaded by *them* ; του κρειττονος τε και αρχοντος , δε οικεια βλαβη του πειθομενου *their servants* . Thus **injustice is the opposite** , and **rules** those who are - *in the real world* - τε και υπηρετουντος , δε η αδικια τουναντιον , και αρχει των ως αληθως simple-minded and **Just** creatures ; for those whom **injustice rules** do that which is *the advantage* ευηθικων τε και δικαιων , δ' οι αρχομενοι ποιουσι το ξυμμερον of that man who is stronger , and they make that man happy/well-off/prosperous by serving him , **343d** εκεινου οντος κρειττονος , και ποιουσιν εκεινον ευδαιμονα υπηρετουντες αυτω , but themselves , not at all . Thus you must consider in this way , O most simple-minded Socrates , δε εαυτους ουδ' οπωστιουν . δε χρη σκοπεισθαι ουτωσι , ω ευηθεστατε Σωκρατες , that *the just man* , is everywhere at a *disadvantage* compared to *the unjust man* . First of all , οτι δικαιος ανηρ εχει πανταχου ελαττον αδικου . πρωτον μεν - *in contracts* - with one another , wherever both such men may be in partnership , and the εν τοις ξυμβολαιοις προς αλληλους , οπου ο τω τοιουτω αν κοινωνηση , της partnership is dissolved , you would never find *the just man* getting more than *the unjust man* , κοινωνιας διαλυσει , αν ουδαμου ευροις τον δικαιον εχοντα πλεον του αδικου but the lesser portion . Secondly - *in the affairs of state* – first , when there are taxes to be paid , αλλ' ελαττον : επειτα εν τοις προς την πολιν , τε οταν ωσιν τινες εισφοραι , on the one hand , *the just man* pays more taxes from an equal estate , but on the other hand , μεν ο δικαιος εισφερει πλεον απο των ισων , δ' **the unjust man** , pays less ; and secondly , when there are *tax-returns* , on the one hand , *the just* ο ελαττον , τε οταν ληψεις μεν ο **man** gets nothing , but on the other hand , **the unjust man** gains great profit . Furthermore , when **343e** ουδεν , δ' ο πολλα κερδαινει . και γαρ οταν each of these men hold a public office , on the one hand , under **The Rule of the just man** , if εκατερος αρχη τινα αρχην , μεν υπαρχει τω δικαιο , ει **he** is in no way penalized in other ways , **his** private affairs indeed suffer grievously , μηδεμια ζημια και αλλη , τα οικεια γε εχειν μοχθηροτερος through **his** neglect , thus **he** gains no benefit from the public-treasury because **he** does that which δι' αμελειαν , δε μηδεν ωφελεισθαι εκ του δημοσιου δια ειναι το is **Just** ; then add to this , that **he** is hated both by **his** household and acquaintances since **he** will δικαιον , δε προς τουτοις απεχθεσθαι τε τοις οικειοις και τοις γνωριμοις οταν εθελη **not** do any favors for them , that are contrary to **Justice** ! But it is altogether the opposite for them μηδεν υπηρετειν αυτοις παρα το δικαιον : δε παντα ταναντια τουτων under **the rule of the unjust man** . For I mean - *that very real man* - that I spoke of just now , υπαρχει τω αδικω . γαρ λεγω ονπερ ελεγον δη νυν , I mean - *the one who is able to gain great advantage* . **344** τον δυναμενον μεγαλα πλεονεκτειν .

Therefore , consider **this man** , if indeed you wish to decide , how much greater ουν σκοπει τουτον ειπερ βουλει κρινειν , οσω μαλλον personal *advantage* there is , to be **unjust** , rather than **just** . But you will understand most easily , ιδια ξυμμερον ειναι αδικον η το δικαιον . δε μαθησει παντων ραστα , if you approach upon **the most perfect form of injustice** , that which on the one hand , makes εαν ελθης επι την τελεωτατην αδικιαν , η μεν ποιει **the unjust man** most *prosperous* , but on the other hand , makes those who have been wronged τον αδικησαντα ευδαιμονεστατον , δε τους αδικηθεντας

and those who are unwilling to be **unjust** , most miserable . This then is a **tyranny** , which **takes-**  
και αν ουκ εθελοντας αδικησαι αθλιωτατους . τουτο δε εστι τυραννις , η αφαι-  
**away** the property of another , not bit by bit , but all at once , both secretly and by force , both  
-ρειται ταλλοτρια ου κατα σμικρον , αλλα ξυλληβδην , και λαθρα και βια και  
sacred and secular , both private and public ! Of which **taking-away** , when someone fails to go  
**344b** ιερα και οσια και ιδια και δημοσια , ων οταν τις μη  
unnoticed doing injustice , he is penalized for each petty count and gets the greatest disgrace :  
λαθη αδικησας , ζημιουνται εφ' εκαστω μερει τε και εχει τα μεγαιστα ονειδη :  
and because in sacrilege and kidnapping and burglary and defrauding and thievery ,  
και γαρ ιεροσυλοι και ανδραποδισται και τοιχωρυχοι και αποστερηται και κλεπται  
the petty criminals are named such as their crimes are ; but whenever someone who not  
οι κατα μερη αδικουντες καλουνται τοιουτων των κακουργηματων : δε επειδαν τις ου  
only **takes-away** the property of the citizens of their cities/states but kidnaps and enslaves them ,  
μονον χρημασι προς τοις των πολιτων και ανδραποδισαμενος δουλωσεται αυτους ,  
instead of these disgraceful names , **he** is called **good-spirited** and **blessed** , both , by  
αντι τουτων των αισχυρων ονοματων κεκληνται ευδαιμονες και μακαριοι , και υπο  
the citizens themselves , then by the others ; as many who shall hear the news of **the man himself**  
**344c** των πολιτων αλλα υπο των αλλων , οσοι αν πυθωνται αυτον  
who has committed **the perfect injustice** . For it is not the fear *to do* , but the fear *to suffer*  
ηδικηκοτα την ολην αδικιαν : γαρ ου το φοβουμενοι το ποιειν αλλα το πασχειν  
**injustice** , that those that reproach **injustice** reproach **it** . In this way , O Socrates , **injustice** , when  
τα αδικια οι ονειδιζοντες την αδικιαν ονειδιζουσιν . ουτως , ω Σωκρατες , αδικια  
it is sufficiently engaged , is more forceful , more liberal , more masterful , than **Righteousness** ,  
εστιν ικανως γιγνομενη ισχυροτερον και ελευθεριωτερον και δεσποτικωτερον δικαιοσυνης ,  
and as I said from the beginning , on the one hand , **justice** - *in reality* , *happens to be* -  
και οπερ ελεγον εξ αρχης , μεν το δικαιον ον τυγχανει  
for the **advantage** of the stronger ; but on the other hand , **injustice** - *in reality* , *happens to be* -  
το ζυμφορον του κρειττονος , δ' το αδικον  
for his own **profit** and **advantage** .  
εαυτω λυσιτελουν τε και ζυμφορον .

**Narrator-Socrates: 17** *Having said these things, Thrasymachos had in mind to go away ,*  
**344d** ειπων Ταυτα ο Θρασυμαχος ειχεν εν νω απιεναι ,  
*having startled the assembly just as a bathman with his flood of oratory over our ears .*  
κατανπλησας αθροον ωσπερ βαλανευς και πολυν τον λογον κατα των ωτων .  
*But those present would indeed not permit it ; but compelled him to remain and to also*  
μην οι παροντες γε ου ειασαν(εαω) , αλλ ηναγκασαν υπομειναι τε και  
*provide an account of what he had said . And I myself certainly begged him urgently , and said :*  
παρασχειν λογον των ειρημενων : και εγωγε δη και εδεομην αυτος πανυ τε και ειπον

**Socrates:** Having let fly such a speech , O spirited Thrasymachos , you have in mind to go away ,  
εμβαλων οιον λογον , Ω δαιμονιε Θρασυμαχος , εχεις εν νω απιεναι ,  
before instructing us sufficiently or (staying) to learn if it exists in this way or some other way ?  
πριν διδασθαι ικανως η μαθειν ειτε εχει ουτως ειτε αλλως ;  
Or do you believe that this is a trifling matter which you attempt to **Define** ? Is it not rather ,  
η οκει σμικρον πραγμα επιχειρειν διοριζεσθαι , αλλ' ου  
**The Guide of Life** ; in which way each one of us may live **The Most-Profitable Life** ?  
**344e διαγωγην βιου** , η εκαστος ημων αν ζωη λυσιτελεστατην ζωην ;  
**Thrasymachos:** (said) How then , could I possibly think that this exists in some other way ?  
ο Θρασυμαχος εφη , γαρ Εγω οιμαι τουτι εχειν αλλως ;



**Socrates:** (*then I said*) In truth , you do not indeed appear to be troubled for us , nor to be  
 δ' εγω ην , ητοι ουδεν γε Εοικας κηδεσθαι ημων , ουδε  
 concerned at all if we shall live worse or better in our ignorance of what thou says to know .  
 φροντιζειν τι ειτε βιωσομεθα χειρον ειτε βελτιον αγνοουντες ο συ φης ειδεναι .  
 But be of good heart , O good man , and display it for us . For whatever good-deed you may  
**345** αλλ' προθυμου , ω `γαθε , και ενδειξασθαι ημιν : γαρ ο τι ευεργετησης αν  
 lay-up on such a company as us , will indeed not turn-out badly for thee . I certainly reply  
 κεισεται τοσουσδε ημας ουτοι οντας κακως σοι . εγω δη λεγω  
 to thee for my own part ; that I am not convinced nor do I believe that **injustice** is  
 σοι γ' εμον το , οτι ου πειθομαι ουδ' οιμαι αδικιαν ειναι  
 more gainful than **Justice** , not even if **it** is permitted to do whatever **it** wishes ,  
 κερδαλεωτερον δικαιοσυνης , ουδ' εαν αυτην εα πραττειν ο βουλεται  
 without any hindrance . Thus , O good man , on the one hand , let there be **an unjust man** ,  
 μη τις διακωλυη : αλλ' , ω `γαθε , μεν εστω αδικος ,  
 then on the other hand , let him be able to do wrong either by being unobserved or by force ;  
 δε δυνασθω αδικειν η τω λανθανειν η τω διαμαχεσθαι ,  
 all the same indeed , since he does **not** convince me that **it** is more **gainful** than **Justice** .  
 ομως γε ως ου πειθει εμε εστι κερδαλεωτερον της δικαιοσυνης .  
 Perhaps then , I am not alone , and some others among us feel the same . Convince us then ,  
**345b** ισως ουν εγω ου μονος , και τις ετερος ημων πεπονθεν ταυτ' . πεισον ημας ουν  
 O blessed one , in a sufficient manner , that we have not correctly placed a **Greater Value**  
 ω μακαριε , ικανως οτι ουκ ορθως ποιουμενοι πλειονος βουλευομεθα  
 on **Justice** , rather than on **injustice** . (περι δικαιοσυνην αδικιας .)  
**Thrasymachos:** (*he said*) And how can I convince you ? For if you have not been convinced ,  
 εφη , Και πως πεισω σε ; γαρ ει μη πεπεισαι  
 by that which I have just now said , what more can I do for thee ?  
 οις δη νυν ελεγον , τι ετι ποιησω σοι ;  
 Or am I to convey my argument by going into your soul ?  
 η φερων τον λογον ενθω(ερχομαι) εις την ψυχην ;  
**Socrates:** (*then I said*) Zeus forbid . Please let thou not . But first of all , on the one hand ,  
 δ' εγω ην , Δι Μα . γε συ μη : αλλα πρωτον μεν ,  
 you should stand-firm by those premises which you affirm . Or if you change your point of view ,  
 αν εμμενε τουτοις α ειπης . η εαν μετατιθη ,  
 change it openly and do not deceive us . Now observe , on the other hand , O Thrasymachos ,  
**345c** μετατιθεσο φανερωσ και μη εξαπατα ημας . νυν ορας δε , ω Θρασυμαχε ,  
 for there is yet your earlier statements that we should consider ; that first you began  
 γαρ ετι τα εμπροσθεν επισκεψομεθα , οτι το πρωτον  
 by **Defining The Limits** for The Healer - *in reality* - but afterwards , you no longer think it  
 οριζομενος τον ιατρον ως αληθως υστερον ουκετι ωου  
 necessary to be so **Precisely Watchful** - *in reality* - with The Shepherd , but you think that he  
 δειν ακριβως φυλαζει , ως αληθης , τον ποιμενα , αλλα οiei αυτον  
 watches-over the sheep , **not** in so far as he is a Shepherd , with a view to what is **Best**  
 ποιμαινειν τα προβατα , ου καθ' οσον εστιν ποιμην , βλεποντα προς το βελτιστον  
 for the sheep , but instead , with an eye on good food , **just as** some dinner-guest going  
 των προβατων , αλλ' προς την ευωχίαν ωσπερ τινα δαιτυμονα και μελλοντα  
 to have a feast , or with a view to selling , **just as** a moneymaker , but **not** as a Shepherd .  
**345d** εστιασεσθαι , η προς το αποδοσθαι , ωσπερ χρηματιστην αλλ' ου ποιμενα .  
 But **The Art** of Shepherding , without a doubt , has no **Care** other than , **that for which**  
 δε τη ποιμενικη δηπου ου μελει αλλου , του εφ' ω

**It Has Been Arranged-Over** ; such as *in what way to Provide The Best for that* ; since for **Self** ,  
 τετακται οπως εκπορει το βελτιστον τουτω : επει αυτης  
**Those Aspects** , have indeed and without a doubt **been Sufficiently Provided** , so that **It** shall be  
 τα γε δηπου ικανως εκπεπορισται , ωστε ειναι  
**Best** , so long as **It** shall be in need of **nothing** at all that belongs to **The Art** of the Shepherd .  
 βελτιστη , εως αν ειναι ενδεη μηδεν γε του ποιμενικη :  
 Thus in this way , I at least just now thought it necessary for us to agree , that every kind of **Rule** ,  
 δε ουτω εγωγε δη νυν ωμην ειναι αναγκαιον ημιν ομολογειν , πασαν αρχην ,  
 both political and individual **Rule** , in so far as **It is Rule** , considers nothing else than  
 τε εν πολιτικη και ιδιωτικη αρχη , καθ' οσον αρχη , σκοπεισθαι μηδενι αλλω η  
**That** which is **Best** for *that for which That Art Rules* and *Cares* .

**345e** το βελτιστον τω εκεινω αρχομενω τε και θεραπευομενω .

But does thou believe that those who are **Truly Rulers** , **willingly Rule** ?

δε συ οiei τους αληθως αρχοντας , εκοντας εχειν ;  
**Thrasymachos:** (he said) No , by Zeus , but *I know it , well* !  
 εφη , ουκ Μα Δι , αλλ' οiδα ευ .

**Socrates:** **18** (Then I said) What follows then ? Do you not realize , O Thrasymachus , that in  
 δ' εγω ην , Τι δε ; ουκ εννοις , ω Θρασυμαχε , οτι  
 the other kinds of **Rule** no one **willingly** cares to **Rule** , but demand a fee , because there will be  
 τας αλλας αρχας ουδεις εχων εθελει αρχειν , αιτουσιν(αιτεω) μισθον , ως εσομενην  
**no benefit** for themselves from their **Rule** , but **only** for the subjects ? Or tell me this ; do we not  
 ουχι ωφελειαν αυτοισιν εκ του αρχειν αλλα τοις αρχομενοις ; επει ειπε τοσονδε ; ουχι  
 yet say , that every one of **The Arts** is **different** from every other one in this ; that **Each One** has  
**346** μεντοι φαμεν εκαστην των τεχνων ειναι ετεραν εκαστοτε τουτω , εχειν  
 a **different Power/Function** ? And do not answer contrary to your own opinion , O blessed one ,  
 τω ετεραν την δυναμιν ; και μη αποκρινου παρα δοξαν , ω μακαριε ,  
 in order that we can come to some conclusion .

ιν' και τι περαινωμεν .  
**Thrasymachos:** (he said) Then there is this **difference** .

εφη , Αλλω τουτω ετερα .  
**Socrates:** (then I said) Is it not so then , that each **Art** also **Provides Its own particular Benefit** ,  
 Ουκουν εκαστη και παρεχεται ιδιαν τινα ωφελειαν ,  
 but **not** , one **common Benefit** ; such as **The Art** of **Healing** on the one hand , **Provides Health** ,  
 αλλ' ου κοινην , οιον ιατρικη μεν υγιειαν  
**The Art** of the **Pilot** on the other hand, **Provides** a **Safe Voyage** , and so on with the other **Arts** ?  
 κυβερνητικη δε σωτηριαν εν τω πλειν , και ουτως αι αλλαι ;

**Thrasymachos:** Very much so . (Πανυ γε .)

**Socrates:** And is it not the case then , that the **Art** of **wage-earning Provides wages** ? For this is  
**346b** και Ουκουν μισθωτικη μισθον ; γαρ αυτη  
**The Power/Function** of the **wage-earning Art Itself** . Or would thou call **Healing** and **Piloting**  
 η δυναμεις αυτης : η συ καλεις την ιατρικην και την κυβερνητικην  
**the same** ? Or if you wished to **Define** with **Precision** , just as you proposed , not even if a **Pilot**  
 την αυτην ; η εανπερ βουλη διοριζειν ακριβως , ωσπερ υπεθου , ουδεν εαν τις κυβερνων  
 by sailing upon the sea is **advantageous** for him and becomes **Healthy** , you would not any more ,  
 δια πλειν εν τη θαλαττη το ξυμμερον αυτω γινηται υγιης , ουδεν τι μαλλον  
 call this **Piloting Art Itself** , **Healing** , by reason of that .

καλεις τουτου αυτην ιατρικην ενεκα ;

**Thrasymachos:** (he said) Not at all . (εφη , Ου δητα .)

Socrates: Nor indeed , I suspect , would you call **the wage-earning Art** , the **Healing Art** ,  
Ουδε γ' , οϊμαι , την μισθωτικην ,  
even if someone becomes **Healthy** by **earning a wage** .  
εαν τις υγιαίνει μισθαρνων .

Thrasymachos: Not at all .(Ου δητα .)

Socrates: What follows then ? Would you call the **Healing Art** , the **wage-earning Art** ,  
346c Τι δε ; την ιατρικην μισθαρνητικην ,  
even if one **makes money** by **Healing** ?

εαν τις μισθαρνη ιωμενος ;

Thrasymachos: I would not .(Ουκ .)

Socrates: Is it not the case then , that we agreed that **the benefit** from each **Art** is indeed  
Ουκουν ωμολογησαμεν την ωφελειαν εκαστης της τεχνης ειναι γε  
**characteristic/peculiar** to **Itself** ?  
ιδιαν ;

Thrasymachos: (he said) So be it . (εφη , Εστω .)

Socrates: Accordingly then , whatever **benefit** it is that **all** artisans **benefit**-from **in common** ,  
αρα Ηντινα ωφελειαν παντες οι δημιουργοι ωφελουνται κοινη ,  
it is clear that they **benefit** from something that they **all Use in common** , besides that **Art Itself** .  
δηλον οτι ωφελουνται τινι προσχρωμενοι κοινη απ' εκεινου τω αυτω

Thrasymachos: (he said) It seems so . (εφη , Εοικεν .)

Socrates: Then we indeed say that if **the artisans** are **benefited** by **earning their pay** ,  
δε γε Φαμεν τους δημιουργους ωφελεισθαι αρνυμενους το μισθον  
then it results from their **Using the wage-earning Art** .

γιγενσθαι απο αυτοις του προσχρησθαι τη μισθωτικη τεχνη

Narrator-Socrates: *He agreed , reluctantly* . (Ξυνεφη μογισ .)

Socrates: Accordingly then , **this benefit itself , the receiving of pay , does not** come to each one  
346d αρα η ωφελεια αυτη , η ληψις του μισθου , Ου εκαστω  
from **their own Art** ; but , if we must consider it **Precisely , The Healing Art** , on the one hand ,  
απο της αυτου τεχνης , αλλ' , ει δει σκοπεισθαι ακριβως , η ιατρικη μεν  
**Produces Health** , but **the wage-earning Art** , on the other hand , **Produces the pay** ; and on the  
ποιει υγιαειν , η μισθαρνητικη δε μισθον και  
one hand , the **Art** of the builder **Makes** a house , but on the other hand , the **wage-earning Art**  
μεν η οικοδομικη οικιαν , δε η μισθαρνητικη  
**Itself** , along with **It** , **Produces the wage** ; and so with **all** the others ; each **Art Works its own**  
αυτη επομενη μισθον και ουτω αι αλλαι : εκαστη εργαζεται αυτης  
**Work** and **Benefits that for which It Has Been Arranged-Over** .  
το εργον και ωφελει εκεινο εφ' ω τετακται .

But if a **wage** is not added to **It** , will the artisan get any **benefit** from his **Art** ?  
δε εαν μισθος μη προσγινηται αυτη , εσθ ο δυμιουργος ο τι ωφελειται απο της τεχνης ;

Thrasymachos: (he said) It seems not . (εφη , φαινεται Ου .)

Socrates: Take notice then , does he **Provide** no **benefit** , at the time when he **Works** for free ?  
346e Αρ' ουν , ουδ' ωφελει τοτε οταν εργαζεται προικα ;

Thrasymachos: I at least , suspect he does . (Εγωγε οϊμαι .)

Socrates: Is it not the case then , O Thrasymachos , that this is already clear , that no **Art**  
Ουκουν , ω Θρασυμαχε , τουτο ηδη δηλον , οτι ουδεμια τεχνη  
nor **Rule Provides** what is a **benefit** to **Itself** , but just as we have said all along , **The Art** both  
ουδε αρχη παρασκευαζει ωφελιμον το αυτη , αλλ , οπερ ελεγομεν παλαι , και  
**Provides** and **Regulates** for the **benefit** of **the subject** , by existing to look-out for **the advantage**  
παρασκευιαζει και επιταττει το τω αρχομενω , οντος σκοπουσα το ξυμμερον

of *that* , *the weaker* , but *not* for *the advantage* of the stronger . Surely then , because of these  
 εκεινου ηττονος , αλλ' ου το του κρειττονος . δη δια ταυτα  
 considerations , O friend Thrasymachos , I at least , **Precisely** now say , that *no one willingly*  
 , ω φιλε Θρασυμαχε , εγωγε και αρτι ελεγον μηδενα εκοντα  
 chooses to **Rule** , and to take in hand the failures of others to *set them right* , but demands  
 εθελειν αρχειν και μεταχειριζεσθαι τα κακα αλλοτρια *ανορθουντα* , αλλα αιτειν  
 a *fee* , because one who intends to practice their **Art Properly** , never does what is *best*  
 μισθον , οτι ο μελλων πραξειν τη τεχνη καλως ουδεποτε πραττει το βελτιστον  
 for himself , nor commands **It** , when he commands , but what is *best for the subject* of their  
 αυτω ουδ' επιταττει επιταττων αλλα τω αρχο-  
**Rule** ; according to their **Art** ; for the sake of which reason then , as it is reasonable ,  
**347** -μενω , κατα την τεχνην : ενεκα ων δη , ως εοικε ,  
*pay* must be found for those who will consent to **Rule** , either silver , or honor ,  
 μισθον δειν υπαρχειν τοις μελλουσιν εθελησειν αρχειν , η αργυριον η τιμην ,  
 or the penalty , if he will not **Rule** .  
 η ζημιαν , εαν μη αρχη .

**Glaucon:** (said) **19** What do you mean by this , O Socrates ? For on the one hand , the two  
 ο Γλαυκων εφη , Πως λεγεις τουτο , ω Σωκρατες ; γαρ μεν τους δυο  
 wages , I recognize ; but *the penalty* of which you speak , and mention in place of a fee ,  
 μισθους γινωσκω : δε την ζημιαν ηντινα λεγεις και ειρηκας ως εν μερει μισθου  
 I do not comprehend . (ου ξυνηκα .)

**Socrates:** (I said) Accordingly then , you do not comprehend , *the wage* of *Those who are Best* ;  
**347b** εφην , αρα , ου ξυνεις , Τον μισθον των βελτιστων  
*by means of which* , *They who are Most Able* , when they are *willing* to **Rule** , *do Rule* . Or are  
 δι' ον οι επιεικεστατοι , οταν εθελωσιν αρχειν αρχουσιν . η  
 you not aware , that lovers-of-honor and lovers-of-silver are reputed to be and are disreputable ?  
 ουκ οισθα , οτι το φιλοτιμον τε και φιλαργυρον λεγεται ειναι τε και εστιν ονειδος ;

**Glaucon:** (he said) I do at least . (εφη , Εγωγε .)

**Socrates:** (then I said) Certainly then , through these considerations , *Those who are Good* ,  
 δ' εγω ην , τοινυν Δια ταυτα , οι αγαθοι  
 are *willing* to **Rule** neither for the sake of money nor for the sake of honor ; since neither  
 εθελουσιν αρχειν ουτε ενεκα χρηματων ουτε τιμης : γαρ ουτε  
 do they wish to have negotiated openly for pay for the sake of their **Rule** , and thus to be called  
 βουλονται πραττομενοι φανερωσ μισθον ενεκα της αρχης κεκλησθαι  
 “buyable” , nor do they wish to secretly take it themselves from their **Rule** , and thus be called  
 μισθωτοι , ουτε λαθρα λαμβανοντες αυτοι εκ της αρχης  
 thieves ; nor again for the sake of honor , for they are no lovers-of-honor . So then , **Necessity**  
 κλεπται : ουδ' αυ ενεκα τιμης : γαρ εισι ου φιλοτιμοι . δη αναγκην  
**must** be brought to bear upon themselves , and a *penalty* , if they are to become *willing* to **Rule** :  
**347c** δει προσειναι αυτοις και ζημιαν , ει μελλουσιν εθελειν αρχειν :  
 From which source , one runs the risk to be thought of as ugly/warped to present oneself *willingly*  
 οθεν κινδυνευει νενομισθαι αισχρον ιεναι εκοντα  
 for **Rule**/office , but not to wait to be *formally-compelled*. But the greatest *penalty* , is *to be under*  
 επι το αρχειν αλλα μη περιμενειν αναγκην . δε της μεγαστη ζημιας το υπο  
*the rule of someone inferior* , if one is not oneself *willing* to **Rule** . Out of which fear , it appears  
 αρχεσθαι πονηροτερου , εαν μη αυτος εθελη αρχειν : ων δεισαντες φαινονται  
 to me , that those who are most-able , **Rule** , when they do **Rule** ; and at the time they enter upon  
 μοι , οι επιεικεις , αρχειν , οταν αρχωσιν , και τοτε ερχονται επι

their **Rule** , they approach **It** , not as entering into something **good** , nor as expecting to enjoy **It** ,  
το αρχειν , ουχ ως ιοντες επ' τι αγαθον ουδ' ως ευπαθησοντες εν αυτω ,  
but as **Necessary** , and by not being able to turn to those better nor like themselves .

**347d** αλλ'ως αναγκαιον και ουκ εχοντες επιτρεψαι βελτισιν ουδε ομοιους εαυτων .  
Since I dare say , if a city of good men were to come to be , they would be fighting not to **Rule** ,  
επει κινδυνευει , ει πολις αγαθων ανδρων γενοιτο , αν ειναι περιμαχητον μη το αρχειν ,  
just as they now fight to **rule** ; and therein it would become quite manifest , that it is in the nature  
ωσπερ νυνι το αρχειν , και ενταυθ' αν γενεσθαι καταφανες , οτι πεφυκε  
of **The True Ruler** -in reality- not to look for his own **advantage** , but **for that of his subjects** .  
αληθινος αρχων τω οντι ου σκοπεισθαι το αυτω συμφερον , αλλ' το τω αρχομενω :  
So that everyone who would recognize *this* , would prefer rather to receive **benefit** from another ,  
ωστε πας ο αν γινωσκων ελοιτο μαλλον το ωφελεισθαι υπ' αλλου  
than to have **The Duty** of **benefiting** another . This then , on the one hand , I at least , **in no way**  
**347e** η εχειν πραγματα ωφελων αλλον . τουτο ουν , μεν εγωγε ουδαμη  
concede to Thrasymachos , that 'justice' is the **advantage** of the stronger . But we will surely  
συγχωρω θρασυμαχη , ως το δικαιον εστι το ξυμφερον του κρειττονος . αλλα μεν δη  
look-into this matter at another time ; but on the other hand , what he now says seems to me  
σκεψομεθα τουτο εσιαυθις : δε ο θρασυμαχος νυν λεγει δοκει μοι  
to be more important , by declaring that **the life of the unjust** is **better than the life of the just** .  
ειναι πολυ μειζον φασκων τον βιον του αδικου ειναι κρειττω η τον του δικαιου .  
(*then I continued*) Which way then do you prefer , O Glaucon ?

δ' εγω ην , ποτερον ουν συ αιρει , ω Γλαυκων  
And which way , do you say , appears to you to be more **True** ;  
και ποτερος λεγεσθαι δοκει σοι αληθεστερος

**Glaucon:** (*he said*) I at least prefer , **the life of the just** as being more **profitable** .

εφη , εγωγε , Τον βιον του δικαιου ειναι λυσιτελεστερον .

**Socrates:** (*then I said*) You heard , all the good things which Thrasymachos just now

**348** δ' εγω ην , Ηκουσας οσα αγαθα Θρασυμαχος αρτι  
described in detail , as belonging to the unjust ?

διηλθε τω του αδικου ;

**Glaucon:** (*he said*) I heard , but I am **not** persuaded . (εφη , Ηκουσα , αλλ' ου πειθομαι.)

**Socrates:** Therefore , do you wish for us to persuade him , if we are able to discover some way ,  
ουν Βουλει πειθωμεν αυτον , αν δυναμεθα εξευρειν πη ,  
that he does **not** speak **The Truth** ?

ως ουκ λεγει αληθη ;

**Glaucon:** (*then to which he said*) How could I not so wish ?

δ' ος η , Πως γαρ ου βουλομαι ;

**Socrates:** (*then I said*) Now then on the one hand , if we give him Logos for logos , setting-out-

δ' εγω ην , τοιουν μεν Αν λεγωμεν αυτω λογον παρα λογον , αντι-  
in-contrast in turn , all the **good** things which the just has , and let him make another one in turn ,  
-κατατειναντες αυ οσα αγαθα το δικαιον εχει , και ουτος αυθις  
and then we make another one , we shall have to count the **good** things , and **measure** as many as  
και ημεις αλλον , δεησει αριθμειν ταγαθα και μετρειν οσα  
we mention on each side , and at that point we shall need some judges to decide between us ,

**348b** λεγομεν εν εκατερω εκατεροι , και ηδη δεησομεθα τινων δικαστερων των διακρινουντων :  
but if on the other hand , we investigate , just as we did just now by seeking agreement with

αν δε σκοπωμεν ωσπερ αρτι ανομολογουμενοι προς  
each other , then we ourselves shall be , both advocates and judges , at once .

αλλλους , αυτοι εσομεθα τε ρητορες και δικασται αμα .



**Glaucon:** (*he said*) By all means then . (εφη , Πανυ μεν ουν .)

**Socrates:** (*then I said*) Therefore , which way do you prefer ?

δ' εγω ην , ουν Ποτερως σοι αρεσκει ;

**Glaucon:** (*he said*) This latter way . (εφη , Ουτως .)

**Socrates:** 20 (*then I said*) Come then , O Thrasymachos , answer us from the beginning .

δ' εγω ην , Ιθι δη , ω Θρασυμαχε , αποκριναι ημιν εξ αρχης :

Do you declare **perfect injustice** to be more **profitable** than **Perfect Justice Is** ?

φης την τελεαν αδικιαν ειναι λυσιτελεστεραν τελεας δικαιοσυνης ουσης ;

**Thrasymachos:** (*he said*) I most certainly say so , and I have said , through what reasons .

348c εφη , Πανυ μεν ουν φημι και , και ειρηκα δι' α .

**Socrates:** Come then , consider the following about themselves . What is it you say ?

Φερε δη το τοιονδε περι αυτων πως λεγεις ;

On the one hand , I suspect you call one of these **Virtue** , but on the other hand , the other **vice** ?

μεν που καλεις το αυτοιν αρετην δε το κακιαν ;

**Thrasymachos:** How could I not ? (Πως γαρ ου ;)

**Socrates:** Is it not the case then , that on the one hand , you call **Justice** ,

Ουκουν μεν την δικαιοσυνην

**Virtue/Excellence/Enlightenment** , but **unfairness** on the other hand , **vice/fraud/deception** ?

αρετην , την αδικιαν δε κακιαν ;

**Thrasymachos:** (*he said*) That is *very likely* , O delightful one ,

εφη , γ' Εικος , ω ηδιστε ,

when I also say that on the one hand , **injustice** is '**profitable**' , but that **Justice** is not !

επειδη και λεγω μεν αδικιαν λυσιτελειν , δ' δικαιοσυνην ου .

**Socrates:** Then what indeed ? (Αλλα τι μην ;)

**Thrasymachos:** (*then to which he said*) The opposite.

δ' ος η , Τουναντιον .

**Socrates:** Do you mean that **Justice** is **vice** ?

Η την δικαιοσυνην κακιαν ;

**Thrasymachos:** I do not - but **quite-simple** , **noble-mindedness** .

Ουκ , αλλα πανυ ευηθειαν γενναιαν .

**Socrates:** Accordingly then , you call **injustice** a **bad disposition** ?

348d αρα καλεις Την αδικιαν κακοηθειαν ;

**Thrasymachos:** (*he said*) I do not - but '**well-counseled**' .

εφη , Ουκ , αλλ' ευβουλιαν .

**Socrates:** Do you mean that **the unjust** appear to you to be **Mindful** and **Good** , O Thrasymachos ?

Η οι αδικοι δοκουσιν ειναι σοι και φρονιμοι και αγαθοι , ω Θρασυμαχε ;

**Thrasymachos:** (*he said*) At least , those capable of doing **injustice** to **Perfection** ; who are able

εφη , γε Οι οιοι τε αδικειν τελεως , δυναμενοι

to put cities and nations of men **under** their power .

ποιεισθαι πολεις τε και εθνη ανθρωπων υφ' εαυτους :

(*he then continued*) But perhaps you think I mean those who cut-off purses .

δ' ος η , δε ισως συ οiei με λεγειν τους αποτεμνοντας τα βαλαντια .

For on the one hand , there is **profit** , even in such petty-crimes , if indeed they go unnoticed ;

ουν μεν λυσιτελει και τα τοιαυτα , εανπερ λανθανη :

but on the other hand , such things are unworthy to speak of , except those of which

δε εστι ουκ αξια λογου , αλλ' α

I was speaking of just now .

ελεγον δη νυν .



**Socrates:** (*I said*) Certainly then I am not ignorant of what you intend to say by this statement ;  
**348e** εφην , μεντοι ουκ αγνοω ο τι βουλει λεγειν Τουτο ;  
but I am surprised by the fact that you placed **injustice** under the heading of **Virtue** and **Wisdom** ,  
αλλα εθαυμασα τοδε , ει τιθης την αδικιαν εν μερει αρετης και σοφιας ,  
and then you placed **Justice** under the heading of the opposite class .  
δε την δικαιοσυνην εν τοις εναντιοις .

**Thrasymachos:** But I most certainly do place it in this way ! (Αλλα πανυ τιθημι ουτω .)

**Socrates:** (*then I said*) Your meaning is now more-fully defined , O companion , yet ,  
Τουτο ηδη στερεωτερον , ω εταιρε , και  
it is no longer easy to maintain what one has to say . For if , on the one hand , you had set-forth  
ουκετι ραδιον εχειν ο τι τις ειπη . γαρ ει μεν ετιθεσο  
that **injustice** was **profitable** , but admitted that it was nevertheless **vice** or **depravity** , just as  
την αδικιαν λυσιτελειν , ωμολογεις αυτο ειναι μεντοι κακιαν η αισχρον , ωσπερ  
other people do , we would have something to say according to customary ways of speech ;  
αλλοι τινες , αν ειχομεν τι λεγειν κατα νομιζομενα λεγοντες :  
but as it stands , you clearly intend to say that **it** is **beautiful** , and **powerful** , and you will add  
δε νυν δηλος ει φησεις οτι αυτο ειναι καλον και ισχυρον προσθησεις  
to **it** , **all** the other descriptions , along with which , we used to place **The Just** , seeing that  
αυτω παντα ταλλα , α ημεις προσετιθεμεν τω δικαιω , επειδη  
you have been so bold as to also place **it** , in the class of **Virtue** and **Wisdom** .

**349** γε ετολμησας και θειναι αυτο εν αρετη και σοφια .

**Thrasymachos:** (*he said*) He prophesies most truly ! (εφη , μαντευει Αληθεστατα .)

**Socrates:** (*then I said*) Nevertheless , one must indeed not shrink then , from looking into our  
δ' εγω ην , μεντοι ου γε αποκνητεον Αλλ' σκοπουμενον τω  
argument to pursue it , so long as it is born in mind that I will take it , just as thou will state it .  
λογω επεξελθειν , εως διανοει υπολαμβανω απερ σε αν λεγειν .  
For you absolutely now appear to me not to be mocking , O Thrasymachos , but to be speaking  
γαρ ατεχνως νυν δοκεις εμοι ου σκωπτειν , ω Θρασυμαχε , αλλα λεγειν  
concerning **the things that appear** to thee as **the truth** .

περι τα δοκουντα σε της αληθειας .

**Thrasymachos:** (*he said*) What difference then , does this make to thee , whether it appears so  
εφη , Τι διαφερει δε τουτο σοι ειτε δοκει  
or not ? For is it not the logos that you are refuting ?

ειτε μη , αλλ' ου τον λογον ελεγχεις ;

**Socrates:** (*then I said*) It makes no difference . But in addition to that , still try to answer

**349b** δ' εγω ην , Ουδεν . αλλα προς τουτοις ετι πειρω αποκρυνασθαι  
the following question for me . In what situation , does it **appear** to thee , that **the just** would  
τοδε μοι : τι' δοκει σοι ο δικαιος αν  
wish to have a larger share than **the just** ?

εθελειν εχειν πλεον του δικαιου ;

**Thrasymachos:** (*he said*) Not in any case ; for then he would not be **the well-mannered** ,

εφη , Ουδαμως : γαρ αν ου ην αστειος ,  
and **simple-minded-creature** , just as he is now .

και ευηθης , ωσπερ νυν .

**Socrates:** What follows then ? In what **just act** , would **the just** wish to have a larger share ?

Τι δε ; της δικαιας πραξεως ;

**Thrasymachos:** (*he said*) In no **just act** . (εφη , Ουδε της δικαιας .)

**Socrates:** Then , will **the just** wish to get the larger share than **the unjust** ?

δε ποτερον του αδικου

Would **he** be led to believe that to have a larger share than **the unjust** is **Proper** and **Just** ?

αν ηγοιτο πλεονεκτεινειναι αξιοι και δικαιοι ,

Or would **the just** **not** be led to believe that this is **Just** ?

η αν ουκ ηγοιτο δικαιοι ;

**Thrasymachos**: (to which then , he answered) **He would** be led to believe it , and to be **Proper** ,

ος δ η , αν Ηγοιτ' και αξιοι ,  
but **he** would **not be able** to carry it through .

αλλ' αν ουκ δυνατο .

**Socrates**: (then I said) But this is not what I ask : whether on the one hand , **the just man** does not

**349c** δ' εγω ην , Αλλ' τουτο ου ερωτω , ει μεν ο δικαιοι μη  
deem it **Proper** nor wish to have a larger share than a **just man** , but if on the other hand , **the just**

αξιοι μηδε βουλεται εχειν πλεον του δικαιοι , δε  
**man** deems it **Proper** and wishes , to have a greater share than **the unjust man** ?

του αδικου ;

**Thrasymachos**: (he said) Then yes , it has to be in this way .

εφη , αλλ' εχει ουτως .

**Socrates**: (I said) What surely follows then , for **the unjust man** ? Accordingly then , does the

Τι δη δε ο αδικος ; αρα

**unjust man** deem it **Proper** and wish to have a larger share than **the just man** and of **the just act** ?

αξιοι πλεονεκτειν του δικαιοι και της δικαιοι πραξεως ;

**Thrasymachos**: (he said) How could **he** not ? Especially **the one who** deems it **Proper** to have

εφη , πως γαρ ουκ ; γε ος αξιοι εχειν

the greater share of **all** . (πλεον παντων .)

**Socrates**: Is it not the case then , that **the unjust man** will have a greater share than both **the unjust**

Ουκουν ο αδικος πλεονεκτησει και αδικου

**man** , and of **the unjust act** , and that he will strive to get the most of **all** ?

ανθρωπου τε και πραξεως και ως αυτος αμιλλησεται λαβη πλειστον απαντων ;

**Thrasymachos**: These assertions are correct . (ταυτα Εστι .)

**Socrates**: **21** (I said) Let us put it in the following way then ; on the one hand , **the just man**

εφην , λεγωμεν Ωδε δη : μεν ο δικαιοι

**does not** want to have a greater share than his **like** , but **he does** of his **unlike** , but on the other

ου πλεονεκτει του ομοιου , δε του ανομοιου , δε  
hand , **the unjust man** wants to have a greater share than both his **like** and his **unlike** .

**349d** ο αδικος του τε ομοιου και του ανομοιου .

**Thrasymachos**: (he said) Excellently spoken . (εφη, Αριστα ειρηκας .)

**Socrates**: (I said) And further , that **the unjust man** is both **Mindful** and **Good** ,

εφην , δε γε , ο αδικος Εστι τε φρονιμος και αγαθος ,  
while **the just man** is neither .

δε ο δικαιοι ουδετερα .

**Thrasymachos**: (he said) This also is well said . (εφη , τουτ' Και ευ.)

**Socrates**: (then I said) Is it not the case then , that **the unjust man resembles The Mindful**

δ' εγω ην , Ουκουν ο αδικος εοικε τω φρονιμω

and **The Good** , while **the just man does not resemble Them** ?

και τω αγαθω , δε ο δικαιοι ουκ εοικεν ;

**Thrasymachos**: (he said) How could it not be so , by being such a man , he will be **like** such men ,

εφη , Πως γαρ ου μελλει , ων ο τοιουτος εοικεναι τοις τοιουτοις ,  
while the other is **unlike** ?

δε ο μη εοικεναι ;

**Socrates:** Well said . Accordingly then , each of them is such as they *resemble* .

Καλως .            αρα εκατερος αυτων εστιν τοιουτος οισπερ εοικεν .

**Thrasymachos:** (*he said*) What else do you expect ?

εφη ,    τι Αλλα    μελλει ;

**Socrates:** Very well , O Thrasymachos ; then do you say that one man is **Musical** ,

Ειεν , ω Θρασυμαχε : δε λεγεις    τινα    μουσικον ,

but the other is **unmusical** ?

δε ετερον αμουσον ;

**Thrasymachos:** I do at least . (Εγωγε .)

**Socrates:** Which one is **Mindful** and which one is **unmindful**?

Ποτερον φρονιμον και ποτερον αφρονα ;

**Thrasymachos:** On the one hand , **The Musical** , without a doubt , is **Mindful** ,

μεν    Τον μουσικον    δηπου    φρονιμον ,

but on the other hand , the **unmusical** is **unmindful** .

δε            τον αμουσον    αφρονα .

**Socrates:** Is it not also the case then , that the very man who is **Mindful** is **Good** ,

και Ουκουν                            απερ            φρονιμον, αγαθον ,

but he who is **unmindful** , is **depraved** .

δε    α    αφρονα    , κακον ;

**Thrasymachos:** Yes . (Ναι .)

**Socrates:** Then what about **The Healer** ? Is he not also in this way ?

δε    Τι    ιατρικον ;            ουχ            ουτως ;

**Thrasymachos:** Just so . (Ουτως .)

**Socrates:** Therefore , in what way does it appear to you , O best of men ? Does a **Musical** man

ουν            τις            αν    Δοκει    σοι    , ω αριστε ,            μουσικος ανηρ

wish to take a greater share than another **Musical** man in tightening and loosening when tuning  
εθελειν    πλεονεκτειν            μουσικου ανδρος    εν τη επιτασει και ανεσει αρμοττομενος  
the strings of his guitar or deem it worthy to tune it more (than the proper measure) ?

των χορδων λυραν η    αξιουν            εχειν πλεον ;

**Thrasymachos:** It does **not** appear so , to me at least . (Ουκ εμοιγε .)

Before we continue , consider the following section from **The Introduction to Arithmetic** by Nicomachos of Gerasa . Take notice that The Arts of Number and Music ; The Primary Handmaidens of Philosophy , also bear witness to The Upright and Fair Nature of The Education that Socrates is unfolding before the minds of his audience . For how can any Artist want to out-do another Artist in the tuning of an instrument ? For once an instrument is “In-Tune” there is nothing else to be done , other than , to keep it “In-Tune” . For being “In Tune” is The Measure that Stands Above Relative Quantity and within The Genus of Absolute Quantity , yet it is established in The Middle by Being The Perfect Balance . Furthermore , because of this Attunement , every Note has a unique number of vibrations and hence , a unique tone , such as C , and that tone has a direct relationship to certain unique numbers , such as **6** and **12** .

### Book I – Chapter 14

[1] Then in turn from the beginning , among The Simple **EVEN** Numbers ,

δε Παλιν                            ανωθεν    :            των απλως αρτιων αριθμων

some are **Superabundant** , while others are **deficient** , as if they were Extremes set against

οι μεν εισιν υπερτελεις ,    οι δε                            ελλιπεις ,    καθαπερ    ακροτητες αντικειμενοι

each other , but some are **Intermediate** between both of them , and are called **Perfect** .  
 αλληλοις , οι δε ανα μεσον αμφοτερων , οι και λεγονται τελειοι .

[2] And on the one hand , those which are said to be set against each other ;

Και μεν οι εισιν λεγομενοι αντικεισθαι αλληλοις

The **Superabundant** and the **deficient** , are distinguished from one another by the relation of  
 υπερτελεις τε και ελλιπεις διαιρουμενοι εν τη σχεσει της

**Inequality** in the directions of the **more** and the **less** ; for apart from **these** , no other mode  
 ανισοτητος εις το πλεον τε και το ελαττον : γαρ παρα ταυτα ουκ ετερος τροπος  
 of **Inequality** could be conceived , as neither could **vice** , nor **disease** , nor **disproportion** ,

ανισοτητος αν επινοηθει , καθαπερ ουτε κακια ουτε νοσος ουτε ασυμμετρια  
 nor **indecenty** , nor any such thing . For on the one hand , in the realm of the **more** , there

ουτε απρεπεια ουτε εκαστον των τοιουτων : γαρ μεν εν τω πλειονι  
 arise **excesses** and **overreaching** , and **exaggeration** and **extravagance** , whereas on the other  
 γινονται αι υπερβολαι τε και πλεονεξιαι και υπερεκπτώσεις και περισσοτητες , δε  
 hand , in the realm of the **less** , there arise **need** and **deficiency** , and **privation** and **lack** .

εν τω ελαττονι αι ενδειαι και ελλειψεις και στερησεις και ολιγοξιαι ,  
 But in **That Realm** which lies between the **more** and the **less** , which is **The Equal** , there

δε εν τω κειμενω μεταξυ του πλεον και του ελαττον ο εστιν ισω τε  
 Arise **The Virtues** , of **Health** , **Moderation** , **Propriety** , **Beauty** , and **The Like** , to which  
 και αρεται υγειαι και μετριοτητες και ευπρεπειαι και καλλη και τα ομοια : ων  
 the aforesaid **Idea** of Number , **The Perfect** , is most **Akin** .

το λεχθεν ειδος του αριθμου το τελειον γενικωτατον .

|                   | NUMBER |    |    |    |    |    |    |    |     |     |     |     | THE ODD               |
|-------------------|--------|----|----|----|----|----|----|----|-----|-----|-----|-----|-----------------------|
|                   | 1      |    |    |    |    |    |    |    |     |     |     |     |                       |
|                   |        | 2  | 3  | 4  | 5  | 6  | 7  | 8  | 9   | 10  | 11  | 12  | Primary & Incomposite |
| The Deficient     | 2      | 4  | 6  | 8  | 10 | 12 | 14 | 16 | 18  | 20  | 22  | 24  |                       |
|                   | 3      | 6  | 9  | 12 | 15 | 18 | 21 | 24 | 27  | 30  | 33  | 36  |                       |
|                   | 4      | 8  | 12 | 16 | 20 | 24 | 28 | 32 | 36  | 40  | 44  | 48  |                       |
|                   | 5      | 10 | 15 | 20 | 25 | 30 | 35 | 40 | 45  | 50  | 55  | 60  |                       |
| The Perfect       | 6      | 12 | 18 | 24 | 30 | 36 | 42 | 48 | 54  | 60  | 66  | 72  | The Intermediary      |
|                   | 7      | 14 | 21 | 28 | 35 | 42 | 49 | 56 | 63  | 70  | 77  | 84  |                       |
|                   | 8      | 16 | 24 | 32 | 40 | 48 | 56 | 64 | 72  | 80  | 88  | 96  |                       |
|                   | 9      | 18 | 27 | 36 | 45 | 54 | 63 | 72 | 81  | 90  | 99  | 108 |                       |
|                   | 10     | 20 | 30 | 40 | 50 | 60 | 70 | 80 | 90  | 100 | 110 | 120 |                       |
|                   | 11     | 22 | 33 | 44 | 55 | 66 | 77 | 88 | 99  | 110 | 121 | 132 | Secondary & Composite |
| The Superabundant | 12     | 24 | 36 | 48 | 60 | 72 | 84 | 96 | 108 | 120 | 132 | 144 |                       |

## Unequal/Relative Number

Less / More  
 needs / excesses  
 receptive / overbearing  
 deficient / superabundant  
 privation-lack / overreaching  
 Terms

x : y

Relation of **Inequality**  
 (vice , disease , disproportion , indecenty)

Consider that on the one hand , among **The Even** Numbers what makes **Perfect Numbers** , **Perfect** , is that *the parts* , when joined together , are **Equal** to **The Whole** . On the other hand , **deficient** numbers are those that when the parts (Factors) are added together , they are **less** than **The Whole** , and the **superabundant** are those that when the parts (Factors) are added together , they are **greater** than **The Whole** . While on the other hand , among **The Odd** Numbers , **The Intermediary** are those that partake of both **Primary and Incomposite** and **Secondary and Composite** qualities ; **the former** relative to **other** numbers , and , **the latter** relative to **itself** . Hence let us take the numbers **6 , 8 , 9** and **12** for example .

|                          |                  |                                        |     |
|--------------------------|------------------|----------------------------------------|-----|
| <b>The Whole</b>         |                  | <b>6 The 1st Actual Perfect Number</b> | } 6 |
| <i>The Parts-Factors</i> | <i>The Half</i>  | <b>3 The Root of The Odd</b>           |     |
|                          | <i>The Third</i> | <b>2 The Root of The Even</b>          |     |
|                          | <i>The Sixth</i> | <b>1 The Source of Number</b>          |     |

|                          |                   |                                   |     |
|--------------------------|-------------------|-----------------------------------|-----|
| <b>The Whole</b>         |                   | <b>8</b>                          | } 7 |
| <i>The Parts-Factors</i> | <i>The Half</i>   | <b>4 The 1st Deficient Number</b> |     |
|                          | <i>The Fourth</i> | <b>2</b>                          |     |
|                          | <i>The Eighth</i> | <b>1</b>                          |     |

**Relative to Itself Secondary & Composite** For It has a 9<sup>th</sup> (**1**) and a 3<sup>rd</sup> (**3**) part  
**The First 9 Intermediary**  
**Relative to Another Primary & Incomposite** with 25 , **1** is their only Common Measure

|                          |                    |                                |      |
|--------------------------|--------------------|--------------------------------|------|
| <b>The Whole</b>         | <b>The 1st</b>     | <b>12 Superabundant Number</b> | } 16 |
| <i>The Parts-Factors</i> | <i>The Half</i>    | <b>6</b>                       |      |
|                          | <i>The Third</i>   | <b>4</b>                       |      |
|                          | <i>The Fourth</i>  | <b>3</b>                       |      |
|                          | <i>The Sixth</i>   | <b>2</b>                       |      |
|                          | <i>The Twelfth</i> | <b>1</b>                       |      |

**Socrates:** What then ? Does **The Mindful/Good/Musical Person** wish to take the greater share

Τι δε ;  
in tuning than **the unmusical person** ?  
αμουσου ;

**Thrasymachos:** (*he said*) Necessarily . (εφη, Αναγκη .)

**Socrates:** What then of **The Healer** ? Would **He** wish to take a greater share in diet or drink ,  
**350** Τι δε ιατρικος ; αν εθελειν πλεονεκτειν εν τη εδωδη η ποσει  
than **any other Medical person** or **medical practice** ?

τι ιατρικου ανδρος η πραγματος ;

**Thrasymachos:** **Not at all** . (Ου δητα .)

**Socrates:** But to take more or less than **one who is not a physician** ? (δε Μη ιατρικου ;)

**Thrasymachos:** Yes . (Ναι .)

**Socrates:** Then observe in what way it appears to thee , in matters concerning all forms of

δε ορα τις δοκει σοι Περι πασης  
**Knowledge** and **unskilfulness** , whether **any** of **Those who Know** would wish to take/choose  
επιστημης τε και ανεπιστημοσυνης , ει οστισουν επιστημων αν εθελειν αιρεισθαι  
either to do or say , **more** than another one of **Those who Know** and **not** as much as or the same  
η πραττειν η λεγειν , πλειω η αλλος επιστημων και ου οσα η τω ομοιω  
as each of **These Artisans** , in regards to the same deed/duty/practice .

εκαστω ταυτα εις την αυτην πραξιν .

**Thrasymachos:** (*he said*) Then , perhaps it is necessary that it must be in this way , **in this case** .

εφη , Αλλ' ισως αναγκη γε εχειν ουτως τουτο .



Socrates: What then , concerning *the one who has no knowledge* ?

Τι δε ο ανεπιστημων ;

Would **he** , on the one hand , try to take a greater share than **his unlike** ; **the one who Knows** ,  
350b αν μεν πλεονεκτησειεν ουχι ομοιως επιστημονος ,  
and on the other hand , than **his like** , *the one who does not know* ?

δε ομοιως ανεπιστημονος ;

Thrasymachos: Equally so . (Ισως .)

Socrates: But **the one who Knows** is **Skilful /Wise**? (δε Ο επιστημων σοφος ;)

Thrasymachos: I say so . (Φημι .)

Socrates: But **the one who is Skilful/Wise** is **Good** ? (δε Ο σοφος αγαθος ;)

Thrasymachos: I say so . (Φημι .)

Socrates: Accordingly then , on the one hand , **The Good** and **Skilful** person will **not** wish

αρα μεν Ο αγαθος τε και σοφος ουκ εθελησει

to take a greater share than **their like** , but on the other hand , **The Good** and **Wise** person will

πλεονεκτειν του ομοιου , δε

wish to take a greater share than **their unlike** , and **opposite** .

του ανομοιου τε και εναντιου .

Thrasymachos: (*he said*) So it seems . (εφη , Εοικεν .)

Socrates: But the *depraved* and *unenlightened person* , wishes to take a greater share than both

δε Ο κακος τε και αμαθης του τε

*his like* and *his opposite* ?

ομοιου και του εναντιου .

Thrasymachos: So it appears . (Φαινεται .)

Socrates: (*then I said*) Is it not the case then , Ο Thrasymachos , that our **unjust man**

δ' εγω ην , Ουκουν , ω Θρασυμαχε , ημιν ο αδικος

takes a greater share than both **unlike** and **like** . Or did you not speak in this way ;

πλεονεκτει τε του ανομοιου και ομοιου ; η ουχ ελεγες ουτως ;

Thrasymachos: (*he said*) I do indeed . (εφη , Εγωγε .)

Socrates: But **the just man** , on the one hand , will not take a greater share than **his like** ,

350c δε Ο δικαιος μεν ου πλεονεκτησει του ομοιου ,  
but on the other hand , **the just man** will take a greater share than **his unlike** ?

δε του ανομοιου ;

Thrasymachos: Yes .(Ναι.)

Socrates: (*then I said*) Accordingly then , on the one hand , **the just person resembles**

δ' εγω ην , αρα μεν ο δικαιος Εοικεν

**The Wise** and **Good** , but on the other hand , **the unjust resembles the deprived** and **unenlightened** .

τω σοφω και αγαθω , δε ο αδικος τω κακω και αμαθει .

Thrasymachos: I'm afraid they do .(Κινδυνευει .)

Socrates: But furthermore , we agreed that each person will indeed **be** , such as

Αλλα μην , ωμολογουμεν εκατερος ειη γε τοιουτον

that to which they are also **like** .

εκατερον ω ειναι και ομοιος (349d) .

Thrasymachos: We did so agree .

γαρ Ωμολογουμεν .

Socrates: So then on the one hand , **the just person** has been shown to us to be **Good** and **Wise** ,

αρα μεν Ο δικαιος αναπεφανται ημιν ων αγαθος τε και σοφος ,

while on the other hand , our **unjust person** has been shown to be **unenlightened** and **depraved** .

δε ο αδικος αμαθης τε και κακος .

**Narrator-Socrates:** 22 Thus on the one hand , Thrasymachos made all these agreements ,  
350d δε μεν Ο Θρασυμαχος παντα ταυτα ωμολογησε ,  
not easily , as I now narrate them , but by being dragged-out with difficulty , and with  
ουχ ραδιως ως εγω νυν λεγω , αλλ’ ελκομενος και μογισ , και μετα  
a prodigious amount of sweat , inasmuch as it was summer . And at that time I saw  
θαυμαστου οσου ιδρωτος , ατε οντος θερους : και τοτε εγω ειδον ,  
what I had never seen before then ; Thrasymachos blushing . But then , after we had agreed  
ουπω προτερον δε , Θρασυμαχον ερυθριωντα . δε ουν επειδη διωμολογησαμεθα  
that **Justice** was **Virtue** and **Wisdom** but injustice was depravity and being unenlightened ,  
την δικαιοσυνην ειναι αρετην και σοφιαν , δε την αδικιαν κακιαν τε και αμαθιαν ,

**Socrates:** (then I said) Very well , on the one hand , let us consider this as being established thus ,  
δ’ εγω ην , Ειεν , μεν ημιν τουτο κεισθω ουτω ,  
but the other hand , we certainly said that **injustice** was also **Powerful** ; Or do you not remember ,  
δε δη εφαμεν την αδικιαν ειναι και ισχυρον : η ου μεμνησαι ,  
Ο Thrasymachos ? (ω Θρασυμαχε ;)

**Thrasymachos:** (he said) I remember , but I at least , do not approve of that which you say now ,  
εφη , Μεμνημαι , αλλ’ εμοιγε ουδε αρεσκει α λεγεις νυν ,  
and I have something to say about them . Thus if I should make a speech , I am well aware that  
350e και εχω λεγειν περι αυτων . ουν ει λεγοιμι , ευ οιδ’  
you would say that I am appealing to the masses . Then either allow me to say as much as I wish ,  
αν φαιης οτι με δημηγορειν : ουν η εα με ειπειν οσα βουλομαι ,  
or , ask away , if you prefer to ask questions ; then I will respond to thee , just as we do to  
η ερωτα , ει βουλει ερωταν : δε εγω σοι , ωσπερ  
old-wives and I will nod my head and say “Very well” or shake my head , as they tell their tale .  
τοις γραυσι και κατανευσομαι ερω ειεν και ανανευσομαι λεγουσαις τους μυθους .

**Socrates:** (then I said) In no way at all , should you answer contrary to thine own opinion .  
δ’ εγω ην , Μηδαμως γε παρα σου του την δοξαν .

**Thrasymachos:** (he said) Just as thou prefers , seeing that you will not allow me to speak .  
εφη , Ωστε σοι αρεσκειν , επειδηπερ ουκ εας λεγειν .

And so , what else do you want ?

καιτοι τι αλλο βουλει ;

**Socrates:** (then I said) Nothing at all , but since you will do this , do it , then I will ask .

δ’ εγω ην , Ουδεν , αλλ’ ειπερ ποιησεις , ποιει , δε εγω ερωτησω

**Thrasymachos:** Ask away . (Ερωτα δη.)

**Socrates:** Moreover , I ask this very question just now , in order that we may fully-examine  
τοιςιν ερωτω Τουτο οπερ αρτι , ινα διασκεψωμεθα  
the logos step by step , to hit upon/recognize what sort of **Quality Justice** is ,

351 τον λογον και εξης , τυγχανει τι οποιον δικαιοσυνη ον  
as compared to **injustice** . For it was said at one time , that **injustice** was both **more-Powerful**

προς αδικιαν . γαρ ελεχθη που , οτι αδικια ειη και δυνατωτερον  
and **more-Effective** than **Justice** ; but now (I continued) since **Justice** is indeed **Wisdom**  
και και ισχυροτερον δικαιοσυνης : δε νυν , εφην , ειπερ δικαιοσυνη εστι γ’ σοφια  
and **Virtue** , it will be shown , I believe , easily , that **It** is **more-Effective** than **injustice** , seeing  
τε και αρετη , φανησεται , οιμαι , ραδιως , και ισχυροτερον αδικιας επει-  
that indeed **injustice** is a benighted quality/condition . No one could still fail to recognize this ;  
δηπερ η αδικια εστιν αμαθια . ουδεις αν ετι αγνοησειεν τουτο ,  
but I at least , do not simply wish to state it in this way , Ο Thrasymachos ; but to consider ,  
αλλ’ εγωγε ουτι απλως επιθυμω ουτως , ω Θρασυμαχε , αλλα σκεψασθαι

in what way it is the case , in the following way . Would you say that it is **unjust** for a city  
**351b** πη τηδε : αν φαιης ειναι αδικον πολιν  
to try to enslave other cities **unjustly** , and once having enslaved many cities  
επιχειρειν δουλουσθαι και αλλας πολεις αδικως , και καταδεδουλωσθαι πολλας  
under **itself** , then , to also keep them enslaved ?  
υφ' εαυτη δε και εχειν δουλωσαμενην ;  
**Thrasymachos**: (*he said*) How could I not ? And **this** , that **The Best City** will indeed do most ,  
εφη , Πως γαρ ουκ ; και τουτο η αριστη γε ποιησει μαλιστα  
by being **Most-Perfectly unjust** .  
και ουσα τελεωτατα αδκος .  
**Socrates**: (*I continued*) I understand , that this was the point of thine logos , but  
εφην , Μανθανω , οτι ουτος ην σος ο λογος , αλλα  
I am considering the following aspect about Itself ; whether The City , in becoming **Stronger**  
σκοπω τοδε περι αυτου : ποτερον η πολις γιγνομενη κρειιτων  
than another city , will have **This Power** devoid of **Justice** , or must It necessarily  
πολεως εξει ταυτην την δυναμιν ανευ δικαιοσυνης , η αυτη αναγκη  
be combined with **Justice** ?  
μετα δικαιοσυνης ;  
**Thrasymachos**: (*he said*) If on the one hand , it is as thou said just now , that **Justice** is  
**351c** εφη , Ει μεν εχει ως συ λεγεις αρτι , η δικαιοσυνη  
**Wisdom** , **It** must be combined with **Justice** ; but if on the other hand , it is as I said ,  
σοφια , μετα δικαιοσυνης : ει δ' ως εγω ελεγον ,  
**It** must be combined with **injustice/unfairness** .  
μετα αδικιας .  
**Socrates**: (*then I said*) I admire you a great deal , O Thrasymachos , since you do not only  
δ' εγω ην , αγαμαι Πανυ , ω Θρασυμαχε , οτι ουκ μονον  
nod your head to agree and disagree , but you also answer quite well .  
επινευεις και ανανευεις , αλλα και αποκρινει πανυ καλως .  
**Thrasymachos**: (*he said*) In order to please thee .  
εφη , γαρ χαριζομαι Σοι .

**Socrates**: **23** Thou are doing well indeed . Then please me further and tell me the following ;  
συ ποιων Ευ γε : αλλα χαρισαι δη και λεγε μοι τοδε :  
do you think that either a **city** , or an **army** , or a **gang** of robbers or thieves , or any other  
αν δοκεις η πολιν η στρατοπεδον η ληστας η κλεπτας η τι αλλο  
**body** of men ; **as many as** set out upon some **unjust** purpose **in common** , would be  
εθνος , οσα ερχεται επι τι αδικως κοινη , αν  
able to achieve any objective , if they would deal **unjustly/unfairly with each other** ?  
δυνασθαι τι πραξαι , ει αδικοιεν αλληλους ;  
**Thrasymachos**: (*to which then , he said*) Not in any way .  
ος δ' η , Ου δητα .  
**Socrates**: What if they would **not** deal **unfairly** with each other? Would they be more likely then ?  
**351d** Τι ει μη αδικοιεν ; ου μαλλον δε ;  
**Thrasymachos**: Entirely so . (Πανυ γε .)  
**Socrates**: For I suspect **faction** and **hate** and **strife among themselves** , are indeed produced by  
γαρ που Στασεις και μιση και μαχας εν αλληλοις η γε παρεχει  
**injustice** , O Thrasymachos , but **Likeness-of-mind** and **Friendship** by **Justice/Righteousness** .  
αδικια , ω Θρασυμαχε , δε ομονοιαν και φιλιαν η δικαιοσυνη :  
Or is this not so ? (η γαρ;) )

**Thrasymachos:** (to which then , he said) Let it be so , in order that I may not disagree with thee .

ος δ' η , Εστω , ινα μη διαφερωμαι σοι .

**Socrates:** But thou are indeed doing well , O best of men . Then tell me the following .

Αλλ' συ γε ποιων ευ , ω αριστε , δε λεγε μοι τοδε :

Accordingly then , if this is work of **injustice** ; to implant **hatred** wherever it may exit ,

αρα ει τουτο εργον αδικιας , εμποειν μισος οπου αν ενη ,  
then will not **its** presence , both among free men and slaves , make them **hate one another** ,

ου εγγιγνομενη και εν ελευθεροις τε και δουλους ποιησει μισειν αλληλους  
and form **factions** and **be unable to act with one another in common** ?

και στασιαζειν και ειναι αδυνατους πραττειν μετ' αλληλων κοινη ;

**Thrasymachos:** Entirely so .

**351e** Πανυ γε .

**Socrates:** What follows then ? If **injustice** is found among **Two** , will they not

Τι δε ; αν εγγενηται εν δυοιν εσονται ου

**be at variance** and **hate** and be **enemies** , both **to each other** and **to those who are Just** ?

διοισονται(διαφερω) και μισησουσι και εχθροι τε αλληλοις και τοις δικαιοις ;

**Thrasymachos:** (he said) They will .(εφη , Εσονται .)

**Socrates:** Then what if **injustice** does come to exist in **One** person , O wonderful one , surely then

δε Εαν αδικια δη εγγενηται εν ενι , ω θαυμασιε , μων  
will **injustice** lose **the power of self** ; or will **injustice** keep **the power of self** , undiminished ?

μη απολει την δυναμιν αυτης , η εξει ουδεν ηττον ;

**Thrasymachos:** (he said) let **the power of self** remain undiminished .

εφη , εχετω Μηδεν ηττον .

**Socrates:** Is it not the case then , that such as this appears to be the kind of power **injustice** has ;

Ουκουν τοιανδε φαινεται τινα την δυναμιν εχουσα ,  
such that , wherever **injustice** may come to exist , whether in a **city** or **race** or **army** or  
οιον ω αν εγγενηται , ειτε τινη πολει ειτε γενει ειτε στρατοπεδω ειτε  
anything else , first of all , **injustice** makes **it powerless to act in accordance with Self** , because of

**352** οτωουν αλλω , πρωτον μεν ποιειν αυτο αδυνατον πραττειν μεθ' αυτου δια  
**factions** and **differences** , next then , **it** is an **enemy** both **to itself** and **to every opponent** , and  
το στασιαζειν και διαφερεσθαι , ετι δ' ειναι εχθρον τε εαυτω και τω παντι εναντιω και  
to **The Just** . Is it not in this way ?

τω δικαιω ; ουχ ουτως ;

**Thrasymachos:** It is entirely so . (Πανυ γε .)

**Socrates:** And certainly , in **one person** , I believe , **injustice** will work all these **defects**

Και δη εν ενι , οιμαι , εργαζεσθαι παντα ταυτα  
which **that very nature** makes that **person** endure/experience/undergo ; first on the one hand ,

απερ περφυκεν ποιησει ενουσα , πρωτον μεν  
**injustice** will make **Self powerless to act/perform Its duty** , by being in a state of **rebellion**

ποιησει αυτον αδυνατον πραττειν στασιαζοντα  
and **not** of **One-mind : Self with Itself** ; next on the other hand , it will make **Self** an **enemy** both  
και ουχ ομονοουντα αυτον εαυτω , επειτα εχθρον και  
to **Itself** and to **Those who are Just** ; is that not so ?

εαυτω και τοις δικαιος ; η γαρ ;

**Thrasymachos:** Yes . (Ναι .)

**Socrates:** But **The Gods** , O Friend , are surely also **Just** ?

**352b** δε οι θεοι , ω φιλε , εισιν γ' και Δικαιοι ;

**Thrasymachos:** (he said) Let **Them** be **So** .

εφη , Εστωσαν .

Socrates: Accordingly then , the unjust person will also be an enemy to The Gods ,

αρα ο αδικος εσται Και εχθρος θεοις

O Thrasymachos , but The Just Person , a Friend .

ω Θρασυμαχε , δε ο αδικος φιλος .

Thrasymachos: (he said) Confidently , feast-well of The Logos ;

εφη , θαρρων , Ευωχου του λογου :

for I at least , shall not oppose thee , in order that I may not be hated by Those Present .

γαρ εγωγε ου εναντιωσομαι σοι , ινα μη απεχθωμαι τοιςδε .

Socrates: (then I said) Come then , and fill me up with the remainder of the feast ,

δ' εγω ην , Ιθι δη , και αποπληρωσον μοι τα λοιπα της εστιασεως

by answering just as you are now doing . For on the one hand , because we say that The Just

352c αποκρινομενος ωσπερ νυν και . γαρ μεν οτι φαμεν οι δικαιοι  
appear to be more-skilful/wiser and stronger and able to act more-effectively with each other ,

φαινονται σοφωτεροι και αμεινους και οιον τε πραττειν δυνατωτεροι μετ' αλληλων ,

while we also say , that the unjust are ever yet to accomplish anything in a vigorous manner

αλλα δη και αδικους οντας ποποτε πραξαι τι ερρωμενως

in common with each other , and speaking of which , this which we say is not altogether True ;

κοινη μετ' αλληλων , και ους τουτο λεγομεν ου πανταπασιν αληθες :

for if they were absolutely unjust they could not have abstained from being unjust to each other ,

γαρ κοιμη αν ου απειχοντο(απεχω) οντες αδικοι αλληλων ,

thus it is clear that some degree of Justice existed in themselves , which made them abstain from

αλλα δηλον οτι τις δικαιοσυνη ενην αυτοις , η εποιει μητοι εφ'

wronging both each other as well as those of their group , at the same time , by means of which

αδικειν και αλληλους γε και ους ηεσαν αμα , δι' ην

they accomplished as much as they accomplished . Thus they were unjustly impelled onward

επραξαν α επραξαν . δε αδικια ωρμησαν

by being semi-wicked in their injustice , since whole-villains , and those perfectly-unjust

352d οντες ημιμοχθηροι επι τα αδικια , επει γε οι παμπονηροι και τελεως αδικοι

are also perfectly-powerless to act at all . Thus , on the one hand , I maintain , that these Ideas

εισι και τελεως αδυνατοι πραττειν : ουν μεν , μανθανω , οτι ταυτα

have these Qualities , in this way , but not in the way that you set-down at first . While on the

εχει ουτως , αλλ' ουχ ως συ ετιθεσο πρωτον .

other hand , one must examine , if The Just both possess a Better Life than the unjust , and are

δε σκεπτεον ει οι δικαιοι και αμεινον ζωσιν των αδικων εισιν

also More-Wholesomely Prosperous ; the very Disposition , they appear thus to possess already ,

και ευδαιμονεστεροι , οπερ φαινονται ουν μεν και νυν ,

as it indeed appears to me , from the arguments which we have already stated - that which

ως γε δοκει μοι , εξ ων ειρηκαμεν : το

we also proposed (347e) to consider at a later time - but nevertheless , one must examine it ,

προϋθεμεθα σκεψασθαι υστερον , δ' ομως σκεπτεον

even more carefully . For this consideration concerns no mere happenstance ,

ετι βελτιον . γαρ ο λογος περι ου του επιτυχοντος ,

but concerns in what manner one must Live .

αλλα περι του οντινα τροπον χρη ζην .

Thrasymachos: (he said) Consider it then . (εφη , Σκοπει δη .)

Socrates: (then I said) I am considering . Now tell me , does there appear to you to exist ,

δ' εγω ην , Σκοπω : Και λεγε μοι , δοκει σοι ειναι

a specific/certain action/work/function/business of a horse ?

352e τι εργον ιππου ;



**Thrasymachos:** There does , to me at least . (Εμοιγε .)

**Socrates:** Take notice then, would you hold this to be both **The Work** of a horse and of anything

Αρ' ουν αν θειης τουτο και εργον ιππου και οτουουν  
else : **That with which** you could **only** do a **Work** , or **That with which It** could be done **Best** ?

αλλου , εκεινω ο αν μονω ποιη τις η αριστα ;

**Thrasymachos:** (he said) I do not understand . (εφη , Ου μανθανω .)

**Socrates:** Then consider it the following way . Is it possible **To See** by any other means than

Αλλ' ωδε : εσθ ιδοις οτω αλλω η  
through **The Eyes** ?

οφθαλμος ;

**Thrasymachos:** Through no other at all . (Ου δητα .)

**Socrates:** What next then ? Is it possible **To Hear** through anything else than through **The Ears** ?

Τι δε ; ακουσαις αλλω η ωσιν ;

**Thrasymachos:** Not in any way . (Ουδαμως .)

**Socrates:** Is it not the case then , that we could **Justly** say that **These** (seeing/hearing) are

Ουκουν αν δικαιως φαιμεν ταυτα ειναι

**The Works** of **Those** (eyes and ears) .

εργα τουτων ;

**Thrasymachos:** Entirely so . (Πανυ γε .)

**Socrates:** What next then ? You could **cut** a branch from a vine with a sword and a carving-knife

**353** Τι δε ; αν αποτεμοις κλημα αμπελου μαχαιρα και σμιλη

and many other tools ?

και πολλοις αλλοις ;

**Thrasymachos:** How could you not ? (Πως γαρ ου ;)

**Socrates:** But it could be done with nothing **so well** indeed , I believe , as with **a pruning-knife** ,

Αλλ' αν ουδενι ουτω καλως γ' , οιμαι , ως τω δρεπανω  
which is made for that **purpose/work/function** .

επι τουτο εργασθεντι .

**Thrasymachos:** True . (Αληθη .)

**Socrates:** Take notice then , shall we not hold **this cutting** to be **the work** of **that pruning-knife** ?

Αρ' ουν ου θησομεν τουτο εργον τουτου ;

**Thrasymachos:** We shall hold this then . (Θησομεν μεν ουν .)

**Socrates:** **24** Now then , I believe , you can better understand that which was asked

Νυν δη , οιμαι , αν αμεινον μαθοις ο ηρωτων  
when I was enquiring , if this was not the work of each one : Either **some specific work** which

πυνθανομενος , ει τουτο ειη ου εργον εκαστου , η τι ο  
it alone could do , or **the work** that it could perform **Better** than any other .

μονον αν , η απεργαζεται καλλιστα των αλλων

**Thrasymachos:** (he said) But I do understand and it also appears to me that this is the work

**353b** εφη , Αλλ' μανθανω τε και δοκει μοι τουτο ειναι εργον  
of each particular business .

εκαστου πραγματος .

**Socrates:** (then I said) Very good . Is it not the case then , that it appears to thee that there is also

δ' εγω ην , Ειεν : ουκουν δοκει σοι ειναι και  
a **Virtue/Excellence** pertaining to **each specific work** , and for which **It has been Pre-Ordained** ?

αρετη εκαστω τι εργον , και ωπερ προστετακται ;

But , let us return to the same examples . We say , that there is a **work** of **the eyes** ?

δε ιωμεν παλιν επι τα αυτα . φαμεν εστιν εργον οφθαλμων ;

Thrasymachos: There is . (Εστιν .)

Socrates: Take notice then , is there also an **Excellence** of *the eyes* ?

Αρ' ουν εστιν και αρετη οφθαλμων ;

Thrasymachos: And an **Excellence** . (Και αρετη .)

Socrates: What next then ? There was *a specific work* of *the ears* ?

Τι δε ; ην τι εργον ωτων ;

Thrasymachos: Yes . (Ναι .)

Socrates: Is it not the case , that there also exists an **Excellence** of *the ears* ?

Ουκουν και αρετη ;

Thrasymachos: And an **Excellence** . (Και αρετη .)

Socrates: What then about all the other circumstances ? Is it not *in the same way* ?

Τι δε περι παντων των αλλων ; ουχ ουτω ;

Thrasymachos: *In the same way* . (Ουτω .)

Socrates: Keep this in mind then . Could the eyes accordingly , ever complete their **work**

Εχε δη : αν ομματα αρ' ποτε απεργασαιτο αυτων το εργον  
in a **Beautiful/Good Way** , if they were not in possession of their own **Innate Excellence** ,

353c καλως μη εχοντα αυτων την οικειαν αρετην ,  
but instead of their **Excellence** , they were possessed by their **defect** ;

αλλ' αντι της αρετης κακιαν ;

Thrasymachos: (he said) And how could they ? For you equally mean **blindness** instead of **sight** .

εφη , Και πως αν ; γαρ ισως λεγεις τυφλοτητα αντι της οψεως .

Socrates: (then I said) Whatever their **Excellence** may be ; for I do not ask this yet ; but I ask if

δ' εγω ην , Ητις αυτων η αρετη : γαρ ου ερωτω τουτο πω , αλλ' ει  
on the one hand , **The Innate Excellence** , will make them complete their **Work Well/Properly** ,  
μεν τη οικεια αρετη εργασεται αυτων το εργον ευ

that they do complete , but on the other hand , if **vice** will make them do **It wrongly/incorrectly** ?

τα εργαζομενα , δε κακια κακως .

Thrasymachos: (he said) This that you say is indeed true .

εφη , τουτο λεγεις γε Αληθες .

Socrates: Is it not the case then , that *the ears* also , by being deprived of their own **Excellence** ,

Ουκουν , ωτα και στερομενα αυτων της αρετης  
will bring their **Work** to completion *in a bad way* .

αυτων το εργον απεργασεται κακως ;

Thrasymachos: Entirely so . (Πανυ γε .)

Socrates: Therefore , do we apply The Self-Same Logos to all the other cases ?

353d ουν Τιθεμεν τον αυτον λογον εις παντα ταλλα

Thrasymachos: It so appears to me at least . (δοκει Εμοιγε .)

Socrates: Come then , consider what follows after these considerations . Has **The Soul**

Ιθι δη , σκεναι τοδε μετα ταυτα : εστι ψυχης  
a **Certain/Specific Work** , which none of the other **Real-Beings** could perform ? Such as the  
τι εργον ο ουδ' ενι αλλω των οντων αν πραξαις , οιον το  
following examples ; **To Care** , **To Rule** , **To Plan** , and **All Such Works Like These** . Is there  
τοιονδε : το επιμελεισθαι και αρχειν και βουλευεσθαι και παντα τα τοιαυτα , εσθ'  
another than **The Soul** to which we could **Justly Entrust Them** and say **They** are **Its Own** ?

αλλω η ψυχη οτω αν δικαιως αποδοιμεν και φαιμεν εκεινης ειναι ιδια ;

Thrasymachos: None other . (Ουδενι αλλω .)

Socrates: What then in turn , in regards to **Life** ? Shall we say **It is The Work** of **Soul** ?

Τι δ' αυ το ζην ; φησομεν ειναι εργον ψυχης ;

Thrasymachos: (he said) Very much so . (εφη , Μαλιστα γ' .)

Socrates: Is it not the case then , that we also say that there is a **Special Excellence** of **Soul** ?

Ουκουν και φαμεν ειναι τινα αρετην ψυχης ;

Thrasymachos: We do say so . (Φαμεν .)

Socrates: Take notice then , will **Soul** , ever , O Thrasymachos , complete **Her Works**

353e Αρ' ουν ψυχη ποτε , ω Θρασυμαχε , απεργασεται αυτης τα εργα **Well/Properly** , by being deprived of **Her Innate Excellence** , or is that impossible ?

ευ στερομενη της οικειας αρετης , η αδυνατον ;

Thrasymachos: It is impossible . (Αδυνατον .)

Socrates: Accordingly then , **it is necessary** that a **depraved soul** must **rule** and **care badly** ,

αρα Αναγκη κακη ψυχη αρχειν και επιμελεισθαι κακως ,

but **The Good Soul must necessarily do All These Works Well/Soundly/Properly** .

δε τη αγαθη πραττειν παντα ταυτα ευ .

Thrasymachos: It must **necessarily** be so . (Αναγκη .)

Socrates: Is it not the case then , that we indeed **agreed** that **The Excellence** of **Soul** was

Ουκουν γε ξυνεχωρησαμεν αρετην ψυχης ειναι

**Justice/Righteousness/Fairness** , but that **the vice** of the soul was **injustice** ?

δικαιοσυνην , δε κακιαν αδικιαν ;

Thrasymachos: We so **agreed** . (Συνεχωρησαμεν γαρ .)

Socrates: Accordingly then , on the one hand , **The Just Soul** and **The Just Person**

αρα μεν Η δικαια ψυχη και ο δικαιος ανηρ

**Will Live Well** , but **the unjust will live badly** .

βιωσεται ευ , δε ο αδικος κακως .

Thrasymachos: (*he said*) So it has come to light , according to thine Logos .

εφη , Φαινεται κατα σον τον λογον .

Socrates: But certainly indeed , **One who Lives Well** , is both **Blessed** and of a **Good-Spirit** ,

354 Αλλα μην γε ο ζων ευ τε μακαριος και ευδαιμων , but **one that does not** , **lives in the opposite way** .

δε ο μη ταναντια .

Thrasymachos: How could he not ? (Πως γαρ ου ;)

Socrates: Accordingly then , on the one hand , **The Just Person** is of **Good-Spirit** ,

αρα μεν Ο δικαιος ευδαιμων ,

but on the other hand , **the unjust is wretched** .

δ' ο αδικος αθλιος .

Thrasymachos: (*he said*) Let it be so established . (εφη , Εστωσαν .)

Socrates: But surely **to be miserable** is indeed **not Profitable** , but to be of a **Good-Spirit** is .

Αλλα μην ειναι αθλιον γε ου λυσιτελει , δε ευδαιμονα .

Thrasymachos: How could it not be . (Πως γαρ ου ;)

Socrates: Accordingly then , O Blessed Thrasymachos , **Never** , will **injustice** be **more Profitable** than **Justice** !

δικαιοσυνης .

Thrasymachos: (*he said*) Feast then upon these words of thine , O Socrates ,

εφη , ειστιασθω δη Ταυτα σοι , ω Σωκρατες ,

at The Festivities for **The Goddess of Bendis** .

εν τοις Βενδιδειοις .

Socrates: (*then I said*) **Provided by thee** indeed , O Thrasymachos , since **you have become Gentle**

δ' εγω ην , Υπο σου γε , ω Θρασυμαχε , επειδη εγενου πραος

and **you have ceased** being **angry** with me . Nevertheless , I have indeed not dined in a **Beautiful**

και επαυνω χαλεπαινων μοι . μεντοι γε ου ειστιμαι

and **Good Way** , through my own failure , but not because of thee . But just as gluttons , ever  
**354b** καλως , δι' εμαυτον , αλλ' ου δια σε : αλλ' ωσπερ οι λιχνοι αιει  
snatching at every dish that is brought before them , and tasting them , before they have benefited  
αρπαζοντες του παραφερομενου απογευονται , πριν απολαυσαι  
in a measured way , of the preceding one ; hence it is just so with me I believe : For before first  
μετριως του προτερου , και ουτω μοι εγω δοκω , πριν πρωτον  
discovering that which is the object of our search , *what in the world Justice is* , letting-go  
ευρειν ο το εσκοπουμεν , ο τι ποτ' το δικαιον εστιν , αφεμενος  
of that , I set-out to consider about that which belongs to **Self** ; whether it is **vice** and  
εκεινου ορμησαι το σκεψασθαι περι επι αυτου , ειτε εστι κακια και  
**a lack of education** , or **Wisdom/skillfulness** and **Virtue** ; then later in turn , when the logos  
αμαθια ειτε σοφια και αρετη , και υστερον αυ λογου  
burst-in , that **injustice** is **more Profitable** than **Justice/Fairness** , I could not keep-away  
εμπεσοντες οτι η αδια λυσιτελεστερον της δικαιοσυνης , ουκ απεσχομην  
from the possibility to not turn , to this from that . So that at this time the result of our dialogue  
**354c** το μη ουκ ελθειν επι τουτο απ' εκεινου , ωστε νυνι γεγονεν εκ του διαλογου  
is that I know nothing at all . For when I do not know that which **Justice** is , I shall hardly  
μοι ειδεναι μηδεν : γαρ οποτε μη οйда ο το δικαιον εστι , εισομαι σχολη  
know whether saying it is a **Virtue** has been on target or not , and whether one who possesses  
ειτε τις αρετη ουσα τυγχανει και ου , και ποτερον ο εχων  
**Self** is of a **Good-Spirit** or **not** of **Good-Spirit** .  
αυτο εστιν ευδαιμων η ουκ ευδαιμων .

1/20/2007  
Revised 31 March 2013  
14 June 2017

## Book 2

### B

**Narrator-Socrates:** 1 *Therefore , on the one hand , having said these things , I thought that*  
**357** ουν μεν ειπων ταυτα Εγω ωμην  
*I had been set-free from this discussion ; but on the other hand , it was accordingly , and*  
απηλλαχθαι(απαλλασσω) λογου : δ' ην αρα  
*as it is reasonable , only the introduction . For Glaucon , who is always on target , by being*  
ως εοικε , το προοιμιον . γαρ ο Γλαυκων αει τυγχανει ων  
*The Bravest of The Brave ,both in regards to all matters , and especially on this occasion ,*  
ανδρειοτατος τε προς απαντα , και δη και τοτε  
*he would not accept the abandonment of the discussion of Thrasymachos , but said :*  
ουκ απεδεξατο την απορρησιν του Θρασυμαχου , αλλ' εφη :

**Glaucon:** Ο Socrates , is it your aim *to appear to have* persuaded us , or *to have really*

Ω Σωκρατες , ποτερον βουλει δοκειν πεπεικεναι ημας η ως αληθως  
persuaded us , that it is , in every way , **Better/Superior** to be **Just** than **unjust** ?

**357b** πεισαι , οτι εστι παντι τροπω αμεινον ειναι δικαιον η αδικον ?

**Socrates:** (*I said*) My aim was to have really persuaded you , if it were left-up to me at least .  
ειπον , εμοι Ως αληθως , ει αν ειη ελοιμην εγωγ' .

**Glaucon:** (*he said*) In that case then , you are not hitting that which you are aiming at .

εφη , τοιουν , Ου ποιεις ο βουλει .  
For accordingly then , tell me ; does it appear to thee that there exists a kind of **Good** , which  
γαρ αρα λεγε μοι : δοκει σοι ειναι τι τοιονδε αγαθον , ο  
we would **welcome-kindly** by **gladly-accepting Self** for the Sake of **Self** , but not because we aim  
αν ασπαζομενοι δεξαμεθ' αυτο ενεκα αυτου , αλλ' ου εφιεμενοι  
to have the results ? Such as **Gladness / Good-Cheer** , and those pleasures which are harmless ,  
εχειν των αποβαινοντων ; οιον το χαιρειν και αι ηδοναι οσαι αβλαβεις  
and afterwards , nothing happens because of them except than that you keep on **Feeling Glad** .  
και τον επεिता μηδεν γινεται δια ταυτας αλλο η εχοντα χαιρειν .

**Socrates:** (*then I said*) To me at least , there does appear to be such a **Good** .

**357c** δ' εγω ην , Εμοιγε , δοκει ειναι τοιουτον τι .

**Glaucon:** What next then ? Is there another kind which we would be **Well-disposed** to possess ,  
Τι δε ; ο αγαπωμεν

both **Self** for **The Care** of **Self** and also for the results from **Self** ? Such as **Presence of Mind** ,  
τε αυτο χαριν αυτου και των γιγνομενων απ' αυτου ; οιον το φρονειν  
and in turn **Vision** and **Health** ; for such things I suppose , we **welcome** for both reasons .  
και αυ το οραν και το υγαινειν : γαρ τα τοιαυτα που ασπαζομεθα δι' αμφοτερα .

**Socrates:** (*I said*) Yes . (ειπον , Ναι .)

**Glaucon:** Then do you see a third species of **Good** in which belongs **gymnastic exercise** , and  
δε ορας τι Τριτον ειδος αγαθου εν ω το γυμναζεσθαι και  
**being healed** when **sick** and **medical treatment** and also the other **ways** of making-money ?  
το ιατρευεσθαι καμνοντα και ιατρευσις τε και ο αλλος χρηματισμος ;  
For these are **laborious** , we might say , but they do **Benefit** us ; and on the one hand , we would  
γαρ ταυτα επιπονα , αν φαιμεν , δε ωφελειν ημας , και μεν αν  
**not kindly-welcome** to have themselves for the sake of themselves , but for the sake of the wages  
**357d** ουκ δεξαμεθα εχειν αυτα ενεκα εαυτων , δε χαριν των μισθων  
and also the other things which come from themselves .  
τε και των αλλων οσα γινεται απ' αυτων .



**Socrates:** (*I said*) Yes , this is then , the third species . But what about it then ?

εφην , γαρ τουτο Εστι ουν τριτον . αλλα τι δη ;

**Glaucou:** (*he said*) In which of these classes , do you establish **Justice/Righteousness** ?

εφη , Εν ποιω τουτων τιθης την δικαιοσυνην ;

**Socrates:** (*then I said*) On the one hand , I believe , that **It** belongs in **The Most-Beautiful** and

**358** δ' εγω ην , μεν Εγω οιμαι εν τω καλλιστω

**Good Class** , which is **Beloved** , **both** for/through/by **Self** , and for that which comes from **Self** ;

ω αγαπητεον και δι' αυτο και δια τα γιγνομενα απ' αυτου

by **The One** who aims to be **Blessed** .

τω μελλοντι εσεσθαι μακαριω .

**Glaucou:** (*he said*) Now then , this is **not** the way it appears to the many .

εφη , τοινυν Ου δοκει τοις πολλοις ,

But they put **It** in **the laborious class** , which must be practiced both for the sake of its wages

αλλα του επιπονου ειδους , ο επιτηδευτεον θ' ενεκα μισθων

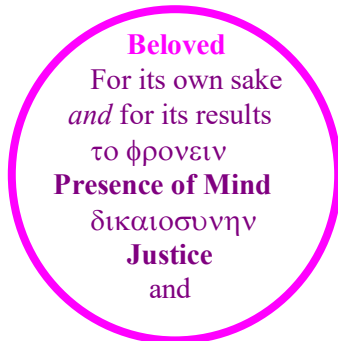
and for the regard of public opinion , whereas by **Self** , it must be avoided as 'being difficult' .

και δια ευδοκιμησεων δοξαν , δε δι' αυτο φευκτεον ως ον χαλεπον .

### The Most Beautiful and Good Class

### The Middle Class

### The Laborious Class



το οραν / το υγιαίνειν

**Vision / Health**

∴

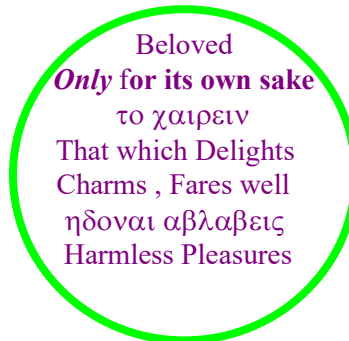
**Health** : Being Healthy

**Vision** : Having Sight

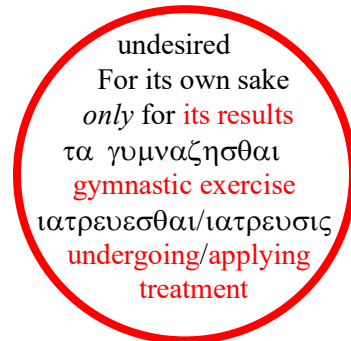
**Righteousness** : Being Just

**Presence of Mind** :

Possessing The Power to  
Always Act Appropriately



**No consequences**



υγιεις /μισθων/  
ευδοκιμησεων δοξαν

health/wages/  
public esteem

**toil**

The Many/THE TEACHERS\The Protectorate Root

**Socrates**-“bad”/STUDENTS\“good”-**Thrasymachos**

**Socrates:** (*then I said*) **2** I know that it appears in this way , and that such is the reason

δ' εγω ην , Οιδα οτι δοκει ουτω , και ως τοιουτον

for which , Thrasymachos has been finding fault with it all along , while praising injustice .

ον Θρασυμαχου ψεγεται παλαι δ' επαινειται αδικια :

But , as it appears , I am a bad student .

αλλ' , εοικε , εγω τις δυσμαθης .

**Glaucou:** (*he said*) Come along then , listen and see if these statements appear to thee as they do

**358b** εφη , Ιθι δη , ακουσαν εαν ταυτα δοκη σοι και

to me .For it appears to me that Thrasymachos has fallen under your spell , like a charmed-snake ,

εμου . γαρ φαινεται μοι Θρασυμαχος κληθηται υπο σου ωσπερ οφεις

sooner than he should have , since I have not yet understood the proof offered in regards to *each* .  
 πρωιαιτερον του δεοντος , δε εμοι ουπω κατα νουν η αποδειξις γεγνε περι εκατερου .  
 For I desire to hear , both what *each* is , and what power *each* possesses *Self* according to *Self* ,  
 γαρ επιθυμω ακουσαι , τ' τι εκατερον εστιν και τινα δυναμιν εχει αυτο καθ' αυτο  
 when *they* exist in one's *soul* , but to dismiss from the mind , the wages and consequences arising  
 εασαι εν ενον τη ψυχη , δε χαιρειν τους μισθους και τα γιγνομενα  
 from themselves . Therefore , this is what I will do , if it is also pleasing to thee . I will renew  
 απ' αυτων . ουν ουτωσι ποιησω , εαν και δοκη σοι : επανανεωσομαι  
 the account of Thrasymachos ; *first* of all , I will state what it is people affirm *Justice* to be ,  
 358c τον λογον Θρασυμαχου , πρωτον μεν και ερω οιον φασι δικαιοσυνην ειναι  
 and from where it has arisen ; then *second* of all , that all those who *practice Justice* , *practice It*  
 και οθεν γεγονεναι : δε δευτερον οτι παντες οι επιτηδευοντες αυτο επιτηδευουσιν  
 unwillingly, as necessary but *not* as a *good exercise* ; but in the *third* place, that they do *It* as one  
 ακοντες , ως αναγκαιον αλλ' ουχ ως αγαθον : δε τριτον οτι δρωσι αυτο  
 would expect ; for according to what they say , *the life* of *the unjust* is 'much better' than *the life*  
 εικοτως : γαρ αρα ως λεγουσιν , ο του αδικου πολυ αμαεινων η ο βιος  
 of *The Just* . However *in no way* does it appear *in this way to me* at least , O Socrates , although  
 του δικαιου . επει ουτι δοκει ουτως εμοιγε , ω Σωκρατες , μεντοι  
 I am puzzled/troubled , when this is dinned into my ears ; for I hear this from Thrasymachos  
 απορω διατεθρυλημενος τα ωτα , ακουων Θρασυμαχου  
 and countless others , but up to this time , I have never heard *The Logos* made for the sake of  
 358d και μυριων αλλων , δε πω ουδενος ακηκοα τον λογον υπερ  
*Justice/Righteousness* , such as I desire , that shows that *It* is *Superior* to *injustice* . Thus I  
 της δικαιοσυνης , ως βουλομαι , ως αμεινον αδικιας , δε  
 wish to hear *Self* being praised *According to Self* . Thus I believe that I will most likely hear that  
 βουλομαι ακουσαι αυτο εγκωμιαζομενον καθ' αυτο . δ' οιμαι αν μαλιστα πυθεσθαι  
 from thee . Because of this , I say , I will pitch each note to the highest degree in praise of  
 σου : διο ερω κατατεινας επαινων  
*the unjust life* ; but by speaking in such a way , I will show the way in which I wish to hear thee  
 τον αδικον βιον , δε ειπων ενδειζομαι τροπον ον βουλομαι ακουειν σοι  
 speak in turn , on the one hand , when you *censure injustice* , and on the other , *praise Justice* .  
 και αυ μεν ψεγοντος αδικιαν δε επαινουντος δικαιοσυνην .  
 But see , if what I say coincides with thine wishes .  
 αλλ' ορα , ει α λεγω σοι βουλομενω .  
 Socrates: (then I said) Most especially of all , for concerning what else could an intelligent-being  
 358e δ' εγω ην , μαλιστα Παντων , γαρ περι τινος αν τις νουν  
 care more to maintain and speak of and hear about often ?  
 χαιροι μαλλον εχων λεγων και ακουων πολλακις ;  
 Glaucon: (he said) You speak most Beautifully . Then first hear what they have to say concerning  
 εφη , λεγεις Καλλιστα : και πρωτον ακουε ο εφην ερειν περι  
 this ; what *Justice/Righteousness* is able to accomplish , and also from what source *It* arises .  
 τουτου τι δικαιοσυνη οιον , τε και οθεν γεγνε .  
 For they certainly say that , on the one hand , 'according to nature' , *to do injustice* is  
 γαρ δη φασι μεν πεφυκεναι , το αδικειν  
 'good' , but on the other hand , *the suffering* of *injustice* is *bad* , thus *the suffering* of *injustice* ,  
 αγαθον , δε το αδικεισθαι κακον , δε το αδικεισθαι  
 is exceeded by a greater amount of *harm* , compared to the amount of 'good' *in doing injustice* ;  
 υπερβαλλειν πλεονι κακω , η αγαθω το αδικειν ,  
 \*

so that when people both **do** and **suffer injustice** in dealing with one another , and taste of both ,  
 ωστ' επειδαν τε αδικωσι και αδικωνται αλληλους και γευωνται αμφοτερων ,  
 those who are **unable** to flee the one and do the other , think it advantageous to make a contract  
 τοις μη δυναμενοις εκφευγειν το μεν αιρειν το δε δοκει λυσιτελειν ξυνθεσθαι  
 with each other neither to do nor to suffer injustice . And certainly **from this source** , they begin  
**359** αλληλοις μητ' αδικειν μητ' αδικεισθαι . και δη εντευθεν αρξασθαι  
 to set-up laws and contracts for themselves , and they name the resulting commandment of the  
 τιθεσθαι νομους και ξυνθηκας αυτων , και ονομασι το υπο επιταγμα του  
 law , lawful and just , and surely then **this** is 'the origin' and 'essence/substance' of 'justice' ,  
 νομου νομιμον τε και δικαιον , και δη ταυτην ειναι γενεσιν τε και ουσιαν δικαιοσυνης ,  
 being , on the one hand , that which exists between 'the best' , namely , to do injustice and not  
 ουσαν μεν του οντος μεταξυ αριστου , εαν αδικων μη  
 receive requital for it , and on the other hand , the worst case , in which they suffer injustice but  
 διδω δικην δε του κακιστου η αδικουμενος εαν  
 are **unable** to get vengeance . Thus by 'justice' being a mean between both of these , is cared-for  
 αδυνατος τιμωρεισθαι , δε το δικαιον ον εν μεσω ανφοτερων τουτων αγαπασθαι  
**not** as being **good** , but as being honored/valued/esteemed as an **inability to do injustice** .  
**359b** ουχ ως αγαθον , αλλ' ως τιμωρεισθαι αρρωστια του αδικειν :  
 Since the one who is '**able to do injustice**' , as truly being 'virile' , would **never** make a contract  
 επει τον δυναμενον ποιειν αυτο ως αληθως ανδρα αν ουδ'ποτε ξυνθεσθαι  
 with anyone neither about **the doing of injustice** nor about **the suffering of it** – for he would  
 ενι μητε το αδικειν μητε αδικεισθαι : γαρ αν  
 be mad to do so . Therefore , on the one hand , surely then '**such is the nature** of justice' ,  
 μαινεσθαι . ουν μεν δη τοιαυτα η φυσις δικαιοσυνης ,  
 O Socrates , and **of such a kind as this** , and **arising out of which** 'according to nature' ,  
 ω Σωκρατες , τε και τοιαυτη αυτη , και εξ ων πεφυκε ,  
 'by the logos' (of the many) . (ως ο λογος .)

**Glaucon:** **3** But as for **the second point** , we could perceive most clearly that those who 'practice'  
 δε ως και αν αισθοιμεθα μαλιστα' οι επιτηδευοντες  
 (justice) , practice it unwillingly/involuntarily since they are **unable to do injustice** , if **we were**  
 επιτηδευουσι αυτο ακοντες αδυναμια του αδικειν , ει  
 to make such a case in our mind : Let us grant license/authority/the means to each , both 'the just'  
**359c** ποιησαιμεν τοιονδε τη διανοια : δοντες εξουσιαν εκατερω τε τω δικαιο  
 and **the unjust** , to do whatsoever they wish , then let us follow this up , to observe , where their  
 και τω αδικω , ποιειν ο τι αν βουληται , ειτ επακολουθησαιμεν θεωμενοι , ποι η  
**desire** will lead each one . Then we would catch 'the just one' in the same act of being impelled  
 επιθυμια αξει εκατερον . ουν λαβοιμεν τον δικαιον επ' αυτοφωρω ιοντα  
 towards **the same conduct as the unjust** , by *claiming more than what is due* , which **everyone**  
 εις ταυτον τω αδικω , δια την πλεονεξιαν , ο πασα  
 'according to their nature' pursues as '*being good*' , while according to the law , they are **forced**  
 πεφυκεν διωκειν ως αγαθον , δε νομω βια  
 to support/attend/practice , the honor of fair-equal dealing . Thus , **the license** which I speak of ,  
 επι παραγεται την τιμην του ισου . δ' η εξουσια ην λεγω  
 may be chiefly of the kind ; if they happened to have **such a power** as they say once happened  
**359d** αν ειη μαλιστα τοιαδε , ει αυτοις γενοιτο δυναμιν οιον φασι ποτε γενεσθαι  
 to **Gyges** , the progenitor/forefather of Lydia .  
 Γυγου τω προγονω του Λυδου .

## The Myth of Gyges

For he was , on the one hand , a **hired shepherd** for the then ruler of Lydia .

γὰρ αὐτὸν εἶναι μὲν θητεύοντα ποιμένα παρὰ τῷ τότε ἀρχόντι Λυδίας ,  
But then on the other hand , a great rain-storm came along followed by an earthquake , splitting  
δε πολλοῦ ὀμβροῦ γενομένου καὶ τι σεισμοῦ ραγῆναι  
the earth , and creating a chasm at the place where he pastured his flock ; but upon beholding it ,  
τῆς γῆς καὶ γενεσθαι χάσμα κατὰ τὸν τόπον ἣ ἐνεμὲν : δε ἰδόντα  
he was amazed and so he went down . And there he certainly saw other strange things , which are  
θαυμάσαντα καὶ καταβῆναι , καὶ δη ἰδεῖν τε ἀλλὰ θαύματα  
transmitted mythologically , and in particular , a hollow brazen horse , fashioned with entryways ;

μυθολογούσι καὶ κοῖλον χαλκοῦν ἵππον , ἔχοντα θυρίδας ,  
and as he looked within he saw a dead body , as it appeared , larger than that of a human-being ,  
**359e** καθ' ἃς ἐγκυψάντα ἐνόντα ἰδεῖν νεκρὸν , ὡς φαίνεσθαι , μείζω ἢ κατ' ἀνθρώπων  
but this one had nothing else on except a golden ring on his hand , which he took off for himself ,  
δε τοῦτον μὲν οὐδὲν ἄλλον δε χρύσου δακτυλίου περὶ τῇ χειρὶ , ὃν περιελόμενον<sup>(αἰρεῶ)</sup>  
and then went out . Now it was the custom among the shepherds to hold a monthly meeting ,

ἐκβῆναι . δε εἰωθότος τοῖς ποιμέσιν γενομένου κατὰ μῆνα συλλογῆς  
in order that they may report to the king all matters about the flocks . So he attended this meeting  
ἰν' ἐξαγγέλλοιεν τῷ βασιλεὶ τὰ περὶ τὰ ποιμένα , καὶ ἀφικέσθαι ἐκεῖνον  
wearing the ring . Then as he sat with the others , he happened to turn round the stone  
ἔχοντα τὸν δακτυλίου. οὖν καθημένον μετὰ τῶν ἄλλων τυχεῖν περιγαγόντα τὴν σφενδονὴν  
of the ring inwards ; towards the inner part of his hand . But as soon as this was done self became  
τοῦ δακτυλίου πρὸς ἑαυτὸν εἰς τὸ εἰσὼ τῆς χειρὸς : δε τοῦτου γενομένου αὐτὸν γενεσθαι  
invisible to those sitting around , and they spoke about him as if he were absent . And to his  
**360** ἀφανὴ τοῖς παρακαθημένοις , καὶ διαλεγεσθαι περὶ ὧς οἰχομένου . καὶ τὸν  
amazement as he handled the ring once more , by turning the stone outwards ,  
θαυμάζειν ἐπιψηλαφώντα τὸν δακτυλίου τε καὶ πάλιν στρεψαί τὴν σφενδονὴν ἐξω ,  
he became visible , by so turning . And taking that into account , he made trial of the ring ,  
γενεσθαι φανερόν στρεψάντα . καὶ τοῦτο ἐννοήσαντα ἀποπειρασθαι τοῦ δακτυλίου  
to see if it had that power; and thus self concluded , that whenever the stone was turned inward ,  
εἰ ἔχοι ταύτην τὴν δύναμιν , καὶ οὕτω αὐτῷ ξυμβαίνειν , μὲν τὴν σφενδονὴν στρέφοντι εἰσὼ  
he became invisible , but when he turned it outward , he became visible . Hence perceiving this ,  
γινεσθαι ἀδηλῶ , δε ἐξὼ δηλῶ . δε αἰσθομένον  
he immediately managed to become appointed as one of the messengers to the king .

εὐθύς διαπραξασθαι γενεσθαι τῶν παρὰ τῶν ἀγγέλων τὸν βασιλεῖα :  
Then , upon his arrival , he also seduced the wife of the king , and along with her , attacked  
**360b** δε ἐλθόντα καὶ μοιχεύσαντα τὴν γυναῖκα αὐτοῦ , μετ' ἐκείνης ἐπιθεμένον  
the king in order to kill him and to seize the kingdom .  
τῷ βασιλεὶ ἀποκτεῖναι καὶ κατασχεῖν τὴν ἀρχὴν .

Therefore , if there could be two such rings , and if the **Just** person put on the one ,  
οὐκ εἰ γενοίσθην δύο τοιοῦτῳ δακτυλίῳ , καὶ ὁ δίκαιος περιθεῖτο τὸν μὲν  
and the **unjust** person the other , **no one** , as it is believed , would be so **Adamantine** ,

ὁ ἀδίκος τὸν δε , οὐδεὶς , ὡς δοξοῖεν , ἀν γενοίτο οὕτως ἀδαμαντίνος ,  
so that they would **Abide** in the practice of **Justice** , and **Endure** keeping away from the taking  
ὅς ἀν μείνειεν ἐν τῇ δικαιοσυνῇ καὶ τολμήσειεν ἀπεχεσθαι  
of the property of another and not to touch it , when it was in his power , to take whatsoever  
τῶν ἀλλοτρίων καὶ μὴ ἀπτεσθαι , αὐτῷ ἐξὸν λαμβάνειν ὁ τι

\*

he may wish , even out of the open market-place , without fear , and enter into any house  
**360c** βουλοίτο και εκ της αγοράς αδεώς , και εισιοντι εις τας οικίας  
 to lie with anyone he wished , and to kill or to loosen the bonds from whomsoever he may wish ,  
 συγγινεσθαι οτω βουλοίτο , και αποκτιννυναι και λυειν δεσμων εκ ουστινας βουλοίτο ,  
 and to do anything else among mankind as an “equal to the divine” . Thus in doing so , **he** would  
 do και πραττειν ταλλα εν τοις ανθρωποις οντα ισοθειν . δε δρων ουτω αν  
 do nothing different than **the other** ; since both of them would be drawn towards the same **thing** .  
 ποιοι ουδεν διαφορον του ετερου , δε αμφοτεροι ιοιεν επι ταυτον .  
 And surely , one would call this a significant proof , that **no one** is **Just** willingly/voluntarily but  
 καιτοι τις αν φαιη τουτο μεγα τεκμηριον , οτι ουδεις δικαιος εκων αλλ’  
 only under compulsion , by believing that **It** is not something that is **Good** for **him personally** ;  
 αναγκαζομενος , ως οντος ουκ αγαθου ιδια ,  
 since wherever each one thinks he will be **able** to do **injustice** , he **does injustice** . For there is  
 επει οπου εκαστος οιηται οιος τε εσεσθαι αδικειν , αδικειν . γαρ  
*much more personal profit* as everyone clearly believes , from doing **injustice** , than there is from  
**360d** πολυ μαλλον ιδια λυσιτελειν πας ανηρ δη οιεται την αδικιαν  
 practicing **Righteousness** , and he is ‘thinking truly’ , as those will say who give such an account  
 της δικαιοσυνης , οιομενος αληθη , ως φησει ο του τοιουτου λογου  
 about this matter ; since if **anyone** had such **license** within their grasp and yet never cared  
 περι λεγων : επει εο τις τοιαυτης εξουσιας επιλαβομενος ποτε εθελoi  
 to do any **injustice** , nor to touch the property of another , then on the one hand , **he** would be  
 μηδεν αδικησαι μηδε αψαιτο των αλλοτριων , μεν αν ειναι  
 considered as being ‘most unreasonable/mindless’ by those who do have ‘sense’ , but  
 δοξειεν και ανοητοτατος τοις αισθανομενοις ,  
 conversely on the other hand , they would praise **self** to each other , through the fear that  
 εναντιον δ’ αν εξαπατωντες αυτον αλληλων δια τον φοβον  
 they might suffer injustice at each other’s hands . So much indeed then for the second point .  
 του αδικεισθαι αλληλους . ουτως δη ουν μεν ταυτα

**Glaucon: 4** Then *in the third place* , concerning the choice of the **Life** which we are discussing ,  
**360e** δε περι Την κρισιν του βιου ων λεγομεν ,  
 we shall be able to choose **Correctly** , only if we set-apart by **Self** , both **The Most Just Life**  
 εσομεθα οιοι τ’ κριναι ορθως , εαν διαστησωμεθα αυτην , τε τον δικαιοτατον  
 and **the most unjust life** , but if not , then we shall not . How then indeed , shall we conduct this  
 και τον αδικωτατον , δε ει μη , ου . τις ουν δη η  
 separation ? In this way : **Let us take-away nothing** from **injustice** nor from the **unjust** , nor from  
 διαστασις ; ηδε : αφαιρωμεν μηδεν απο της αδικιας μητε του αδικου , μητε απο  
**Justice** nor from the **Just** , but let us suppose each of them as being **perfect** in their own practice .  
 της δικαιοσυνης του δικαιου , αλλα τιθωμεν εκατερον τελειον εις το εαυτου επιτηδευμα .  
 Therefore , first of all , let us take the **unjust** man : Let **him** act exactly **as** expert craftsmen act ;  
 ουν πρωτον μεν ο αδικος ποιειτω ωσπερ οι δεινοι δημιουργοι :  
 such **as** the most-excellent pilot , or physician , when **he** distinguishes both what is impossible and  
 οιον ακρος κυβερνητης η ιατρος διαισθανεται τε τα αδυνατα και  
 what is impossible in **his** art . And **he** undertakes the one , but **he** avoids the other ; but still , if  
**361** τα δυνατα εν τη τεχνη . και επιχειρει τοις μεν , εα τα δε , δε ετι εαν  
**he** thus slips-up in any way , **he** is able to recover . Exactly in this way , the **unjust** person will  
 αρα σφαλη πη , ικανος επανορθουσθαι : και ουτω ο αδικος  
 undertake **his injustices** in the right way , by escaping detection , if indeed **he** is to be extreme  
 επιχειρων τοις αδικημασι ορθως λανθανετω , ει μελλει ειναι σφοδρα



in **his** practice of **injustice** . But the one who is detected must be considered worthless , for  
αδικος :           δε τον αλικομενον ηγητεον φαυλον : γαρ  
the extreme of **injustice** is *to be thought just* , when one is **not** . So we must grant to the perfectly  
εσχατη αδικια ειναι δοκειν δικαιον οντα μη . ουν δοτεον τω τελεως  
**unjust** , perfect **injustice** , and we must **not take anything away** ; but we must allow **him**  
αδικω την τελεωτατην αδικιαν , και ουκ αφαιρετεον , αλλ' εατεον  
who practices the greatest **injustice** , to procure for **himself** the greatest **reputation** for **fairness** ,  
τα μεγαιστα αδικουντα παρεσκευακεναι αυτω τα μεγαιστην τα δοξαν εις δικαιοσυνην ,  
and to be able to recover , if **he** does make a slip . Let **him** both , be able to speak  
**361b** και ειναι δυνατω επανορθουσθαι , εαν αρα τι σφαλληται , τε οντι ικανω λεγειν  
so as to persuade , if any of **his** wrongdoings are made public ; and to use force whenever force  
προς το πειθειν , εαν τι των αδικηματων μηνυηται , και βιασασθαι οσα βιας  
may be necessary , both , *because of* his bravery and strength and *because of* his store of friends  
αν δεηται , τε δια ανδρειαν και ρωμην και δια παρασκευην φιλων  
and property . Thus , having set up in theory this **unjust** person as having these qualities , then let  
και **ουσιας** . δεθεντες τω λογω τουτον τοιουτον ιστω—  
us set up in contrast to **himself** , the **Just** person ; a simple and naturally-noble man , who aspires  
—ωμεν παρ' αυτον τον δικαιον απλουν και γενναιον ανδρα , εθελοντα  
**not** to appear , but *to be Good* , as Aeschylus says . Surely then , we **must take away** “**the**  
ου δοκειν αλλ' ειναι αγαθον κατ' Αισχυλον . δη αφαιρετεον το  
**appearances**” . For if **he appears to be just** , honor and gifts will belong to **himself** , by appearing  
**361c** δοκειν . γαρ ει δοξει ειναι δικαιος , τιμαι και δωρεαι εσονται αυτω , δοκουντι  
to be **such** a man ; and then it would be unclear , whether **he** were such a man because of **his**  
ειναι τοιουτω : ουν αδηλον , ειτε ειη τοιουτος ενεκα του  
**justice** or because of the gifts and honors . He must certainly be **stripped naked** of all , **except**  
δικαιου ειτε των δωρεων τε και τιμων . δη γυμνωτεος παντων πλην  
**Justice** . So we must make **him** oppositely disposed to the former ; so that by **doing no harm** ,  
δικαιοσυνης , και ποιητεος εναντιως διακειμενος τω προτερω : γαρ μηδεν αδικων  
let **him** still have the greatest repute for being **unjust** , in order that **he** may be tested for **Justice** ,  
εχετω την μεγαιστην δοξαν αδικιας , ινα η βεβασανισμενος εις δικαιοσυνην  
and not soften under their reproach and such things that arise from **Self** . Therefore , let **him** go  
τω τεγγεσθαι υπο κακοδοξιας και των γιγνομενων απ' αυτης : αλλ' ιτω  
in **his** incorruptible/unchangeable/immoveable/ way , until death , on the one hand , **appearing**  
αμεταστατος μεχρι θανατου , μεν δοκων  
to be **unjust** , throughout **his** life , while on the other hand , **he** is in fact , **Just** ; in order that  
**361d** ειναι αδικος , δια βιου , δεων δικαιος , ιν'  
both may attain the extreme pitch , the one of **Righteousness** , and the other of **injustice** ,  
ανφοτεροι εληλυθοτες το εσχατον , ο μεν δικαιοσυνης , ο δε αδικιας ,  
that we may choose , which of them is **more Spiritually-Well-Off** .  
κρινονται οποτερος αυτοιν ευδαιμονεστερος .

**Socrates:** (then I said) **5** My O My , O dear Glaucon ! How strenuously you detail each one ,  
δ' εγω ην , Βαβαι , ω φιλε Γλαυκων , ως ερωμενως εκκαθαιρεις εκατερον  
just as if they were a pair of statues waiting for the decision !  
ωσπερ τοιν ανθρωιν ανδριαντα εις την κρισιν .  
**Glaucon:** (he said) To the best of my ability . Thus , there they are , such as they are ;  
εφη Ως μαλιστα δυναμαι . δε οντοιιν τοιουτοιιν ,  
and as I think , it is no longer difficult to arrive at , in theory , what kind of life awaits each one .  
ως εγωμαι , ουδεν επι χαλεπον επεξελθειν τω λογω , οιος βιος επιμενει εκατερον .



So now I must go on ; and if my words are rather uneducated , do not suppose me to be speaking ,  
**361e** οὐν λεκτεον : και καν λεγηται δη αγροικωτερως , μη οἱου εμε λεγειν ,  
 O Socrates , but those who praise injustice rather than **Justice** . Therefore , they will declare  
 ω Σωκρατες , αλλα τους επαινουντας αδικιαν προ δικαιοσυνης . δε ερουσι  
 the following argument : that by being disposed in this way , the just man will be whipped ,  
 ταδε , οτι διακειμενος ουτω ο δικαιος μαστιγωσεται ,  
 tortured , chained , have his eyes burnt out ; and finally , after suffering every kind of misery  
 στρεβλωσεται , δεδησεται , τωγαλμω εκκαυθησεται , τελευτων παθων παντα κακα  
**362** he will be crucified , and he will come to recognize , that one must not wish to be just ,  
 ανασχινδυλευθησεται (ανασταυρω) , και γνωσεται , οτι δει ουκ εθελειν ειναι δικαιον  
 but to appear to be just , and thus , the words of Aeschylus were accordingly , much more rightly  
 αλλα δοκειν , δε το του Αισχυλου ην αρα πολυ ορθοτερον  
 applicable , to the unjust . For they will say that *in reality* the unjust man , pursues a practice  
 κατα λεγειν του αδικου . γαρ φησουσι τω οντι τον αδικον , επιτηδευοντα πραγμα  
 based on *truth* , and living not according to *appearances* , in as much as he does not wish  
 εχομενον αληθειας και ζωντα ου προς δοξαν ατε ου εθελειν  
*to appear* , but *to be* unjust ,  
 δοκειν αλλ' ειναι αδικον ,

*Reaping fruit , from deep furrows , laid-across his mind ,  
 καρπουμενον βαθειαν αλοκα δια φρενος ,  
 from whence these careful councils blossom forth .*

εξ ης τα κεδνα βουλευματα βλαστανει ,  
 First of all , he will rule in the city by appearing to be just ; then he will marry whosoever  
**362b** πρωτον μεν αρχειν εν τη πολει δοκουντι ειναι δικαιω , επειτα γαμειν οποθεν  
 he may choose , and give his children to whom he may wish , and make partnerships and  
 αν βουληται , εκδιδοναι εις ους αν βουληται , ζυμβαλλειν  
 contracts with whom he may desire , and besides all these advantages he will benefit  
 κοινωνειν οἷς αν εθελη , και παρα παντα ταυτα ωφελεισθαι  
 by gaining profit , by not being vexed in being unjust . Accordingly then , in legal actions ,  
 κερδαινοντα τω μη δυσχεραινειν το αδικειν : τοινυν εις αγωνας ιοντα  
 either public or private , he will overcome and get the better of his enemies ; thus by getting  
 και δημοσια και ιδια περιγιγνεσθαι και πλεονεκτειν των εξθρων , δε πλεονεκ-  
 the better , he will grow rich and both bestow goods to their friends and to harm their enemies ,  
**362c** -τουντα , πλουτειν και τε ποιειν ευ τους τε φιλους και βλαπτειν τους εξθρους ,  
 and to offer sacrifices and to dedicate offerings to the gods both properly and magnificently ,  
 και θυειν θυσιας και ανατιθεναι αναθηματα θεοις τε και ικαως και μεγαλοπτερως  
 and to serve those gods and men whom he may wish to serve , much more better  
 και θεραπειειν τους θεους και των ανθρωπων ους αν βουληται , πολυ αμεινον  
 than the just person , so that out of this they also reasonably expect himself to be very much  
 του δικαιου , ωστε εκ των και εικοτων προσηκειν αυτον ειναι μαλλον  
 more-god-loved than the just person . In this way they say , O Socrates , that from gods  
 θεοφιλεστερον η τον δικαιον . ουτω φασιν , ω Σωκρατες , παρα θεων  
 and from men , the better life has been provided for the unjust , than for the just person .  
 και παρ' ανθρωπων τον αμεινον βιον παρεσκευασθαι τω αδικω η τω δικαιω .

*Narrator-Socrates: 6 When Glaucon had said these things , on the one hand , I had in mind*  
**362d** του Γλαυκωνος ειποντος Ταυτ' , μεν εγω εν νο  
*to say something in reply to this , but the brother of himself Adeimantos said . . .*  
 λεγειν τι ειχον προς ταυτα , δε ο αδελφος αυτου Αδειμαντος εφη

**Adeimantos:** Well surely you do not think , O Socrates , that **The Logos**/the case has been stated sufficiently enough ? (ικανως ;)

**Socrates:** (*I asked*) But what else is there ? (ειπον , Αλλα τι μην ;)

**Adeimantos:** (*to which he said*) *This It- Self* which must especially be said , has not been said !

ος δ' η , Αυτο ο εδει μαλιστα ρηθηναι ουκ ειρηται .  
**Socrates:** (then *I said*) Is it not so then , as the saying goes that 'A brother is readily present' .

δ' εγω ην , Ουκουν το λεγομενον , αδελφος ανδρι παρειη :  
And so with you also , if he left anything out , you will come to his aid ; although what has been  
ωστε συ και , ει ελλειπει τι οδε , επαμυνε . καιτοι τα ρη-  
said in defense of this is indeed enough to knock me flat and make me unable to aid **Justice** .  
-θεντα υπο τουτου γε ικανα καταπαλαισαι και ποιησαι αδυνατον βοηθειν δικαιοσυνη .

**Adeimantos:** (*and to which he answered*) You speak nonsense ! But listen to this further point .

**362e** και ος εφη λεγεις Ουδεν , αλλ' ακουε ταδε ετι και :

For we must also go through in detail the language of the opposite party , which they state in  
γαρ ημας δει και διελθειν τους λογους εναντιως ων ειπειν  
the following way ; those who on the one hand , praise **Justice** , but on the other hand ,

οδε , οι μεν απαινουσιν δικαιοσυνην δε  
condemn injustice , in order to make clearer what appears to me to be the intent of Glaucon .  
φεγουσιν αδικιαν , ιν' σαφεστερον ο δοκει μοι η βουλεσθαι Γλαυκων .

Thus , fathers of course , address admonishments to their sons , and so do all those who

δε πατερες που λεγουσι παρακελευονται υιεσι και τε και παντες οι  
have the care of others , by showing them that one must be just ; not by praising **Self Justice** ,

**363** κηδομενοι τινων , ως χρη ειναι δικαιον , ουκ επαινουντες αυτο δικαιοσυνην ,  
but by praising *the good reputation* which comes from **Self** , inasmuch as *one who is thought to*

αλλα τας ευδοκιμησεις απ' αυτης , ινα δοκουντι ειναι  
*be* just , may get from *this opinion* , offices and marriages and all the other things which Glaucon  
δικαιω γιγνηται απο της δοξης αρχαι τε και γαμοι και οσαπερ Γλαυκων  
went through in detail just now , which come to the unjust man from his *good reputation* . But

διηλθειν αρτι οντα τω αδικαιω απο του ευδοκιμειν . δε  
those I am talking of , take this matter about *reputations* still further . For they even throw in  
ουτοι λεγουσι τα των δοξων επι πλεον : γαρ εμβαλλοντες  
*their good reputations* among the gods , and they have to enumerate unspeakable goods

τας ευδικιμησεις παρα θεων εχουσι λεγειν αφθονα αγαθα  
for the pious , which they say the gods give , just as the noble poets Hesiod and Homer say .

τοις οσιοις α φασι θεους διδοναι , ωσπερ ο γενναιος Ησιοδος τε και Ομηρος φασιν ,  
The one poet says : that the gods make the oak trees provide for the just :

**363b** ο μεν φησιν τους θεους ποιειν τας δρυς φερειν τοις δικαιοις .:

*on the one hand , both acorns at the highest part ,*

μεν τε βαλανους ακρας

*and on the other hand , bees in the middle ,*

δε μελισσας μεσσας

*then underneath , fleecy sheep are heavy-laden with their wool .*

δ' ειροποκοι οιες καταβεβριθασι μαλλοις ,

**Hesiod-Works and Days-232**

And certainly , many other good things are to be had besides these .

και δη πολλα αλλα αγαθα εχομενα τουτων :

\*

Then the other poet says very much the same thing ; so that consequently the poet says

δε ο ετερος και παραπλησια γαρ ωστε τευ φησιν

*The Blameless King who holds a God-like name ,*

αμυμονος βασιληος η ανεχησι θεουδης ευδικιας

*Then finds that the black earth brings forth barley and wheat ,*

δε μελαινα γαια φερησι πυρους και κριθας

*his trees are heavy with fruit ,*

363c

δε δενδρα βριθησι καρπω ,

*his flocks bring-forth with ease ,*

δ' μηλα τικτη εμπεδα

*and for him , the sea provides fish .*

δε θαλασσα παρεχη ιχθυς . **Homer-Odyssey-XIX-109**

**Adeimantos:** (continues) Then Musaios (the son of **Orpheus**) and his son give more splendid goods

δε Μουσαιοις και αυτου ο υιος διδοασι νεανικωτερα ταγαθα

than these to the just from The Gods ; for in their story they take them to The Invisible Region

τουτων τοις δικαιοις παρα θεων : γαρ τω λογω αγαγοντες εις Αιδου

and recline them on couches and provide for them a symposium in the company of pious men ,

και κατακλιναντες και κατασκευασαντες συμποσιον των οσιων

where with garlands on their heads , they have them spend all their time henceforth in drinking ;

εστεφανωμενους ποιουσι διαγειν απαντα τον χρονον ηδη μεθυοντας ,

being led to believe that the finest wages for virtue to be eternal intoxication . Then others , extend

363d ηγησαμενοι καλλιστον μισθον αρετης αιωνιον μεθην : δ' οι αποτεινουσι

the wages from the gods even beyond these poets ; for they say that the pious man who keeps

μισθους παρα θεων ετι μακροτερους τουτων : γαρ φασι του οσιου και ευ-

his oath , leaves behind the children of his children and thus his race remains hence-forth .

ορκου λειπεσθαι παιδας παιδων και γενος κατοπισθεν .

Certainly then , for such things as these , and also for others , they praise **Justice** ; but in turn ,

δη τοιαυτα ταυτα και αλλα εγκωμιαζουσι δικαιοσυνην : δε αυ

some of the impious and unjust , they bury , deep down in "the mud" of Hades , and the others

τινα τους ανοσιους και αδικους κατορυττουσιν εις πηλον Αιδου και

they compel to fetch water in a sieve , and while they still live , they bring them into disrepute ,

αναγκαζουσι φερειν υδωρ εν κοσκινω , τε απερ ετι ζωντας αγωντες εις κακας δοξας ,

and they describe in detail all the penalties which Glaucon enumerated about those that *are* just

363e διηλθε τιμωρηματα Γλαυκων περι των δικαιων

but are reputed to be unjust . These things the poets say of the unjust , but they have nothing else

δε δοξαζομενον αδκων , ταυτα λεγουσιν περι των αδικων , δε εχουσιν ουκ αλλα

(to say in praise of **Self Justice**) .

So much then for each of them : The praise for the former and the censure of the latter .

ουν εκατερων επαινος ο μεν και ψογος ο ουτος .

**Adeimantos:** (continues) **7** But besides this kind of speech concerning **Justice** and injustice ,

δε Προς τουτοις λογων περι δικαιοσυνης τε και αδικιας

consider in turn , another kind of speech , O Socrates , both as told by poets and

364 σκεψαι αυ αλλο ειδος , ω Σωκρατες , τε λεγομενον υπο ποιητων και

made in private conversations . For on the one hand , all sing with one mouth , how **Beautiful**

ιδια . γαρ μεν παντες υμνουσιν εξ ενος στοματος , ως καλον

**Soundmindedness** and **Righteousness** are ; but certainly difficult and laborious (to practice).

η σωφροσυνη τε και δικαιοσυνη , μεντοι χαλεπον και επιπονον :

\*

While on the other hand , lacking-control and being unfair are pleasant and easy to acquire ,  
 δε ακολασια και αδικια μεν ηδυ και ευπετες κτησασθαι ,  
 and are considered to be ugly/deformed/disproportionate only by opinion and custom . Besides ,  
 δε αισχρον μονον δοξη και νομω . δε  
 unjust things are more profitable than the just , since they openly declare in public and in private ,  
 αδικα τα λυσιτελεστερα των δικαιων ως το πληθος λεγουσι δημοσια τε και ιδια ,  
 that the wicked who have wealth and other forms of power are spiritually-well-off , and so they  
 και πονηρους εχοντας πλουσιους και αλλας δυναμεις ευδαιμονιζειν και  
 willingly yield honor upon them , but dishonor and look down upon , those who may in any way  
 364b εθελουσι ευχερωσ τιμαν επι , δε ατιμαζειν και υπεροραν , οι αν πη  
 be weak and poor , while admitting that themselves are better than the others .  
 ωσιν ασθενεις τε και πενητες , ομολογουντες αυτους ειναι αμεινους των ετερων .  
 But in all these matters , the most surprising , is the words they say about the gods and of virtue ;  
 δε παντων τουτων θαυμασιωτατοι οι λογοι λεγονται περι θεων και αρετης ,  
 that accordingly , the gods , have abundantly allotted on the one hand , misfortunes to many good  
 ως αρα θεοι ενειμαν μεν δυστυχιας πολλας αγαθοις  
 people and an evil life , but on the other hand , they have allotted to the opposite an opposite fate .  
 τε και κακον βιον , δ' τοις εναντιοις εναντιαν μοιραν .  
 Then , begging priests and seers going to the doors of the rich , persuading them that there is  
 δε αγυρται και μαντεις ιοντες επι θυρας πλουσιων πειθουσιν ως εστι  
 a power issuing from them , that can heal by means of pleasures and feasts , provided from  
 δυναμεις παρα σφισι ακεισθαι(ακεομαι) μεθ ηδονων τε και εορτων , ποριζομενη εκ  
 the gods through sacrificing and incantations , any injustice that has been committed either by the  
 364c θεων θυσιας τε και επωδαις τι αδικημα γεγονεν ειτε του  
 man himself or his forefathers , and for a small fee , if he wishes to harm any enemy whatsoever ,  
 αυτου η προγονων , τε μετα σμικρων δαπανων , εαν εθελη πημηναι τινα εχθρον ,  
 they will harm both just and unjust alike , for by means of certain charms and spells , as they say ,  
 βλαψειν δικαιον αδικω ομοιως , τισι επαγωγαις και καταδεσμοις , ως φασι  
 they can persuade the gods to be their own servants .Then , they even call in poets to bear witness  
 πειθοντες τους θεους σφισιν υπηρετειν . δε επαγονται ποιητας μαρτυρας  
 to all these tales . Some on the one hand , sing about the plentiful-ease of vice , because  
 πασι τοις λογοις , οι μεν διδοντες περι ευπετειας κακιας , ως

***On the one hand , vice a-plenty is easily grasped ;***

μεν , την κακοτητα και ιλαδον εστιν ρηιδιως ελεσθαι(αιρεω) :

***for the road is smooth ; and it dwells very near at hand .***

364d μεν οδος λειη , δ' ναιει μαλα εγγυθι :

***But on the other hand , The Gods have also placed sweat***

δ' θεοι και εθηκαν(τιθημι) ιδρωτα

***in front of a long and uphill road leading to Virtue .***

προπαροιθεν τινα μακραν τε και αναντη οδον της αρετης :

Then others will bring Homer to bear-witness to the seduction of gods by mankind ,

δε οι τον Ομηρον μαρτυρονται της παραγωγης των θεων υπ' ανθρωπων  
 when he said on that account

και ειπε οτι εκεινος

***Thus , The Gods Themselves , are also moved by prayer :***

δε θεοι αυτοι τε και λιστοι

***with sacrifices and ardent supplication ;***

και μεν τους θυσιαισι και αγαναισιν ευχωλαις

364e

**Both offerings of burnt-fat and drink , *Them* do turn-aside ,**

τε κνιση τε λοιβη παρατρωπωσ'  
**Thus mankind turns by supplication *The Gods Themselves* ,**  
 ανθρωποι λισσομενοι ,  
**whenever one may overstep and miss the mark .**

οτε τις κεν υπερβη και αμαρτη .

**Adeimantos:**(*continues*) Thus they produce (as proof) a mass of books by Musaios and Orpheus ;

δε παρεχονται ομαδον βιβλων Μουσaiου και Ορφεως ,  
 being the descendants , as they say , of The Moon and The Muses , in accordance to whom

εγγονων , ως φασι , Σεληνης τε και Μουσων , καθ' ας  
 they perform their rites ; persuading not only individual citizens but cities as well , that thus ,

θυηπολουσι , πειθοντες ου μονον ιδιωτας αλλα πολεις και , ως αρα  
 there are , on the one hand , redemptions and purifications for having committed injustices ,

εισι μεν λυσεις τε και καθαρμοι αδικηματων  
 by means of sacrifices and pleasurable activities while they yet live , while on the other hand ,

δια θυσιων και ηδονων παιδιας ετι ζωσιν , δε  
 there are other rites for the dead , which they certainly call Mystic Rites , which deliver us

**365** εισι και τελευτησασιν , ας δη καλουσιν τελετας , αι απολυουσιν ημας  
 from evil , *there* in The Invisible Region ; whereas without sacrifices , terror awaits us .

των κακων εκει δε μη θυσαντας δεινα περιμενει

**Adeimantos:** (*he continued*) **8** All these things , O dear Socrates , being as such and so many ,

εφη παντα Ταυτα , ω φιλε Σωκρατες , εχουσι τοιαυτα και τοσαυτα  
 which they say about virtue and vice , concerning how men and gods value them , what effect

λεγομενα περι αρετης και κακιας , περι ως ανθρωποι και θεοι τιμης αυτα , τι  
 do we think they will work on the souls of the young when they hear them , as many as are

οιομεθα ποιειν ψυχας νεων ακουουσας , οσοι  
 naturally-gifted and are “able” , as it were , to fall into all these things which are said ,

ευφυεις και ικανοι ωσπερ επιπτομενοι επι παντα τα λεγομενα  
 by collecting/infering out of these sayings themselves , what one should be , and in what path ,

**365b** συλλογισασθαι εξ αυτων , ποιος τις αν ων και πη  
 one is to traverse through life in order to grasp the best life ? Most likely then , the young

πορευθεις τον βιον ως διελθοι αριστα ; των εικωτων γαρ  
 would ask themselves that saying of **Pindar**’s : should I rise

αν λεγοι προς αυτον εκεινο το κατα Πινδαρον αναβας

***Whether by justice , or by crooked trick , to a loftier city-wall***

ποτερον δικα η σκολιας απαταις υψιον τειχος  
 and in this way live out my life with that wall around me ? For on the one hand , if I am just ,

και ουτω διαβιω περιφραξας εμαυτον ; γαρ μεν εαν δικαιο  
 the advantages that are said to be mine , are of no benefit to me , I am told , but toilsome and

τα λεγομενα οντι μοι , ειναι ουδεν οφελος φασιν δε πονους και  
 troublesome and a clear loss , unless I also appear to be just ; but on the other hand , if I manage

ζημιας φανερας ; μη και δοκω , δε παρα-  
 to get the reputation of being fair-minded , when I am unjust , a divinely-sounding life is said

σκευασαμενω δοξαν δικαιοσυνης αδικω θεσπεσιος βιος λεγεται  
 to be mine ! Is it not the case then , that since ‘*the appearance*’ as wise men reveal to me ,

**365c** ουκουν επειδη το δοkein ως οι σοφοι δηλουσι μοι ,

\*



‘overpowers even **The Truth**’, and is “*the lord of spiritual-well-being*”, to this , **one must** βιαται και ταν αλαθειαν και κυριον ευδαιμονιας , , επι τουτο certainly **wholly** turn ! On the one hand , I must paint porches and pretences to encircle myself δη τρεπτεον ολως : μεν περιγραπτεον προθυρα και σχημα κυκλω εμαυτον around with an impressionist scene of virtue , but on the other hand , I must drag behind περι σκιαγραφιαν αρετης , δε ελκτεον εξοπισθεν this façade , the cunningly-gainful and subtly-changeful fox of the most-wise Archilochus .

την κερδαλεαν και ποικιλην αλωπεκα του σοφωτατου Αρχιλοξου .  
*[Archilochus was a much-quoted poet that was a contemporary of Gyges , who , to judge from his writings , was the antithesis of our-beloved Socrates . For Socrates on the one hand , according to Alcibiades , was the kind of man who not only saved his life but saved his shield as well . For in ancient times , to be known as a “shield-flinger” was to be known as a coward . Archilochus , on the other hand , not only left behind his shield , but also wrote a poem in praise of that , under the pretense that he saved that which is much better , himself . JFB]*

But then , someone says , it is not always easy to be wicked and be unnoticed . But then , nothing αλλα γαρ , τις φησι , ου αι ραδιον οντα κακον λανθανειν . αλλα γαρ ουδεν comes easy , we will say ; none of the great things . But nevertheless , if we are to have **spiritual-365d** ευπετες , φησομεν , ουδε των μεγαλων : αλλ’ ομως , ει μελλομεν ευ-**well-being** , this is the way one must proceed , as the track of our stories leads . Hence , in order δαιμονησειν , ταυτη ιτεον , ως τα ιχνη των λογων φερει . γαρ επι to keep all we do undetected , we will form social-clubs and secret-societies ; where there are

το λανθανειν , συναζομεν εταιρειας τε και ξυνωμοσιας , τε εισι teachers skilled in rhetoric that persuades assemblies and courts ; from which it will give us διδασκαλοι σοφιαν πειθους δημηγορικην τε και δικανικην , εξ ων διδοντες the power to persuade on the one hand , and to use force on the other , so that we may claim

τα πεισομεν μεν , τα βιασομεθα δε , ως πλεον- more than our due and not be brought to justice . But surely **The Gods** can neither be unaware -εκτουντες μη διδοναι δικην . αλλα δη θεους δυνατον ουτε λανθανειν nor be forced ! Why can it not be the case , if on the one hand , they do not exist , or if they ουτε βιασασθαι . ουκουν ει μεν μη εισιν η αυτοις care nothing for mankind , then one need not care if they are aware of us ; but on the other hand ,

**365e** μελει μηδεν των ανθρωπων, ουδ’ μελητεον του λανθανειν ημιν : δε if the gods do exist , and they do care for us , we know of them or hear of them , from no-where ει εισι τε και επιμελουνται , ισμεν αυτους η ακηκοαμεν τοι ουκ αλλοθεν else than from both the tales and genealogies of poets . Then these very same poets , do say that η εκ τε των λογων και των γενεαλογησαντων ποιητων : δε οι ουτοι αυτοι λεγουσιν ως sacrifices and ardent supplications and even curses can turn them aside by means of persuasion .

θυσιας τε και αγανησι ευχολαις και αναθημασι παραγεςθαι αναπειθομενοι : We must be persuaded then , either by the poets in both , or in neither ; but if then we are in both

πειστεον η οις αμφοτερα η ουδετερα : δ’ ει ουν counts persuaded , we must commit injustices and we must make our sacrifices from the fruits of αδικητεον και θυτεον απο των our injustices . For on the one hand , by being just , we shall indeed go unpunished by the gods ,

**366** αδικηματων . γαρ μεν οντες δικαιοι εσομεθα αζημιοι υπο θεων , and we shall refuse the gains of injustice ; while on the other hand , by being unjust we shall gain δ’ απωσομεθα τα κερδα εξ αδικιας : δε αδικοι κερδανουμεν and then , if we overstep and miss the mark , we shall be delivered from punishment by prevailing τε και υπερβαινοντες και αμαρτανοντες απαλλαζομεν αζημιοι πει-



over themselves by supplication . ‘Yes , but in the next world **we shall have Justice** done to us –θοντες αυτους λισσομενοι . γαρ αλλα εν Αιδου δικην δωσομεν for the injustice which we shall have done in this world , or to our own or to our children’s αδικησωμεν ων αν ενθαδε , η αυτοι η παιδων children !’ ‘But then , O friend ,’ the calculating person will say , ‘the mystic rites , again , παιδες . αλλ’ ω φιλε , λογιζομενος φησει αι τελεται αυ have great power , and so do the liberating gods ; as the greatest cities also declare , and those **366b** μεγα δυνανται και οι λυσιοι θεοι , ως αι μεγαισται πολεις και λεγουσι και οι sons of the gods , who have become poets and the prophets of the gods , the ones who reveal παιδες θεων , γενομενοι ποιηται και προφηται των θεων , οι μηνυουσιν that these things have to be in this way .’ ταυτα εχειν ουτως .

**Adeimantos:** (*cont*’) **9** Therefore according to what reason would we still choose **Justice** , ουν Κατα τι λογον αν ετι αιροιμεθ’ δικαιοσυνην rather than the greatest injustice ? And if of which latter we take , along with a false outward προ μεγαιστης αδικιας ; εαν ην κτησωμεθα μετ’ κιβδηλου show of “propriety” , we shall fare well both , before gods and men , and both while living and ευσημοσυνης , πραξομεν και παρα θεοις και παρ’ ανθρωποις τε ζωντες και after death “according to mind” , as the words of the many and of the highest authorities declare . τελευτησαντες κατα νουν , ως ο λογος των πολλων τε και ακρων λεγομενος . Certainly then , to discern from all that has been said , O Socrates , what could possibly impress **366c** δη εκ παντων των ειρημενων , ω Σωκρατες , τις μηχανη anyone , to wish to honor **Justice** ; he who possesses power of soul or of wealth or of body τις εθελειν τιμαν δικαιοσυνην , ω υπαρχει δυναμις ψυχης η χρηματων η σωματος or of family , and not laugh when hearing anyone praise **Justice** ? So that indeed , if anyone η γενους , αλλα μη γελαν ακουντα επαινουμενης ; ως δη ει τις on the one hand , can to show that the statements which we have made have to be false , while μεν αποφηναι τοι α ειρηκαμεν εχει ψευδη on the other hand , he competently recognizes that **Justice** is best , then I suppose that he must δε ικανως εγνωκεν οτι δικαιοσυνη αριστον , που εχει knowingly-make-allowances (forgive) a-plenty and not be angry with the unjust , for he knows , συγγνωμην πολλην και ουκ οργιζεται τοις αδικοις , αλλ’ οιδεν , that in regards to all others , no one is ever willingly just , unless , if one is born with a divine οτι των αλλων ουδεις γε εκων δικαιος , πλην ει τις φυσει θεια hatred of injustice or one who has grasped the knowledge from himself , why it must be hated ; δυσχεραινων το αδικειν η λαβων επιστημην αυτου απεχεται , but otherwise , by being under the influence of cowardice or old age or some other weakness , **366d** αλλ’ υπο ανανδριας η γηρωσ η τινος αλλης ασθενειας he censures injustice , by self not being able to do it . Clearly then , that is the case ; for *the first* ψεγει το αδικειν , αυτο αδυνατων δραν . δηλον δε ως γαρ ο πρωτος of such people who gets the power is *the first* to be unjust , as far as and in as much as he is able . των τοιουτων ελθων εις δυναμιν πρωτος αδικει , καθ’ οσον η αν οιος τ’ .  
[As verified by Socrates in *The Myth of Er*. JFB]

And there is no other cause of all of this talk , than that very same statement **366e** και ουδεν αλλο αιτιον απας απαντων τουτων η εκεινο ο ουτος λογος from which we begin , when my brother and I said to you , O Socrates , ‘O wonderful man , all οθενπερ ωρμησε και τωδε και εμοι ειπειν προς σε , ω Σωκρατες , ω θαυμασιε , παντων

of you who declare that they are praising **Justice** , beginning with the principal heroes ,  
 υμων οσοι φατε οτι ειναι επαινεται δικαιοσυνης, αρξαμενοι απο εξ των αρχης ηρωων ,  
 all those whose words still remain , as far as to the present generation of men , not one of you  
 οσων λογοι λελειμμενοι , μεχρι νυν των ανθρωπων , ουδεις  
 has ever praised **Justice** nor censured injustice , except in terms of either the reputations and  
 πωποτε επηνεσε δικαιοσυνην ουδ εψεξεν αδικιαν αλλως η τας δοξας τε και  
 the honors and gifts which come from them . But then , what each of them is , by its own power ,  
 τιμας και δωρεας γιγνομενας απ' αυτων : δ' εκατερον εχοντος τη αυτου δυναμει  
 in the soul of him that has it , and undetected by gods and men , no one has ever competently  
 εν τη ψυχη του ενεν αυτο και λανθανον θεους τε και ανθρωπους ουδεις πωποτε ικανως  
 described in detail , neither in poetry nor in a private speech , the discourse , that injustice on the  
 επεξηλθεν ουτ' εν ποιησει ουτ' εν ιδιοις λογοις , τω λογω , ως το  
 the one hand , is the greatest evil that the soul can have in itself , but that on the other hand ,  
 μεν μεγιστον κακων οσα ψυχη ισχει εν αυτη , δε  
**Justice is The Greatest Good** . For if all of you had spoken in this way from the beginning ,  
**367** δικαιοσυνη μεγιστον αγαθον . γαρ ει παντων υμων ελεγετο ουτως εξ αρχης

and if you would have brought us under its persuasion from our youth , we would not be  
 και υπο επειθετε εκ ημας νεων , αν ουκ  
 guarding against being unjust to each other , since each **Self** would be the best guard of **Self** ,  
 εφυλλαττομεν μη αδικειν αλληλους , αλλ' εκαστος αυτος ην αριστος φυλαξ αυτου ,  
 from fearing that in so far as they are unjust , they are the associate to the worst of evils .'  
 μη δεδιως η αδικων ξυνοικος τω μεγιστω κακω .

But I suspect Thrasymachos and others would say this and even more than this ,  
 δε που Θρασυμαχος τε και αλλος αν λεγοιεν ταυτα και ετι πλειω τουτων ,  
 Ο Socrates ; something equally , for and against **Justice** and injustice , by turning-about the  
 ω Σωκρατες , τις ισως υπερ δικαιοσυνης τε και αδικιας , μεταστρεφοντες την  
 power to themselves , in a vulgar way , as it indeed appears to me ; since I need **not** hide **anything**  
 δυναμιν αυτοιν , φορτικως , ως γε δοκει μοι :αλλ' εγω δεομαι αποκροπτεσθαι **ουδεν**  
 from you , desiring to hear the opposite thesis from thee , I speak to the very height of my ability .  
**367b** σε , επιθυμων ακουσαι ταναντια σου , λεγω μαλιστα κατατεινας δυναμει .  
 Therefore do not *only* show us through **The Logos** that **Righteousness** is stronger/superior/better  
 ουν μη μονον ενδειξη ημιν τω λογω , οτι δικαιοσυνη κρειττον  
 than injustice ; but what each of them does to its possessor , Self by Self , whereby the one is  
 αδικιας , αλλα τι εκατερα ποιουσα τον εχοντα αυτη δι' αυτην η μεν εστι  
 bad , but the other good . Then leave out the reputations , as Glaucon urged . For if you do not  
 κακων , η δε αγαθον : δε αφαιρει **τας δοξας** , ωσπερ Γλαυκων διεκελευσατο . γαρ ει μη  
 take-away from each side its true reputation , and then add to each side the false reputations ,  
 αφαιρησεις εκατερωθεν **τας αληθεις** , δε προσθησεις **τας ψευδεις** ,  
 we shall say you are praising not justice but the appearance , and are not censuring injustice ,  
 φησομεν σε επαινειν ου το δικαιον , αλλα το δοkein , ειναι ουδε ψεγειν το αδικον ,  
 but again the appearance , and are advising us to be undetected while being unjust ; and  
**367c** αλλα το δοkein , και παρακελευεσθαι λανθανειν οντα αδικον , και  
 that you agree with Thrasymachos ; that on the one hand , justice is the good of another ;  
 ομολογειν Θρασυμαχω , οτι μεν το δικαιον αγαθον αλλοτιον ,  
 the advantage of the stronger , but that on the other hand , injustice is advantageous and  
 ξυμφερων του κρειττονος , δε το αδικον ξυμφερων και  
 profitable to oneself , but disadvantageous to the weaker . Then seeing that by agreeing that  
 λυσιτελουν αυτω μεν δε αξυμφερων τω ηττονι . ουν επειδη ωμολογησας

**Righteousness** is of **The Genus of The Greatest Goods** , of Those which are worth acquiring , δικαιοσυνην ειναι των μεγιστων αγαθων , των α αξια κεκτησθαι both for what results/issues/consequences from **Selves** , but much more , for Their Own Sakes , τε αποβαινοντων απ' αυτων , δε μαλλον πολυ αυτα αυτων ενεκα , **such as** , sight , hearing , **Presence of Mind** , and overall-health and all such goods that are **367d** οιον οραν , ακουειν , φρονειν και δη υγιαίνειν , και ος' αλλα αγαθα εστι productive by their own nature , but not by opinion . **This Self** then , was being praised about γονιμα τη αυτων φυσει αλλ' ου δοξη , ταυτ' αυτο ουν επαινεσον **Righteousness** , **The Self** that **Benefits** the possessor **through Self** , and that injustice damages . δικαιοσυνης , ο αυτη ονινησι τον εχοντα δι' αυτην και αδικια βλαπτει : Leave then , the wages and reputations for others to praise . For I will endure such things παρες δε μισθους και δοχας αλλοις επαινειν . ως εγω αν ανασχοινην ουτως from others on the one hand ; the praising of fairness and the censuring of injustice , των αλλων μεν επαινουντων δικαιοσυνην και ψεγοντων αδικιαν , and for such reasons , whether they lifted-with-praise or hurled-abuse at their reputations and τε περι , εγκωμιαζοντων και λοιδορουντων αυτων δοξας και wages , but on the other hand , I will **not** endure this from thee , unless thou so commands , μισθους , δε αν ουκ σου , μη ει συ κελευοις , by reason that you have been investigating this matter in detail all your life and nothing else **367e** διοτι σκοπων διεληλυθας παντα τον βιον ουδεν αλλο than this . Do not then , only prove to us , through **The Logos** (as you have done) that η τουτο . μη ουν μονον ενδειξη ημιν τω λογω , οτι **Righteousness** is superior to injustice , but also prove to us , what it is , that each of them does , δικαιοσυνης κρειττον αδικιας , αλλα και τι εκατερα ποιουσα *Self through Self* to its possessor , whether gods and men notice it or not , αυτη δι' αυτην τον εχοντα , εαν τε θεους τε και ανθρωπους λανθανη εαν τε μη , that makes the one good , but the other bad . εστιν η μεν αγαθον , η δε κακον .

**Narrator-Socrates:** **10** *I had always , on the one hand , quite admired **the natural abilities** εγω αι μεν δη ηγαμην(αγαμαι) την φυσιν of both Glaucon and Adeimantos , but still , I was especially pleased when I heard them speak του τε Γλαυκωνος και του Αδειμαντου , Και αταρ πανυ γε ησθην ακουσας και then , at that time , and I said ; ουν τοτε και ειπον :*

**Socrates:** O sons of that **brave** man , it was not incorrectly spoken of you , in the beginning **368** ω παιδες του εκεινου ανδρος , Ου κακως ειπων εις υμας την αρχην of those poetical lines when the admirer of Glaucon sang the praises of your distinguished- των ελεγειων ο εραστης Γλαυκωνος εποιησεν περι ευδοκι- services at the battle of Megara : μησαντες την μαχην Μεγαροι :

***Sons of Brave Ariston ,**  
παιδες Αριστωνος  
**Divine offspring of an illustrious man !**  
θειον γενοσ κλεινου ανδρος*

This praise appears to me , O friends , to be well said ; for you must be under **Divine Inspiration** τουτο δοκει μοι , ω φιλοι , ευ εχειν : γαρ πανυ πεπονθατε θειον , if you are not persuaded that injustice is better than **Righteousness** , when you are so able to state ει μη πεπεισθε αδικιαν ειναι αμεινον δικαιοσυνης , ουτω δυναμενοι ειπειν

the case for **Self** . Surely then you appear to me to be truly un-persuaded . But I take that as a **sign** **368b** υπερ αυτου . δη δοκειτε μοι αληθως ου πεπεισθαι . δε τεκμαιρομαι from your **over-all dispositions** , since according to your arguments , I would indeed disbelieve εκ του υμετερου του αλλου τροπου, επει κατα αυτους τους λογους αν γε ηπιστουναπιστος you ; but by as much as I believe you , by that much am I perplexed as to what I should do . For ημιν : δε οσω μαλλον πιστευω , τοσουτω μαλλον απορω ο τι χρησησμαι : γαρ neither do I see in what way I may help , since I appear to myself to be powerless . Thus ουτε εχω οπως βοηθω : γαρ δοκω μοι ειναι αδυνατος : δε my evidence is , that **I do believe** that what was said to Thrasymachos , **did bring to light** , that μοι σημειον οτι ωμην α λεγων προς Θρασυμαχον αποφαινειν , ως **Fairness** was **Better** to injustice ; but you will not accept that from me . Then in turn , neither δικαιοσυνη αμεινον αδικιας , ουκ απεδεξασθε μου : αυ ουτ' do I see how I can refuse to help . For I fear it would not be **Pious** to be standing-by , while **368c** οπως εχω μη βοηθησω : γαρ μη δεδοικα ουδ' οσιον παραγενομενον η **Righteousness** is being slandered and to falter and refuse to help while I still have breath δικαιοσυνη κακηγορουμενη απαγορευειν και μη βοηθειν ετι εμπνεοντα and I am able to utter a single word. Thus the best thing I can do then is to somehow defend **Self**.

και δυναμενον φθεγγεσθαι . ουτως κρατιστον δυναμαι ουν οπως επικουρειν αυτη . **Narrator-Socrates:** *Then for the sake of which Glaucon and the others begged me to help by all ουν ο τε Γλαυκων και οι αλλοι εδεοντο βοηθησαι παντι means and not to abandon the argument ; but to thoroughly search out both what each is , τροπω και μη ανειναι (ανημι) τον λογον , αλλα διερευνησασθαι τε τι εκατερον εστιν and in which way **The Truth** has to be , concerning their **Benefit** . Then I stated the way in which και ποτερως ταληθες εχει περι αυτοιν της ωφελειας . ουν ειπον οπερ it appeared to me ,*

εδοξεν εμοι , **Socrates:** As it appears to me , the search which we undertake is no thoughtless matter , but **368d** ως φαινεται εμοι , Το ζητημα ω επιχειρουμεν ου φαυλον αλλ' (one that needs) sharp vision . Since then , we are not clever , it appears to me , *I then said* , οξυ βλεποντος . επει ουν ημεις ου δεινοι , δοκει μοι , εγω δ' ην , that the following kind of search should be made of **Self** . Such as if we had been told τοιαυτην ζητησιν ποιησασθαι αυτου , οιανπερ αν ει προσεταξε by someone to read an inscription in small letters , from far away , and we did not have very τις αναγνωσαι γραμματα σμικρα πορρωθεν μη πανυ sharp vision ; and then if someone happened to notice , that the same inscriptions also appeared , οξυ βλεπουσιν , επειτα τις ενενοησεν οτι τα αυτα γραμματα και εστι somewhere else , and in larger letters , and on a larger scale , as I see it , it would appear to be που αλλοθι τε εν μειζονι και μειζω , οιμαι αν εφανη a **Gift of Hermes**/windfall , so that in this way we could then read those ones first , and then ερμαιον , ουτως αναγνοντας εκεινα πρωτον examine the smaller ones , to see if they also happen to be the very same .

επισκοπειν τα ελαττω , ει τυγχανει οντα τα αυτα .

**Adeimantos:** (said) By all means then ; but what do you see like it , O Socrates ,

**368e** ο Αδειμαντος εφη, Πανυ μεν ουν : αλλα τι καθορας τοιουτον , ω Σωκρατες , in the search for **Justice** ? (εν τη ζητησει περι το δικαιον ;)

**Socrates:** (I said) I will tell you . There is on the one hand , **Justice** residing in one person ,

εφην , Εγω ερω σοι . εστι μεν δικαιοσυνη ενος ανδρος we say , then on the other hand , there is **Justice** also residing in one whole city , I suppose ? φαμεν , δε εστι και ολης πολεως που ;

**Adeimantos:** (to which then he replied) Entirely so . (ος δ' η , Πανυ γε .)

**Socrates:** Is it not the case then , that the city is larger than one man ?

Ουκουν πολις μειζον ενος ανδρος ;

**Adeimantos:** (he said) Yes , larger . (εφη , Μειζον .)

**Socrates:** Surely then , **Justice** would be equally more in the larger one and easier to grasp . If

**369** τοινυν δικαιοσυνη αν ενειη Ισως πλειων εν τω μειζονι και ραων καταμαθειν . ει you wish then , let us first search-out what **Quality** it has in the cities ; then we will examine it in βουλεσθε ουν , πρωτον ζητησωμεν τι ποιον εστιν εν ταις πολεσι : επειτα επισκεψωμεθα this way also in each individual ; looking for the likeness of the larger in the form of the smaller . ουτως και εν εκαστω ενι , επισκοπουντες την ομοιοτητα του μειζονος εν τη ιδεα του ελαττονος .

**Adeimantos:** (he said) This then appears to me , to be correctly stated .

εφη , Αλλα δοκεις μοι καλως λεγειν .

**Socrates:**(then I said) Take notice then , what if we were to behold a city coming into existence

δ' εγω ην , Αρ' ουν ει θεασαιμεθα πολιν γιγνομενην in theory . Might we also see **The Justice** , coming into existence , and the injustice ?

λογω αν και ιδοιμεν την δικαιοσυνην γιγνομενον και την αδικιαν ;

**Adeimantos:** (to which then he said) It may be possible . (ος δ' η , αν Ταχ .)

**Socrates:** Is it not the case then , that when it comes into existence , there is hope that we may see

Ουκουν αυτου γενομενου ελπις ιδειν that which we seek more easily ? ( ο ζητουμεν ευπετεστερον ;)

**Adeimantos:** Yes , very much so . (Πολυ γε .)

**Socrates:** Then does it appear that we should try to accomplish this task ? For on the one hand ,

**369b** ουν Δοκει επιχειρησαι περαινειν χρηναι ; γαρ μεν I think , that **Self** will be no small labor ; therefore you must consider .

οιμαι , αυτο ειναι ουκ ολιγον εργον : ουν σκοπειτε .

**Adeimantos:** (said) We have so considered ; do not then do otherwise .

ο Αδειμαντος εφη , Εσκεπται : μη αλλα ποιει αλλως .

**Socrates:** (then I said) **11** Very well then , as I see it , a city , comes into existence because

δ' εγω ην , τοινυν , ως εγωμαι , πολις , Γιγνεται επειδη each one of us does not happen to be **Self-sufficient** , but is **in need** of much . Or can you think εκαστος ημων ουκ τυγχανει αυταρκης , αλλα ενδεης πολλων : η οiei of any other beginning that could establish a city ?

τιν' αλλην αρχην οικιζειν πολιν ;

**Adeimantos:** (to which he then said) No other one .

ος δ' η , Ουδεμιαν .

**Socrates:** Certainly then , being in need of much , one person undertakes the use of one

**369c** δη αρα , δεομενοι πολλων , αλλος παραλαμβανων χρεια τον αλλον for one need , but another for another ; in this way , we gather into one dwelling place , many επ' αλλου , δ' επ' αλλου , Ουτω αγειραντες εις μιαν οικησιν πολλους companions and helpers , and to this common-settlement we give the name of city . Is that so ? κοινωνους τε και βοηθους , ταυτη τη ξυνοικια εθεμεθα ονομα πολιν . η γαρ ;

**Adeimantos:** Very much so . (Πανυ μεν ουν .)

**Socrates:** Then they mutually-exchange the one for the other ; discerning that it is better

δη Μεταδιδωσι αλλος αλλω , οιομενος ειναι αμεινον for each-one , if they give in exchange , or take in exchange , some one thing .

αυτω , ει μεταδιδωσιν , η μεταλαμβανει τι .

**Adeimantos:** Entirely so . (Πανυ γε .)

**Socrates:** (then I said) Come along then , let us create **This City through The Logos** from

δ' εγω ην , Ιθι δη , ποιωμεν πολιν τω λογω εξ



**Her Source** . Thus as it is likely , it is **our need** that will create **Herself** .

αρχης , δε , ως εοικεν , ημετερα η χρεια ποιησει αυτην .

**Adeimantos**: How then , could it not be so ? (Πως δ' ου ;)

**Socrates**: Then surely , the primary and indeed the greatest of our needs , is the provision

**369d** Αλλα μην πρωτη και γε μεγαστη των χρεων η παρασκευη  
of nourishment , in order that we may exist and flourish .

της τροφης ενεκα του ειναι τε και ζην .

**Adeimantos**: By all means indeed . (Πανταπασι γε .)

**Socrates**: Our second need then , is our need for shelter , then , the third for clothes and such .

Δευτερα δη οικησεως , δε τριτη εσθητος και των τοιουτων .

**Adeimantos**: This is true . (ταυτα Εστι .)

**Socrates**:(*then I said*) Come along then .How will the city sufficiently provide for all such needs ?

δ' εγω ην , Φερε δη πως η πολις αρκεσει παρασκευην επι τοσαυτην ;

Will not on the one hand , one be a farmer , then on the other hand , another a builder ,

αλλο μεν εις τι γεωργος , δε ο οικοδομος ,

then another a weaver ? Then shall we also add a shoemaker to them , and then someone else

δε αλλος τις υφαντης ; η και προσθησομεν σκυτοτομον αυτοσε η τιν' αλλων

to look-after/care-for the needs of the body ?

θεραπευτην των περι το σωμα ;

**Adeimantos**: Very much so . (Πανυ γε .)

**Socrates**: Then surely , the absolute minimum of men for a city will be either four or five .

δ' γε αναγκαιοτατη εκ ανδρων πολις αν ειη η τετταρων η πεντε .

**Adeimantos**: It appears to be . (Φαινεται .)

**Socrates**: What follows then ? Must each one of these people contribute the work of self for **All**

**369e** Τι δη ουν ; δει εκαστον ενα κατατιθεναι το εργον αυτου απασι  
in common ? Such as , the farmer , who being one , must provide food for four and spend

κοινον , οιον τον γεωργον οντα ενα παρασκευαζειν σιτια τετταρσι και αναλiskein  
four-times as much time and toil in providing food ,and must share it in common with the others ?

τετραπλασιον χρονον τε και πονον επι παρασκευη σιτου , και κοινωνειν αλλοις ;

Or not-caring to do this , shall he provide food only for himself ; the fourth-part of the food ,

**370** η αμελησανται ποιειν τουτου , παρασκευη μονον εαυτω τεταρτον μερος του σιτου

in a fourth-part of the time , then to consume the remaining three parts of the time ; one on the

εν τεταρτω μερει του χρονου , δε διατριβειν τα τρια το τη μεν επι της  
house , then one on the clothes , and one on the shoes , and have no business associations

οικιας , δε το ιματιου , δε το υποδηματων , και εχειν μη πραγματα κοινωνουντα  
with the others , but **self by self** , service the needs of **self** ?

αλλοις , αλλ' αυτον δι' αυτον πραττειν τα αυτου ;

**Adeimantos**: (*then said*) Well then , perhaps this way is easier than that way , O Socrates .

ο Αδειμαντος και εφη , Αλλ' ισως , ουτω ραον η `κεινωσ , ω Σωκρατες .

**Socrates**: (*then I said*) By Zeus , this is nothing extraordinary ! For now that thou states **self** ,

δ' εγω ην , μα Δι' Ουδεν ατοπον . γαρ και σου ειποντος αυτος

I have in mind , that first of all on the one hand , every single one of us is **not** born exactly **alike** ,

εννωω οτι πρωτον μεν εκαστος εκαστω ου φυεται πανυ ομοιος ,  
but are born **different** in nature , each one being naturally fit to do one type of work . (**369c**)

**370b** αλλα διαφερων την φυσιν , αλλος επ' πραξιν αλλου εργου .

Or does it not so appear to you ? ( η ου δοκει σοι ;)

**Adeimantos**: It does to me at least . (Εμοιγε .)

**Socrates**: What follows then ? Which one would perform better ; when one person works at many

Τι δε ; ων ποτερον αν πραττοι καλλιον εις τις εργαζομενος πολλας



arts/crafts/technical-abilities , or when one person works at one art ?

τεχνας , η οταν εις μιαν ;

**Adeimantos:** (to which he then answered) When one person works at one art .

ος δ' η , Οταν εις μιαν .

**Socrates:** Surely then , I suspect , that the following is also clear ; that if someone misses

Αλλα μην , οιμαι , τοδε και δηλον , ως , εαν τις παρη  
the proper time to do a work , it is ruined .

καιρον τινος εργου , διολλυται .

**Adeimantos:** Yes , that is clear . (γαρ Δηλον .)

**Socrates:** For it is not the case , I suspect , that the work to be done is accustomed to wait

γαρ Ου , οιμαι , το πραττομενον εθελει περιμενειν  
for the leisure of the workman , but the workman must closely-attend to the work at hand ,  
την σχολην του πραττοντος , αλλ' τον πραττοντα αναγκα επακολουθεν τω πραττομενω  
and not engage in it as a secondary-work .

**370c** μη μερει εν παρεργου .

**Adeimantos:** He must . (Αναγκη .)

**Socrates:** Consequently , out of these practices , more things of every kind come into existence ,

δη Εκ τουτων πλειω τε εκαστα γινεται  
and of better-quality , and more-easily made , as long as one person works at one art ,  
και καλλιον και ραον , οταν εις εν  
which suits their nature , and is done at the proper time , taking leisure from other occupations .  
κατα φυσιν και πραττη εν καιρω , αγων σχολην των αλλων .

**Adeimantos:** By all means so . (Πανταπασι μεν ουν .)

**Socrates:** Certainly then there is need for more than four citizens , O Adeimantos , to provide

δη δει Πλειονων η τετταρων πολιτων , ω Αδειμαντε , παρασκευας  
for the needs which we said . For the farmer , as it appears , will not make his own plow  
επι τας ων ελεγομεν : γαρ ο γεωργος , ως εοικεν , ουκ ποιησεται αυτος το αροτρον  
by himself , if he intends it to be good , nor his hoe , nor the other tools for working the land .

**370d** εαυτω , ει μελλει ειναι καλον , ουδε σμιμυην , ουδε ταλλα οργανα οσα περι γεωργιαν :  
Nor in turn will the builder , for he also needs many tools . So in the same way , will the weaver  
ουδ' αυ ο οικοδομος : δε και δει πολλων τουτω : δ' ωσαυτως ο υφαντης  
and the shoemaker . (τε και ο σκυτοτομος .)

**Adeimantos:** True . (Αληθη .)

**Socrates:** Certainly then , carpenters and smiths , and many other such craftsmen ,

δη Τεκτονες και χαλκης και πολλοι τινες τοιουτοι δημιουργοι ,  
become partners in our little city , making it large .

γιγνομενοι κοινωνοι ημιν πολιχνιου , ποιουσιν αυτο συχνον .

**Adeimantos:** Very much so . (Πανυ μεν ουν .)

**Socrates:** But yet it would indeed not be so very large , not even if we were to add to themselves

Αλλ' πω αν γε ουκ ειη τι πανυ μεγα , ουδ' ει προσθειμεν αυτοις  
ox-herds and shepherds and the other herdsmen , in order that the farmers might also have oxen

**370e** βουκολους τε και ποιμενας τε τους αλλους νομας , ινα οι γεωργοι τε εχοιεν βους  
for the plow , and the builders yoked-animals to use along with the farmers for carriages ,  
επι το αρουν , τε οι οικοδομοι υποζυγιοις χρησθαι μετα των γεωργων προς τας αγωγας ,  
so that the weavers and shoemakers might have skins and wool .

δε υφανται και σκυτοτομοι δερμασι τε και εριοις .

**Adeimantos:** (to which then he answered) It would not be so small , by having all these .

ος δ' η , αν Ουδε ειη γε σμικρα εχουσα παντα ταυτα .

\*

**Socrates:** (*I then said*) But surely , to settle the city in such a place , wherein it will indeed  
 εγω δ' ην , Αλλα μην κατοικισαι την πολιν εις τοιουτον τοπον ου αυτην γε  
 not need imports , is nearly an impossible task .  
 μη δεησεται επεισαγωγιμων , σχεδον αδυνατον τι .

**Adeimantos:** Yes , impossible . (γαρ Αδυνατον .)

**Socrates:** Accordingly then , they will need still others to import that which **She** needs to provide  
 αρα οι Προσδεησει ετι αλλων και , ων αυτη δειται κομισουσιν  
 from another city . (εξ αλλης πολεως .)

**Adeimantos:** It will so need . (Δησει .)

**Socrates:** And surely , should the trader go empty-handed , without taking those provisions  
 Και μην αν ο διακονος τη κενος , μηδεν αγων εκεινοι κομιζονται  
 which are needed by those from whom the city gets what it needs , will he return empty or what ?  
 371 ων δεονται παρ' αυτοις ων χρεια , αν απεισιν κενος . η γαρ ;

**Adeimantos:** It appears so to me . ( Δοκει μοι .)

**Socrates:** Then they must not only produce enough for themselves at home ,  
 δη Δει μη μονον ποιειν τα ικανα εαυτοις οικoi ,  
 but should produce enough of what they need and as much of that which those others need .  
 αλλα αν και οια δεωνται και οσα ων εκεινοις .

**Adeimantos:** So they must .(γαρ Δει .)

**Socrates:** Hence , more farmers and more other-types of craftsmen will be necessary for our city .  
 δη Πλειονων γεωργων τε και των αλλων δημιουργων δει ημιν τη πολει .

**Adeimantos:** More indeed .(Πλειονων γαρ .)

**Socrates:** And thus we will need more other-types of traders , I suppose , for both the exporting  
 Και δη και των αλλων διακονων που τε των εξαζοντων  
 and importing of the various necessary supplies . But these are traders/merchants , are they not ?  
 και εισαζοντων εκαστα . δε ουτοι εισιν εμποροι : η γαρ ;

**Adeimantos:** Yes , they are . (Ναι .)

**Socrates:** Therefore , we shall also need merchants/traders .  
 δη Και δεησομεθα εμπορων .

**Adeimantos:** Very much so . (Πανυ γε .)

**Socrates:** And if on the one hand , the trade happens to take place over the sea , many others  
 371b Και εαν μεν η εμπορια γιγνηται κατα θαλατταν , συχνων αλλων  
 will also be needed , especially **those who know how to sail** the seas .  
 και προσδεησεται γε των επιστημονων περι της εργασιας την θαλατταν .

**Adeimantos:** Many others , indeed . (Συχνων μεντοι .)

**Socrates:** 12 But what then will happen in **The City Herself** ? **How** will they exchange  
 δε Τι δη εν τη πολει αυτη ; πως αν μεταδωσουσιν  
 the products which each craftsman/artist makes ? For certainly that is **for the sake of which**  
 ων εκαστοι εργαζονται ; δη και ενεκα ων  
 we founded the city by making it a **Community** .  
 ωκισαμεν(οικιζω) πολιν ποιησαμενοι κοινωνιαν .

**Adeimantos:** (*then to which he said*) Surely it is clear that they will make their exchanges by  
 δ' ος η , δη Δηλον οτι  
 buying and by selling . (Clear as mud , for did he not forget **Justly** ? JFB)  
 πωλουντες και ωνουμενοι .

**Socrates:** Thus , a market-place , will come into existence out of this buying and selling ,  
 δη Αγορα γενησεται εκ τουτου  
 and coinage as a token of the exchange between us .  
 και νομισμα ενεκα ζυμβολον της αλλαγης ημιν .

**Adeimantos:** By all means . (Πάνυ μὲν οὖν .)

**Socrates:** Suppose then , that the farmer brings to market some of the products which

**371c** Ἄν οὖν ὁ γεωργὸς εἰς τὴν ἀγορὰν τι κομίσας ὧν  
he produces , or that any other of the craftsmen does so , and suppose he comes at the same time  
ποιεῖ , ἢ τις ἄλλος τῶν δημιουργῶν , εἰς τὸν αὐτὸν χρόνον  
when those who need to exchange their goods for his own , are not present ; will he sit in  
τοῖς δεομένοις ἀλλάξασθαι τὰ παρ' αὐτοῦ μὴ ἡκῆ , καθημένος ἐν  
the market wasting the time of the work of self ?

ἀγορὰ ἀργήσει τῆς δημιουργίας αὐτοῦ ;

**Adeimantos:** (to which he then said) Not at all , but there will be those who , seeing this need ,  
ὅς δ' ἢ , οὐδαμῶς , ἀλλ' εἰσὶν οἱ ὀρώντες τοῦτο ,  
will appoint themselves for this particular service . In cities that are properly managed , these is  
ταττοῦσι εαυτοὺς ἐπὶ ταύτην τὴν διακονίαν , ἐν ταῖς πόλεσι ὀρθῶς οἰκουμέναις οἱ μὲν  
generally anybody that is weakest in body and useless in doing any other work . For that person  
σχεδὸν τι ἀσθενέστατοι τὰ σώματα καὶ ἀχρεῖοι πράττειν τι ἄλλο ἐργον . γὰρ αὐτοὺς  
must remain on the spot by himself , about the market , to give-back money in exchange to those  
**371d** δεῖ μένοντας αὐτοῦ περὶ τὴν ἀγορὰν τὰ ἀντ' ἀργυρίου ἀλλάξασθαι τοῖς  
who need to sell something , on the one hand , but on the other hand , to give-back goods in turn  
δεομένοις ἀποδοσθαι τι , μὲν δὲ ἀντι αὐ  
to as many of those who need to buy anything , in exchange for money .

οσοὶ τοῖς δεόνται πριάσθαι τι διαλλαττεῖν ἀργυρίου .

**Socrates:** (then I said) Accordingly then , **this need itself** , creates a class of retail-dealers in our  
δ' ἐγὼ ἦν , ἀρὰ ἡ χρεία αὐτὴ ἐμποιεῖ γενέσιν καπηλῶν ἡμῖν  
city . We call them retailers/shopkeepers when they are settled in the market to assist us in  
τῇ πόλει . καλούμεν τοὺς καπηλοὺς ἰδρυμένους ἐν ἀγορᾷ διακονούντας πρὸς  
selling and buying , but those who wander from city to city we call traders/merchants , or not ?  
ὡν ἡν τε καὶ πρᾶσιν , δὲ τοὺς πλανήτας ἐπὶ τὰς πόλεις ἐμπροῦς , ἢ οὐ ;

**Adeimantos:** Very much so .(Πάνυ μὲν οὖν .)

**Socrates:** There are certainly still some others , as it appears to me , who also assist us , who do  
εἰσι δὲ ἔτι τινες ἄλλοι , ὡς ἐγώ μαι , καὶ διακονοὶ οἱ  
possess strength enough for the labors of the body , on the one hand , but on the other hand ,  
ἐχῶσιν τὴν ἰσχύϊν ἱκανὴν ἐπὶ τοὺς πόνους τοῦ σώματος μὲν , δὲ  
will not quite possess the understanding of those things which makes them worthy-of-fellowship .

**371e** ἀν μὴ πάνυ τῆς διανοίας τὰ ὥσι ἀξιοκοινωνήτοι :  
Thus they exchange/sell the use of their strength for its value , and this they call wages ,

δὲ οἱ πωλύντες τὴν χρεῖαν τῆς ἰσχύος , τὴν τιμὴν ταύτην καλοῦντες μισθόν ,  
being called wage-earners , as it appears to me ; but do you agree ?

κεκλήνται μισθῶτοι , ὡς ἐγώ μαι : ἢ γάρ ;

**Adeimantos:** Entirely so .(Πάνυ μὲν οὖν .)

**Socrates:** Surely then , the wage-earners are also the fulfillment of our **City** , as it appears .

δὲ μισθῶτοι εἰσιν καὶ Πληρωμα πόλεως , ὡς εἰκε .

**Adeimantos:** So it appears to me . (Δοκεῖ μοι .)

**Socrates:** Take notice then , O Adeimantos , has our **City** already grown , as to perfection ?

Ἀρ' οὖν , ὦ Ἀδεϊμαντε , εἶναι ἡμῖν ἡ πόλις ἡδὴ ἡϋξῆται (αὐξάνω) ὥστ' τελεᾶ ;

**Adeimantos:** Perhaps . (Ἴσως .)

**Socrates:** Therefore , **where in the world** , would either **Justice** and injustice reside/exist in **Self** ?

οὖν Που ποτε ἀν ἡ τε δικαιοσύνη καὶ ἡ ἀδικία εἴη ἐν αὐτῇ ;  
And in which one of those (Arts and Artists & Assistants .JFB) that we have considered ,

καὶ ὧν τινὶ ἐσκεμμεθα

has **It** been brought into being , at the same time ?

εγγενομενη αμα ;

**Adeimantos:** (*he said*) On the one hand , I do not have it in mind , O Socrates , unless perhaps

**372** εφη , μεν εγω ουκ εννοω , ω Σωκρατες , ει μη που **It** exists , *in some need* that all these people themselves have in *their dealings with one-another* .  
εν τινι χρεια τουτων αυτων τη προς αλληλους .

### The Just /Healthy/Wholesome City

**Socrates:** (*then I said*) Perhaps then , you speak correctly ; and one must indeed consider and not

δ' εγω ην , ισως Αλλ' , λεγεις καλως : και γε **σκεπτεον** και ουκ hesitate . Therefore let us first let us consider in what way , being provided in this way , they will αποκνητεον . ουν πρωτον **σκεψομεθα** , τινα τροπον παρεσκευασμενοι ουτω , οι lead their lives . (Could it be ) In any other way than in the production of food and wine and διαιτησονται . αλλο τι η ποιουντες σιτον τε οινον και

clothes and shoes and in building homes . In the summer , on the one hand , all of them will work ιματια και υποδηματα , και οικοδομησαμενοι οικιας , θερους μεν τα πολλα εργασονται naked and barefoot , while on the other hand , in the winter they will work with clothes on , and γυμνοι τε και ανυποδητοι , δε του χειμωνος ημφιεσμενοι τε και with their feet sufficiently protected ? Then they will be nourished both by barley-meal

**372b** ικανως υποδεδεμενοι ; δε θρεψονται μεν εκ των κριθων αλφιτα and by wheat-flour , which they provided . Some grains they will cook , but some they will knead δε εκ των πυρων αλευρα , σκευαζομενοι , μεν τα πεψαντες , δε τα μαξαντες , into fine flat-breads and bread-loaves which they will place on some reeds or clean leaves ;

γενναιας μαζας και αρτους παραβαλλομενοι επι τινι καλαμον η καθαρα φυλλα , they will lie on beds strewn with yew and myrtle , enjoying good cheer among themselves κατακλινεντες επι στιβαδων εστρωμενων μιλακι τε και μυρριναις , ευωχησονται αυτοι and with their children , drinking of their wine , with garlands on their heads and singing hymns

τε και τα παιδια , επιπινοντες του οινου , εστεφανωμενοι και υμνουντες to The Gods , being-well-pleased with the companionship with each other , having no τους θεους , ηδεως ξυνοντες αλληλοις , ποιουμενοι ουχ children beyond their *means* , in their cautious-care in case of poverty or war ?

**372c** τους παιδας υπερ την **ουσιαν** , ευλαβουμενοι πενιαν η πολεμον ;

**Narrator-Socrates:** **13** And then Glaucon taking up the conversation said ,

Και ο Γλαυκων υπολαβων εφη ,

**Glaucon:** You make those people , as it appears , to be feasting without any zest (meat,sauc,spices).

ποιεις τους ανδρας , ως εοικας , εστιωμενους Ανευ οψου .

**Socrates:** (*then I said*) You speak the truth , I forgot that ; so they shall have zest ; it is clear that

δ' εγω ην , λεγεις Αληθη επελαθομην οτι και εξουσιν οψον : δηλον οτι they shall have salt and olives , and cheese , and onions and greens to boil , such as they do

τε αλας και ελαας και τυρον : και βολβους και λαχανα εψησονται , οια δη boil in the country . And I suppose we shall give them for dessert , figs and chickpeas εψηματα εν αγροις : και που παραθησομεν αυτοις τραγηματα ων συκων τε και ερεβινθων and beans , and they will toast myrtle berries and acorns before the fire , while partaking of drink

**372d** και κυαμων , και σποδιουσι μυρτα και φηγους προς το πυρ , υποπινοντες in a measured way : And in this way , they will lead their life in Peace along with Health ,

μετριως : και ουτω διαγουντες τον βιον εν ειρηνη μετα υγειας , living to old-age , as one might expect , while leaving-behind to their offspring , another such life . τελευτωντες γηραιοι , ως εικος , παραδωσουσιν τοις εκγονοις αλλον τοιουτον βιον .

**Glaucon:** (*and to which he said*) But if you were providing for a city of **pigs** , O Socrates ,  
και ος εφη , δε ει κατεσκευαζες πολιν υων , ω Σωκρατες ,  
what other fodder than this would you give **them** ? (τι αλλο εχορταζες η ταυτα αν αυτας ;)

**Socrates:** (*then I said*) What then should they have , O Glaucon ?

δ' εγω ην , πως Αλλα χρη , ω Γλαυκων ;

**Glaucon:** (*he said*) Just as it is customary . First , let them recline on couches , if they do not want  
εφη , Απερ νομιζεται : τε κατακεισθαι επι κλινων , μη  
to be uncomfortable , I suspect , and to dine from tables , then let them have the zesty-dishes  
**372e** τάλαιπωρεισθαι , οίμαι , και δειπνείν απο τραπεζων και εχουσι οψα  
and desserts just as people now have .

και τραγηματα απερ οι νυν και .

**Socrates:** (*then I said*) Very well , I understand . We should consider , as it appears , not simply  
δ' εγω ην , Ειεν , μανθανω : σκοπομεν , ως εοικε , ου μονον  
in what way a city comes into being , but in what way a **luxurious** state comes into existence .

οπως πολιν γιγνεται , αλλα τρυφωσαν πολιν και .  
Perhaps then , that is not a bad notion . For by observing such a city we might perhaps observe  
ισως ουν εχει ουδε κακως : γαρ σκοπουντες τοιαυτην και αν ταχ' κατιδοιμεν  
in what way , both **Justice and injustice** are ever implanted in states . Thus , on the one hand ,

οπη τε την δικαιοσυνην και αδικιαν ποτε εμφυονται ταις πολεσιν . ουν μεν  
**The Real City** appears to me to be that which we have described , just like **The Healthy Citizen** .  
η αληθινή πολις δοκει μοι ειναι ην διεληλυθαμεν , ωσπερ υγιης τις :  
But on the other hand , if in turn you wish that we contemplate **a city in a high fever** ,

δ' ει αυ βουλευσθε θεωρησωμεν πολιν **φλεγμαινουσιν** (Πυρι-φλεγμων),  
there is nothing to hinder . For some people will certainly not be satisfied with that city , nor with  
**373** ουδεν αποκωλυει . γαρ τισιν δη ουκ εξαρκεσει ταυτα , ουδ'  
that way of life itself , as it appears , but they will have to add their couches and tables and other  
η διαιτα αυτη , ως δοκει , αλλα προσεσονται τε κλιναι και τραπεζαι και ταλλα  
furnishings , they will also certainly have their zesty-meat-dishes and ointments and incense and  
σκευη , και δη οψα και μυρα και θυμιαματα και  
companions and sweet-pastries ; of every kind of each of these ! Then certainly , that which  
εταιραι και πεμματα , παντοδαπα εκαστα τουτων : και δη και το α  
we said at first , will no longer be the necessary requirements ; such as houses and clothes and  
ελεγομεν πρωτον ουκετι τα αναγκαια θετεον , οικιας τε και ιματια και  
shoes ; but now one must also set in motion the acquisition of paintings and **embroidery** ,  
υποδηματα , αλλα τε κινητεον κτητεον την ζωγραφιαν και την **ποικιλιαν**  
we must also acquire gold and ivory and everything of that sort ! Is that so ?

και χρυσον και ελεφαντα και παντα τα τοιαυτα . η γαρ ;

**Glaucon:** (*he said*) Yes. (εφη , Ναι .)

**Socrates:** Is it not the case then , that now in turn , we must also make the city larger ? For That  
**373b** Ουκουν ηδη αυ δει τε ποιειν την πολιν μειζονα ; γαρ εκεινη  
Healthy City , is no longer enough , but it must be enflamed and be filled with plenty of things ,  
υγιεινη η ουκετι ικανη , αλλ' ογκου και εμπληστεα πληθους ,  
which no longer exist in cities for the sake of some necessity . We must add those such as

α ουκετι εστιν εν ταις πολεσιν ενεκα του αναγκαιου , τε οι οιον  
hunters of all sorts , and many **imitative** artists , on the one hand , those concerned with figures  
θηρευται παντες , τε οι πολλοι μιμηται , μεν οι περι τα σχηματα  
and colors , and many more , on the other hand , those concerned with music : Poets and  
τε και χρωματα , πολλοι δε οι περι μουσικην , ποιηται τε και

\*



their attendants , reciters , actors , choric dancers , contractors , makers of all sorts  
τουτων υπηρεται , ραψωδοι , υποκριται , χορευται , εργολαβοι , δημιουργοι παντοδαπων  
of props , and all those others who provide the adornment of women . And certainly , we shall  
**373c** τε σκευων , τε των αλλων και των περι τον κοσμον γυναικειον . και δη και δεησο-  
need more servants . Or does it not appear that we shall need tutors , wet-nurses and nannies ,  
-μεθα πλειονων διακονων . η ου δοκει δεησειν παιδαγωγων , τιθων , τροφων ,  
hair-dressers and barbers , and in turn meat-cooks and pastry-cooks ? Then besides we shall also  
κομμωτριων , κουρεων , και αυ οψοποιων τε και μαγειρων ; δε ετι και  
need to add swineherds ; for these were not included in our first city ; for they were in no way  
προσδεησομεθα συβωτων : γαρ τουτο ουκ ενην εν ημιν τη προτερα πολει : γαρ ουδεν  
needed ; but they will also be needed in this one , and lots of all kinds of other pasturing-animals  
εδει ; δε τουτου και προσδεησει εν ταυτη , και παμπολλων των αλλων βοσκηματων  
will then be needed , if anyone is to eat them . Or what do you say ?

δε δεησει , ει τις εδεται αυτα . η γαρ ;

**Glaucou:** How could it not be so ? (Πως γαρ ου ;)

**Socrates:** And is it not the case then , that we shall need many more physicians than we did  
**373d** και Ουκουν εσομεθα χρειασις πολυ μαλλον ιατρων η ως το  
formerly , in such a manner of life ?

προτερον , ουτω διαιτωμενοι ;

**Glaucou:** Many more indeed . (Πολυ γε .)

**Socrates:** **14** And , I suppose , the land that was enough to feed them at that time ,

Και που η χωρα εσται ικανη τρεφειν τους τοτε  
from being sufficient , will certainly be too small at this time . Or what do you say ?

εξ ικανης δη εσται σμικρα τοτε : η πως λεγομεν ;

**Glaucou:** (*he said*) It is in this way . (εφη , Ουτως .)

**Socrates:** Is it not the case then , that we must cut-off a portion of our neighbors land ,  
Ουκουν ημιν αποτμητεον των πλησιον της χωρας ,  
if we intend to have enough for grazing and plowing , and they in turn must take some of ours ,  
ει μελλει εξειν ικανην νεμειν τε και αρουν , και εκεινοις αυ της ημετερας ,  
if they also , by dissolving (the bond of) **The Limit** belonging to those necessary acquisitions ,  
εαν εκεινοι και αφωσιν (αφιημι ?) τον ορον των αναγκαιων  
themselves go-beyond , to **the unlimited** acquisition of wealth ?

**373e** αυτους υπερβαντες επι απειρον κτησιν χρηματων ;

**Glaucou:** (*he said*) There is great necessity for it , O Socrates .

εφη , Πολλη αναγκη , ω Σωκρατες .

**Socrates:** After this takes place , shall we have to go to war , O Glaucou ? Or what else ?

μετα τουτο το , εσται Πολεμησομεν , ω Γλαυκων ; η πως ;

**Glaucou:** (*he said*) It has to be , in this way . (εφη , Ουτως .)

**Socrates:** (*then I said*) And , let us indeed say nothing as yet , neither if war works for anything  
δ' εγω ην , Και λεγωμεν γε μηδεν πω μητ' ει ο πολεμος εργαζεται τι  
bad nor if war works for anything good , but only this much ; that we have discovered in turn ,  
κακον μητ' ει αγαθον , αλλα μονον τοσουτον , οτι ευρηκαμεν αυ  
the origin of war , from that which most of their cities troubles arise , both for the individual  
γενεσιν πολεμου εξ ων μαλιστα ταις πολεσι κακα γινεται και ιδια  
and for the population , when it arises .

και δημοσια , οταν γινηται .

**Glaucou:** Entirely so . (Πανυ μεν ουν .)

**Socrates:** Certainly then , O friend , there is need of a city still larger ; not by a little ,

**374** δη , ω φιλε , δει πολεως Ετι μειζονος ουτι σμικρω ,



but by a whole army , which will go forth to fight in defense of all our **possessions**  
αλλ ολω στρατοπεδω , ο εξελθον διαμαχεεται υπερ απασης της **ουσιας**  
and in defense of those luxuries which we have just now described .

και υπερ τοις επιουσιν ων δη νυν ελεγομεν .

**Glaucou:** (to which then he said) Why then ? Are the citizens themselves not enough ?

ος δ' η : Τι δε ; αυτοι ουχ ικανοι ;

**Socrates:** (then I said) Not indeed , if you and we all correctly agreed , at the time when

δ' εγω ην , Ουκ γε ει συ και ημεις απαντες καλως ωμολογησαμεν , ηνικα  
we formed our city . For then we surely agreed , if you remember , that it was impossible  
επλαττομεν την πολιν . δε που ωμολογουμεν , ει μεμνησαι , αδυνατον  
for one man , to practice many arts well .

ενα εργαζεσθαι πολλας τεχνας καλως .

**Glaucou:** (he said) What you say is true . (εφη , λεγεις Αληθη .)

**Socrates:** (then I said) What then ? Does the struggle/contest of war not appear to be an art ?

**374b** δ' εγω ην , Τι ουν ; η γωνια περι τον πολεμον ου δοκει ειναι τεχνικη ;

**Glaucou:** (he said) Very much so .(εφη , Και μαλα .)

**Socrates:** Must we then take more care for one skilled in shoemaking than in the art of war ?

Η δει ουν μαλλον κηδεσθαι τι σκυτικης η πολεμικης ;

**Glaucou:** Not in any way . (Ουδαμως .)

**Socrates:** Accordingly , since on the one hand , we prevented the shoemaker from trying to be

αρα Αλλ μεν διεκωλυομεν τον σκυτοτομον επιχειρειν ειναι  
at the same time , neither a farmer nor a weaver nor a builder ; but to make shoes , in order that

αμα μητε γεωργον μητε υψαντων μητε οικοδομον αλλα σκυτοτομον , ινα  
the work of shoemaking might be done quite well for us , and we assigned each one of the other  
το εργον της σκυτικης γιγνοιτο δη καλως ημιν , και απεδιδομεν εκαστε ενι των αλλων  
arts , in the same way , for which , each person had a natural aptitude ; and at which pursuit ,

ωσαυτως , προς ο εκαστος επεφυκει και εφ' ω αγων  
they were to attend all their life , free from other pursuits , by self not passing-by the opportunity

**374c** εμελλε δια βιου σχολην των αλλων αυτο ου παριεις τους καιρους  
at bringing to completion the work , in a good way . Then , on the other hand , is it not ,

απεργαζεσθαι εργαζομενος καλως : δη δε ου  
most important whether the business of war is brought to completion in a good way ? Or is that  
περι πλειστου ποτερον τα τον πολεμον εστιν απεργασθεντα ευ ; η ουτω  
so easy , that even a farmer shall be a man of war and at the same time a shoemaker , and

ραδιον , ωστε και γεωργον εσται τις πολεμικος και αμα σκυτοτομων και  
anyone else working at any other art . But even a checkers-player or a dice-player could never  
ηντινουν εργαζομενος αλλην τεχνην , δε πεττευτικος η κυβευτικος αν ουδ'  
come to be efficient , by treating this as a side-job , instead of practicing it from childhood .

εις γενοιτο ικανως χρωμενος τουτο παρεργω αλλα μη επιτηδευων αυτο εν παιδος  
Is it enough , on the one hand , to pick-up a shield or some other weapon of war or instrument

**374d** εσται ικανος , μενλαβων και ασπιδα η τι αλλο οπλων των πολεμικων τε και οργανων  
and on that very same day to **be** a heavy-armed warrior or **be** a contender in one of the other

αυθημερον οπλιτικης η αγωνιστης τινος αλλης  
branches of warfare ? Since on the other hand , no other tool/instrument will ever make one  
μαχης των κατα πολεμον , δε ουδεν των αλλων οργανων ουδενα ποιησει  
an artist nor an athlete , by only picking it up . Will it neither be useful for one who has not

δημιουργον ουδε αθλητην ληφθεν(λαμβανω) , εσται ουδ' χρησιμον τω μητε  
also grasped the knowledge of each art , nor devoted enough attention to each art ?

λαβοντι την επιστημην εκαστου μητε παρασχομενω ικανην μελητην ;

**Glaucon:** (to which then he said) If that were so , tools/instruments would be very precious !

ος δ' η , γαρ αν , τα οργανα ην Πολλου αγια .

**Socrates:** (then I said) **15** Is it not the case then , that by as much as the work of **the guardian**

**374e** δ' εγω ην , Ουκουν οσω το εργον των φυλακων  
should be of the greatest importance , to that degree , it needs more freedom from other pursuits ,  
αν ειη μεγαριστον τοσουτω δεομενον πλειστης σχολης τε των αλλων  
and in turn , greater skill and attention .

και αυ μεγαριστης τεχνης τε και επιμελειας .

**Glaucon:** (to which he then said) As far as I am concerned , I believe this to be the case .

ος δ' η , εγωγε Οιμαι .

**Socrates:** Take notice then , does it not also need a nature adapted for this very pursuit ?

Αρ' ουν ου και φυσεως επιτηδειας εις το αυτο επιτηδευμα ;

**Glaucon:** How could it not . ( Πως δ' ου ; ) .

**Socrates:** Our work then , as it is likely , if indeed we can , will be to select

Ημετερον εργον δη , ως εοικεν , ειπερ εσμεν οιοι τ' , αν ειη εκλεξασθαι ,  
which persons and which natures are appropriately-adapted to **guard** the city ?

τινες τε και ποιαι φυσεις επιτηδεια εις φυλακην πολεως .

**Glaucon:** That will certainly be our work . ( μεντοι Ημετερον . )

**Socrates:** (then I said) By Zeus , accordingly then , this is indeed no unimportant task that

δ' εγω ην , Μα Δι , αρα γ' ουκ φαυλον πραγμα

we have taken-up ! Then equally , we must not show cowardice , as far as our powers allow .

**375** ηραμεθα (αιρω) : δε ομως αν ουκ αποδειλιατεον , οσον δυναμις αν παρεικη .

**Glaucon:** (he said) No , we must not . (εφη , Ου γαρ ουν .)

**Socrates:** (then I said) Do you think then , that there is any difference between the nature

δ' εγω ην , Οιει ουν τι διαφερειν φυσιν

of a well-bred pup and a well-born youth in regards to guardianship ?

γενναιου σκυλακος ευγενους νεανισκου εις φυλακην ;

**Glaucon:** What do you mean ? (Το ποιον λεγεις ;)

**Socrates:** Such as for instance , each of them must be both **keen in perception** , I suppose , and

Οιον εκατερον αυτοιν δει ειναι τε οζυν προς αισθησιν που και

**quick to chase** that which they perceive , and **strong** in turn , if they catch and need to fight it out .

ελαφρον διωκαθειν προς το αισθανομενον , και ισχυρον αυ , εαν ελοντα δεη διαμαχεσθαι .

**Glaucon:** (he said) Yes then , they need all of those qualities .

εφη , γαρ ουν Δει παντων τουτων .

**Socrates:** And certainly , **bravery** indeed , if indeed he is to fight well .

Και μην ανδειον γε , ειπερ μαχειται ευ .

**Glaucon:** How could this not be so ? (Πως ου δ' ;)

**Socrates:** Accordingly then , will any creature desire to be brave if it is not **High-spirited** , whether

**375b** αρα δε ο εθελησει ειναι Ανδρειος μη θυμοειδης ειτε  
horse or dog or any other living-being ? Or have you not noticed how irresistible and invincible

ιππος ειτε κυων η οτιουν αλλο ζων ; η ουκ εννενοηκας , ως αμαχον τε και ανικητον

**Spirit/Soul/Heart** , which being-present , every soul is fearless against all and is unyielding .

θυμος , ου παροντος πασα ψυχη αφοβος προς παντα τε εστι και αηττητος ;

**Glaucon:** I have noticed that . (Εννενοηκα .)

**Socrates:** Next then , such as that which the guardian must be in body , is clear .

τοιουν μεν οιον Τα τον φυλακα δει ειναι του σωματος , δηλα .

**Glaucon:** Yes . (Ναι .)

**Socrates:** And certainly , that which they must be in soul , that they may indeed be High-spirited .

Και μην τα και της ψυχης , οτι γε θυμοειδη .

**Glaucou:** This also . (τουτο Και .)

**Socrates:** (*then I said*) How then , O Glaucou , will they not be savage to each other , and  
δ' εγω ην , Πως ουν , ω Γλαυκων , εσονται ουκ αγριοι αλληλοις τε και  
to the other citizens , being of such a nature ?

τοις αλλοις πολιταις , οντες τοιουτοι τας φυσεις ;

**Glaucou:** (*to which then , he said*) Not easily , By Zeus !

ος δ' η , ου ραδιως , Μα Δια .

**Socrates:** Yet they must certainly be **gentle** indeed , on the one hand , towards their own people ,

**375c** Αλλα δει μεντοι ειναι πραους γε μεν προς τους αυτους οικειους  
but on the other hand , **harsh** to their enemies ; for if not , they will not await for others to destroy

δε χαλεπους προς τους πολεμιους : δε ει μη , ου περιμενουσιν αλλους διολεσαι  
them , but they themselves will do it themselves quicker .

σφας , αλλ' αυτοι δρασαντες αυτο φθησονται (φθανω) .

**Glaucou:** (*he said*) True. (εφη , Αληθη .)

**Socrates:** (*then I said*) What then , shall we do ? Where shall we find a disposition/character

δ' εγω ην , Τι ουν , ποιησομεν ; ποθεν ευρησομεν ηθος  
which is both gentle and at the same time , full of high-spirit ?

και προαν αμα μεγαλοθυμον ;

For a gentle nature is surely the opposite of a High-spirited one .

γαρ πραεια φυσις που εναντια θυμοειδη .

**Glaucou:** So it appears . (Φαινεται .)

**Socrates:** But certainly then , should they be deprived of either of these qualities , they will not

Αλλα μεντοι αν στερηται οποτερου τουτων , ου  
ever become a good guardian . Then since this combination appears to be impossible , it also  
μη γενηται αγαθος φυλαξ : δε ταυτα εοικε αδυνατοις , και  
surely follows that a good guardian cannot possibly come to be in this way .

**375d** δη ξυμβαινει αγαθον φυλακα αδυνατον γενεσθαι ουτω .

**Glaucou:** (*he said*) I fear that is the case . (εφη , Κινδυνευει .)

**Narrator-Socrates:** *And I was at a loss , and as I reconsidered what went before , I then said :*

και εγω απορησας τε και επισκεψαμενος τα εμπροσθεν , εγω δ' ην ,

**Socrates:** We are quite justly at a loss , O friend , for we abandoned **the image/similitude** which  
γε Δικαιως απορουμεν , ω φιλε , γαρ απελειφθημεν(απολειπω) εικονος ης  
we put forward . (προυθεμεθα .)

**Glaucou:** What do you mean ? (Πως λεγεις ;)

**Socrates:** We did not then , bear-in-mind that there **are** natures such as , we thought

Ουκ αρα ενοησαμεν , οτι εισιν φυσεις οιας ημεις ωθημεν  
there were not , that **do** possess these opposite qualities .

ουκ , εχουσαι ταυτα ταναντια .

**Glaucou:** Where then ? (Που δη ;)

**Socrates:** It may also be seen in other animals , but certainly not least , in the one which we

αν μεν και Ιδοι εν αλλοις ζωοις , μεντ' ου αν ηκιστα εν τις ω ημεις  
compared to the guardian . For you know , I suppose , the disposition of well-bred dogs ;

**375e** παρεβαλλομεν τω φυλακι . γαρ οισθα που το ηθος των γενναιων κυνων ,  
that this natural disposition of selves is to be , on the one hand , as gentle as possible towards  
οτι τουτο φυσει αυτων ειναι μεν ως πραοτατους οιον τε προς  
those they are accustomed-to and familiar-with , but on the other hand , to be the opposite  
τους συνηθεις τε και γνωριμους , δε τουναντιον  
to those that are unknown . (τους αγνωτας .)

**Glaucon:** I certainly do know that . (μεντοι Οιδα .)

**Socrates:** (then I said) Accordingly then , this combination is possible , and we are not going  
δ' εγω ην , αρα Τουτο μεν ειναι δυνατον , και ου  
against nature in seeking such a guardian .

παρα φυσιν ζητουμεν τοιουτον τον φυλακα .

**Glaucon:** It is not likely to be the case . (Ουκ εοικεν .)

**Socrates:** 16 Take notice then , does it appear to you that one who is to be such a guardian  
Αρ' ουν δοκει σοι ο εσομενος τουδε φυλακικος  
must in addition to being High-spirited , still needs to be , in his very nature , a **Philosopher** ?  
προσδεισθαι προς τω θυμοειδει ετι προσγενεσθαι την φυσιν φιλοσοφος ;

**Glaucon:** (he said) How so ? For I do not understand .

εφη , Πως δη ; γαρ ου εννοω .

**Socrates:**(I said) You will also see this stamp in dogs ; which is worth our wonder of the creature.

**376** δ' εγω ην , Και κατοψει τουτο εν τοις κυσι , ο και αξιον θαυμασαι του θηριου .

**Glaucon:** What is this stamp ? (Το ποιον ;)

**Socrates:** That on the one hand , whenever it sees those unfamiliar , it gets angry , although  
μεν Ον αν ιδη αγνωτα , χαλεπαινει , δε  
having done it no harm **before** , but on the other hand , whenever it sees anyone familiar , it greets  
προπεπονθως ουδεν κακον , δ' ον αν γνωριμον , ασπα-  
them , even if no good has ever been done by them . Or has this ever made you wonder ?  
-ζεται , καν μηδεν αγαθον πωποτε πεπονθη υπ' αυτου .η τουτο ουπω εθαυμασας ;

**Glaucon:** (he said) Not very much at all , have I paid any attention to that ,

εφη , Ου μεχρι Πανυ , προσεσχον το νουν τουτου ,  
but on the other hand , it is clear that this is how it behaves .

δε δηλον οτι ταυτα που δρα .

**Socrates:** But surely that behavior indeed brings-to-light the **elegant quality** of the nature of **self** ,

**376b** Αλλα μην το παθος γε φαινεται κομψον της φυσεως αυτου  
and is brought-to-light as a **real love of wisdom** .

και ως αληθως φιλοσοφον .

**Glaucon:** In what way then ? (Πη δη ;)

**Socrates:** (then I said) By the way it discerns friend and foe , which comes in no other way than

δ' εγω ην , διακρινει φιλην και εχθραν Ηι ουδενι αλλω η  
by sight ; by being quite-aware of the one , and by being-ignorant of the other. And how then ,  
οψιν , τω καταμαθειν την μεν , αγνοησαι την δε : πως καιτοι  
could it not be a lover of learning , by defining his own through acquaintance and all others  
αν ουκ ειη φιλομαθεις , οριζομενον το οικειον συνεσει τε και αλλοτριον  
through ignorance ? (τε και αγνοια ;)

**Glaucon:** (to which then he answered) Not in any other way .

Ος δ' η , ου οπως Ουδαμως .

**Socrates:** (I said) But surely , the love of learning and the love of wisdom are indeed the same .

εγω ειπον , Αλλα μεντοι , το φιλομαθες και φιλοσοφον γε ταυτον ;

**Glaucon:** (he said) Yes , for they are the same .

εφη , γαρ Ταυτον .

**Socrates:** Is it not the case then , that we can confidently set down , the same conclusion among

**376c** Ουκουν θαρρουντες τιθωμεν εν  
mankind also ; if he intends to be gentle towards his own people and any of his familiars ,  
ανθρωπω και , ει μελλει εσεσθαι πραος προς τους οικειους και τις γνωριμους  
must **self** be by nature , a lover of wisdom and a lover of learning ?

δειν αυτον ειναι φυσει φιλοσοφον και φιλομαθη ;

**Glaucou:** (*he said*) Let us establish that . (εφη , Τιθωμεν .)

**Socrates:** Surely then , the one who intends to be a **Beautiful** and **Good Guardian** in our **City** ,  
δη ο μελλων εσεσθαι καλος καγαθος φυλαξ ημιν πολεως ,  
will be a **Philosopher** and **High-spirited** and **quick** and **strong** , by **Nature** ?

εσται Φιλοσοφος και θυμοειδης και ταξυς και ισχυρος την φυσιν ;

**Glaucou:** (*he said*) Absolutely so . (εφη , Πανταπασι μεν ουν .)

**Socrates:** Surely then , on the one hand , in this way , the basis of this very character

δη μεν ουτως υπαρχοι Ουτος  
would be established . But on the other hand , in what way then , shall these characters

αν : δε τινα τροπον δη ουτοι  
be nurtured and educated for us ? And thus by considering **self** , will it then not at all help us  
θρεψονται και παιδευθησονται ημιν ; και αρα σκοπουσι αυτο ουπερ προουργου ημιν  
in any way , towards Looking-over **that** for the sake of which , we consider all else ?

**376d** τι προς κατιδειν το ενεκα σκοπουμεν παντα ,  
In what way **Justice/Fairness** and injustice/unfairness arise in a city ? In order that  
τινα τροπον δικαιοσυνην τε και αδικιαν γιγνεται εν πολει ; ινα  
**we** may not omit any part of a sufficient **Logos** , or examine it at too great a length .  
μη εωμεν(εαω) ικανον λογον η διεξιωμεν συχνον .

**Narrator-Socrates:** *And the brother of Glaucou said :*

και ο αδελφος του Γλαυκωνος εφη ,

**Adeimantos:** Very much so ! I at least , expect this enquiry will be of great help for that purpose .

Πανυ μεν ουν , εγωγε προσδοκω τουτο σκεψιν ειναι προουργου εις την ταυτην .

**Socrates:** (*then I said*) By Zeus , O dear Adeimantos , accordingly then , we must not let it go ,  
δ' εγω ην , Μα Δια , ω φιλε Αδαιμαντε , αρα ουκ αφετεον ,  
not even if it happens to be rather long .

ουδ' ει τυγχανει ουσα μακροτερα .

**Adeimantos:** No , we must not then . (γαρ Ου ουν .)

**Socrates:** Come along then , let us educate these people , just as if we were talking in the way

**376e** Ιθι ουν , παιδευωμεν τους ανδρας , ωσπερ μυθολογουντες εν λογω  
of a myth , and at our leisure .

μυθω τε και αγωντες σχολην .

**Adeimantos:** So we must . (Αλλα χρη .)

**Socrates:** **17** What then , is this **Education** ? Or is it hard to find a better one than that which

Τις ουν η παιδεια ; η χαλεπον ευρειν βελτιω της  
was discovered a long time ago ? That is then , I suspect , on the one hand , gymnastic-exercise  
ευρημενης υπο του πολλου χρονου ; εστι δε που μεν η γυμναστικη  
for the body , and on the other hand , musical-exercise for the soul .

επι σωμασι , δ' η μουσικη επι ψυχη .

**Adeimantos:** Yes it is . (γαρ Εστι .)

**Socrates:** Take notice then , shall we not begin our education with music rather than gymnastic ?

Αρ' ουν ου αρξομεθα παιδευοντες μουσικη προτερον η γυμναστικη ;

**Adeimantos:** How could we not then ? (Πως ου δ' .)

**Socrates:** (*I said*) In music then , you place discourses/stories/tales/fables/myths , or do you not ?

ειπων, Μουσικης δ' τιθης λογους , η ου ;

**Adeimantos:** I do at least . (Εγωγε .)

**Socrates:** Then , there are two kinds/types/forms of discourses , to one true , but the other false ?

δε διττον ειδος Λογων , το μεν αληθες , δ' ετερον ψευδος ;



**Adeimantos:** Yes .(Ναι .)

**Socrates:** Therefore , we must educate in both ; but in the false ones first ?

**377** δ' Παιδευτεον εν αμφοτεροις , δ' εν τοις ψευδεσιν προτερον ;

**Adeimantos:** (he said) I do not understand what you mean . (εφη , Ου μανθανω πως λεγεις .)

**Socrates:** (then I said) Do you not understand , that first , we tell fables to the children ?

δ' εγω ην , Ου μανθανεις , οτι πρωτον λεγομεν μυθους τοις παιδιοις ,  
But , these sayings , I suppose , taken as a whole are false , but there is also truth in them ?

δε τουτο ειπειν που ως το ολον ψευδος , δε και αληθη ενι ;  
But we familiarize the children to fables , beforehand , rather than to their gymnastic-exercises .  
δε χρωμεθα τα παιδια προς μυθοις προτερον η γυμνασιοις .

**Adeimantos:** That is the case . (ταυτα Εστι .)

**Socrates:** This then , is what I meant by saying , that music must be taken up before gymnastic .

Τουτο δη , ελεγον , οτι μουσικης απτεον προτερον η γυμναστικης .

**Adeimantos:** (he said) Correctly so . (εφη , Ορθως .)

**Socrates:** Do you not know then , that the beginning is of the greatest importance in every work ,  
Ουκουν οισθ' οτι αρχη μεγιστον παντος εργου ,  
most especially then , for whatsoever is young and tender ? For it is , at that time ,

**377b** μαλιστα αλλως δη στωουν τε και νεω και απαλω ; γαρ τοτε  
that it is molded and takes any shape which you may wish to impress upon each one .  
πλαττεται και ενδυεται τις τυπος ον αν βουληται ενσημνησθαι εκαστω .

**Adeimantos:** Exactly so . (Κομιδη μεν ουν .)

**Socrates:** Take notice then , this being the case , shall we carelessly allow the children to hear

Αρ' ουν ουτω ραδιως παρησομεν τους παιδας ακουειν  
any chance fables , molded by any chance persons , and to receive into their souls ,  
τους επιτυχοντας μυθους πλασθεντας υπο των επιτυχοντων και λαμβανειν εν ταις ψυχαις  
opinions which are generally contrary to those , of which , we believe selves must possess ,  
δοξας ως επι το πολυ εναντιας εκειναις , ας , οισησομεθα αυτους δειν εχειν  
when they have grown to maturity ?

επειδαν τελεωθωσιν ;

**Adeimantos:** We must allow no such thing ! (παρησομεν Ου οπωστιουν .)

**Socrates:** First of all then , as it appears , we must superintend the fable-makers , and on the one

**377c** Πρωτον δη , ως εοικεν , ημιν επιστατητεον τοις μυθοποιοις , και μεν  
hand , we must accept , any beautiful fable which they may make , but on the other hand ,

, εγκριτεον , καλος ον αν ποιησωσιν , δ'  
we must reject those that are not . But those that have been accepted , we will persuade the  
αποκριτεον ον αν μη ; δ τους εγκριθεντας πεισομεν τας  
mothers and nurses , to tell to the children , and to mold their souls with those fables  
μητερας τε και τροφους λεγειν τοις παισι και πλαττειν αυτων τας ψυχαις τοις μυθοις  
even more carefully than their bodies by their hands . Hence , most of those which they tell now ,  
πολυ μαλλον η τα σωματα ταις χερσιν , δε πολλους τους ον λεγουσι νυν  
must be cast-away . (εκβλητεον .)

**Adeimantos:** (he said) What kind do you mean then ? (εφη , Ποιους δη ;)

**Socrates:** (then I said) In the greater myths , we shall also observe the lesser ones . For it is

δ' εγω ην , Εν τοις μειζοσιν μυθοις και ομομεθα τους ελαττους . γαρ ειναι  
certainly necessary that they have the same stamp and the same effect , whether they be

δη δει τον αυτον τυπον και ταυτον δυνασθαι τε  
large or small . Or do you not think so ?

μειζους και τους ελαττους . η ουκ οiei ;

\*

**Adeimantos:** (*he said*) Indeed , as far as I am concerned . But I do not have anything in mind  
**377d** εφη , Εγώγ' , αλλ' ουκ ουδε τινας εννοω  
of those you call great .  
τους λεγεις μειζους .

**Socrates:** (*I said*) Those which both Hesiod and Homer have told us , and the other poets .  
ειπον , Ους τε Ησιοδος και Ομηρος ελεγετην ημιν και οι αλλοι ποιηται .  
For I suspect , these poets have told , and still tell mankind , false fables which they composed .  
γαρ που ουτοι ελεγον τε και λεγουσιν τοις ανθρωποις ψευδεις μυθους συντιθεντες .

**Adeimantos:** (*he said*) Which ones then , do you mean , and what fault do you find in selves ?  
ος δ' η , Ποιους δη λεγεις και τι μεμφομενος αυτων ;

**Socrates:** First and most of all , the very one that must be found to be faulty ,  
και πρωτον και μαλιστα Οπερ χρη μεμφεσθαι ,  
and especially , if one does not falsify in a beautiful and good manner .  
τε και αλλως εαν τις μη ψευδηται καλως .

**Adeimantos:** What is this ? (Τι τουτο ;)

**Socrates:** When one in their imagery portrays in a bad manner what the natures of **The Gods** and  
**377e** Οταν τις τω εικαζη λογω κακως περι οιοι θεων τε και  
**Heroes** are ; as a painter who paints a portrait that does not resemble what he may want to paint .  
ηρωων εισιν , ωσπερ γραφευς γραφων εοικοτα μηδεν ομοια οις αν βουληθη γραψαι .

**Adeimantos:** (*he said*) Yes indeed , for it has to be correct to find fault with such representations .  
εφη , Και γε , γαρ εχει ορθως μεμφεσθαι τα τοιαυτα .  
But how then , have they failed , and what do we say ?

αλλα πως δη και ποια λεγομεν ;

**Socrates:** (*then I said*) First of all , on the one hand , that **the greatest falsehood** concerning  
δ' εγω ην , Πρωτον μεν και το μεγαιστον ψευδος περι

**The Greatest Beings** was a falsehood not beautifully said ; how **Heaven** (The Father) both **did**  
των μεγαιστων ο εψευσατο ου καλως ειπων , ως Ουρανος τε ειργασατο  
what Hesiod said **Self did** , and how **Kronos** in turn (The Son) had **Self "revenge"** ; surely then ,  
α Ησιοδος φησι αυτον δρασαι , ο τε ως Κρονος αυ αυτον επιμωρησατο , δη  
on the other hand , **what Kronos did** , and what **He "suffered"** by **His Son (Zeus)** , even if  
**378** δε τα του Κρονου εργα και παθη υπο του υιου , ει  
these myths may be true , I do not think that they should be carelessly told in this way , especially  
αν ην αληθιν , ουδ' ωμην δειν ραδιως λεγεσθαι ουτω , τε και  
in the presence of senseless young people ; but on the one hand , they should be left in silence ,  
προς αφρονας νεους , αλλα μεν μαλιστα σιγασθαι ,  
but on the other hand , if it were necessary to tell them any myths , as few as possible should hear  
δε ει ην αναγκη λεγειν τις , ως ολιγιστους ακουειν  
them in secrecy , having sacrificed not a pig , but some great and hard-to-get sacrifice , so that  
δι' απορρητων , θυσαμενους ου χοιρον , αλλα τι μεγα και απορον θυμα , οπως  
the fewest possible number should ever chance to hear any of these myths .

ελαχιστοις ο συνεβη ακουσαι τι .

**Adeimantos:** (*to which then he said*) Yes indeed , those are **hard sayings** indeed .

ος δ' η , γαρ Και ουτοι χαλεποι οι λογοι γε .

**Socrates:** (*I said*) And indeed , it must not be told , O Adeimantos , in our city ;

**378b** εφην , και γ' ου λεκτεοι , ω Αδειμαντε , εν ημετερα τη πολει ,  
nor must it be said in hearing-range of the young ; that they would be doing nothing extremely  
ουδε λεκτεον ακουοντι νεω , ως αν ποιοι ουδεν τα εσχατα  
strange , by committing injustices , not even if in turn , they chastised an erring father in every  
θαυμαστον , αδικων , ουδ' αυ κολαζων αδικουντα πατερα παντι

possible way , but that they would be doing the same as **The First** and **Greatest** of **The Gods** .

τροπω , αλλα αν δρωη οπερ οι πρωτοι τε και μεγαιστοι θεων .

**Adeimantos:** (to which then he said) No by Zeus , it does not appear to me to be properly said .

ος δ' η , Ου μα τον Δια , αυτω ουδε δοκει μοι ειναι επιτηδεια λεγειν .

**Socrates:** (then I said) Indeed , they must absolutely-never hear , that Gods “**war against**” Gods ,

δ' εγω ην , γε το παραπαν Ουδε ως θεοι πολεμουσι θεοις

and plot and fight each other ; for that is not true : if indeed the future guardians

**378c** τε και επιβουλευουσι και μαχονται: γαρ ουδε αληθη:ει γε τους μελλοντας φυλαξειν

of our city , must consider it a very foul thing , to easily take offence at each other . Much less

την ημιν πολιν δει νομιζειν αισχιστον το ραδιως απεχθανεσθαι αλληλοις : πολλου

must we make fables about wars of giants , and have themselves embroidered on robes , or all

δει μυθολογητεον γιγαντομαχιας τε αυτοις ποικιλτεον , και πολλας

those multifarious quarrels between **Gods** and **Heroes** with their own associates and kindred .

αλλας παντοδαπας εχθρας και θεωντε και ηρωων προς αυτων συγγενεις τε και οικειους :

But if we intend to persuade them at all , how there has never been any quarrel among any of

αλλ ει μελλομεν πεισαν πως , ως ποποτε ουδεις απηχθετο ετερος ετερω

the citizens , and that this is simply not pious , that this is rather the sort of thing to be told at once

**378d** πολιτης τουτο εστι ουδ' οσιον , μαλλον τοιαυτα ευθυς

by old men and old women to the children , and when they grow older , we must also compel

και γερουσι και γραυσι προς τα παιδια , και γιγνομενοις πρεσβυτεροις , και αναγκαστεον

the poets to keep close to this ideal in their compositions . However , we must not admit into

τους ποιητας εγγυς τουτων λογοποιειν . δε ου παραδεκτεον εις

our city , stories telling how **Hera** was bound by her **Son** , and how **Hephaistus** was cast-out

την πολιν Ηρας δεσμους υπο υιος και Ηφαιστου ριψει

by his **Father** (**Zeus**) when **He** intended to keep his **Mother** (**Hera**) from being-beaten , and the

υπο πατρος , μελλοντος αμυνειν τη μητρι τυπτομενη , και

battles between **Gods** such as Homer has created , whether they are created as **allegory** or not .

θεομαχιας οσας Ομηρος πεποιηκεν ουτ' πεποιημενας εν **υπονοιαις** ουτε ανευ **υπονοιων** .

For the young are not able to discern what is **allegory** and what is not ; but the beliefs which

γαρ ο νεος ουχ οιος τε κρινειν ο τι τε **υπονοια** και ο μη , αλλ' ταις δοξαις ων

they acquire at that age become dear and hard to wash-away and which may remain unchanged .

**378e** λαβη εν τηλικουτος γινεσθαι φιλει τε δυσεκνιπτα και α αν αμεταστατα .

Equally then , for the sake of which in regards to all fables/discourses that we must create , which

ισως δη ενεκα ων περι παντος ποιητεον α

will be heard first , we must set-up in the best fables , the noblest relations , to encourage **Virtue** .

ακουουσιν πρωτα , μεμυθολογημενα ο τι καλλιστα προς ακουειν αρετην .

**Adeimantos:** (he said) **18** Yes indeed , for **It Possesses Logos** . But if in turn , someone were

εφη , γαρ Εχει λογον . αλλ' ει αυ τις

to ask us these questions ‘what are these relations and which are the fables’ , what are we to say ?

ερωτωη ημας και ταυτα , αττα εστι ταυτα και τινες οι μυθοι , τινας αν φαιμεν ;

**Socrates:** (and I answered) At the present time , O Adeimantos , we are not poets , thou and I ,

**379** και εγω ειπον , εν τω παροντι , Ω Αδειμαντε , εσμεν ουκ ποιηται συτε και εγω

but founders of a city . Thus , on the one hand , it is befitting for founders **to know** the shapes

αλλ' οικισται πολεως . δε μεν προσηκει οικισταις **ειδεναι** τους τυπους

in which the poets must make their fables , and if they compose outside of these shapes ,

εν οις ποιητας δει τους μυθολογειν , εαν ποιωσιν παρ' ους

they are not to be tolerated ; but certainly the founders themselves indeed do not compose fables .

ουκ επιτρεπτεον , μην αυτοις γε ου ποιητεον μυθους .

**Adeimantos:** *(he said)* Quite right , but this self , whose shapes/patterns concerning **Theology** ,  
εφη , δη Ορθως , αλλ' τουτο αυτο , οι τυποι περι θεολογιας ,  
what should they be ? (τινες αν ειεν ;)

**Socrates:** (then I said) In the following way somehow : The Character of The God , must always ,  
δ' εγω ην , Τοιοιδε που τινες ο θεος αι  
be attributed , without a doubt , such as that which Self happens to Be , whether the poetry  
αποδοτεον δηπου οιος ων αυτον τυγχανει εαν τε ποιη  
be composed in epic or in lyric or in a tragic mode .

εν επεσι εαν τε εν μελεσιν εαν τε εν τις τραγωδια .

**Adeimantos:** Yes , that must be the case . (γαρ Δει .)

**Socrates:** And is it not the case then , that any attribute which is indeed attributed to **Deity** ,

**379b** Ουκουν ο γε θεος  
**Is Good** in **Reality** , and hence , **It must necessarily be Attributed/Spoken** in this way ?  
αγαθος τω οντι τε και λεκτεον ουτως ;

**Adeimantos:** What then ? (Τι μην ;)

**Socrates:** But certainly , nothing indeed that is **Good** is harmful , is it ?

Αλλα μην ουδεν γε των αγαθων βλαβερων , η γαρ ;

**Adeimantos:** It does not appear so to me . (Ου δοκει μοι .)

**Socrates:** Take notice then , can that which is not harmful , **do** harm ?

Αρ' ουν ο μη βλαβερων , βλαπτει ;

**Adeimantos:** Not in any way ! (Ουδαμως .)

**Socrates:** Therefore , can that which does no harm , **do** any evil ?

δε Ο μη βλαπτει , ποιει τι κακον ;

**Adeimantos:** Not this either . (Ουδε τουτο .)

**Socrates:** Therefore , can that which **does** no evil indeed , be the cause of any evil ?

δε αν Ο ποιει μηδεν κακον γε , ειη αιτιον τινος κακου ;

**Adeimantos:** How could it ? (Πως γαρ ;)

**Socrates:** What follows then ? Must The Good be **Beneficial/Useful** ?

Τι δε ; το αγαθον ωφελιμον ;

**Adeimantos:** Yes .

Ναι .

**Socrates:** Accordingly then , is It **The Cause** of **Success/Prosperity/Well-being/Good-Deeds** ?

αρα Αιτιον ευπραγιας ;

**Adeimantos:** Yes . (Ναι .)

**Socrates:** Accordingly then , **The Good** is **The Cause** , indeed not , of all things ,

αρα το αγαθον αιτιον γε Ουκ παντων ,

but of **Those** , on the one hand , that have to be **Good** , but blameless of those that are evil .

αλλα των μεν εχοντων ευ δε αναιτιον των κακων .

**Adeimantos:** *(he said)* Absolutely so ! (εφη , Παντελως γ' .)

**Socrates:** *(then I said)* It follows then , that **Deity** , by virtue of **Being Good** , would not be

**379c** δ' εγω ην , αρα ο θεος επειδη αγαθος αν Ουδ' ειη  
the cause of all , as the many say , but on the one hand , **The Cause** of a few to mankind ,

αιτιος παντων , ως οι πολλοι λεγουσιν , αλλ' μεν αιτιος ολιγων τοις ανθρωποις ,  
but on the other hand , of many , blameless ; for **The Good** are much fewer for us than the evil ;

δε πολλων αναιτιος : γαρ ταγατα πολυ ελαττω ημιν των κακων :  
Hence , on the one hand , no other , must be assumed as **The Cause** of **The Good** , but on the

και μεν ουδενα αλλον αιτιατεον των αγαθων ,

other hand , of the evil , we must search for some other “causes” , but not **Deity** .

δε των κακων δει ζητειν αλλ' αττα τα αιτια , αλλ' ου τον θεον .

**Adeimantos:** (*he said*) Your reasoning appears most true to me .

εφη , λεγειν δοκεις Αληθεστατα μοι .

**Socrates:** (*then I said*) Accordingly then , one must not accept , neither from Homer nor

**379d** δ' εγω ην , αρα Ουκ αποδεκτεον ουτε Ομηρου ουτ' from any other poet , the same error about **The Gods** , and thoughtlessly miss the mark αλλου ποιητου την ταυτην αμαρτιαν περι τους θεους και ανοητως αμαρτανοντος by saying that , λεγοντος ως

*two jars lie-stored , sealed-in-wax on the floor in the palace of Zeus ,*  
δοισι πιθοι κατακεινται κηρων ουδει εν Διος ,  
*the one , filled-full of prosperity , but the other , of that which brings misery .*  
ο μεν εμπλειοι εσθλων , αυταρ(αταρ) ο δειλων :  
*And to whomsoever , on the one hand , Zeus may mix and give of both ,*  
και ω μεν ο Ζευς αν μιξας δω αμφοτερων ,  
*surely one meets with that which is evil at one time, but with the prosperous at another ,*  
γε τε μεν κυρεται ο κακω αλλοτε , δ' εσθλω αλλοτε ,  
*but for whomsoever He may not , but gives of the other unmixed ,*  
δ' ω αν μη αλλ' τα ετερα ακρατα ,  
*in that case , an evil hunger drives him ; throughout the lower regions ;*  
δε τον κακη βουβρωστις ελαυνει διαν επι χθονα :  
Homer , **ILLIAD** XXIV 527-532

Nor must we accept **Zeus** as the dispenser to us as

**379e** ουδ' Ζευς ως ταμιας ημιν

*having wrought both good and evil .*

τετυκται τε αγαθων τε κακων .

### **The Laws of The Well-Governed City**

**Socrates: 19** Then , if anyone says that to the breaking of the oaths and treaties (IL IV 73) , which

δε εαν τις φη Την συγχυσιν ορκων και σπονδων , ην Pandaros broke , were brought-about through **Athena** and **Zeus** , we shall not praise him . Nor ο Πανδαρος συνεχεεν , γεγονεναι δι' Αθηνas τε και Διος , ουκ απαινεσομεθα : ουδε that , among The Gods , the discord and dispute came about through **Themis** and **Zeus** . Nor **380** θεων , εριν τε και κρισιν δια Θεμιτος τε και Διος : ουδ' in turn , must we allow the young to hear , as Aeschylus says , that :

αυ εατεον τους νεους ακουειν , ως Αισχυλος λεγει , οτι

**God implants the cause in mortals , when He intends to utterly ruin a house .**

θεος φυει μεν αιτιαν βροτοις , οταν θελη παμπηδην κακωσαι δωμα .

But if any poet writes about , the 'Sorrows of Niobe' , in which these iambic lines occur , or about αλλ εαν τις ποιη , τα παθη της Νιοβης εν οis ταυτα ιαμβεια τα ενεστι , η the tales of the Pelopids , or the Trojan business or anything else of that sort , we must either not τα Πελοπιδων η τα Τρωικα η τι αλλο των τοιουτων , η ου allow them to describe these events as the work of **God** , or if they do describe it as of **God** , then εατεον λεγειν αυτα εργα θεου , η ει θεου , και we must discover , as near as possible , the explanation for them which we are now looking for ; εξευρετεον σχεδον λογον αυτοis ον νυν ζητουμεν ,



we must declare , that on the one hand , **God** wrought a **Just** and **Good Work** , and that on the  
**380b** λεκτεον , ως μεν ο θεος ειργαζετο δικαία τε και αγαθα ,  
other hand , they were **Benefited** by being **Corrected** . But to first describe those who received  
δε οι ωνιναντο κολαζομενοι . δε μεν οι διδοντες  
**Justice** as wretched , then to say that **God** certainly made them so , the poet must not be allowed  
δικην ως αθλιοι , δε ην ο θεος δη δρων ταυτα , τον ποιητον ουκ εατεον  
to say . Yet if on the one hand , they should say that the bad ones were wretched since  
λεγειν : αλλ' ει μεν λεγοιεν οτι οι κακοι αθλιοι ως  
they were in need of **Correction** , and then were **Benefited** by being-given **The Justice** of **God** ,  
εδεθησαν κολασεως , δε ωφελουντο υπο διδοντες δικην του θεου ,  
this , we must allow . But , to say that **Being-Good** , **God** becomes “a cause of evil” to anyone ,  
εατεον : δε φαναι οντα αγαθον θεον γιγνεσθαι αιτιον κακων τιτι  
must to be fought against in every way ; nor must anyone allow that to be said in **the city** of **self** ,  
διαμαχετεον παντι τροπω μητε τινα ταυτα λεγειν εν τη πολει αυτου ,  
if they intend it to be **Well-governed** , nor must anyone hear it , neither younger nor older ,  
**380c** ει μελλει ευνομησεσθαι , μητε τινα ακουειν , μητε νεωτερον μητε πρεσβυτερον ,  
nor must anyone mythologize such a falsehood either in verse (poetry) or without verse (prose) ;  
μητε μυθολογουντα μητ' εν μετρω μητε ανευ ,  
for such sayings , if spoken are neither pious nor fortunate for us , nor concordant in themselves .  
ως λεγομενα ει αν λεγοιτο ουτε οσια ουτε ξυμφορα ημιν ουτε συμφωνα αυτα αυτοις .  
**Adeimantos:** (*he said*) I cast my vote with yours for this **Law** , and I am satisfied with it .

εφη , Συμψηφος μοι σοι , τουτου του νομου , και ειμι αρεσκει .  
**Socrates:** (*then I said*) Accordingly then , on the one hand , **This** , would be **One** of **The Laws**  
δ' εγω ην , τοιουν μεν Ουτος αν ειη εις των νομων  
and **Shapes/mould/outline/model/character** concerning God , within which the speaker must  
τε και τυπων περι θεους , εν ω τους λεγοντας δεησει  
speak and the poet compose ; that **God** is not **The Cause** of all , but of **The Good** .  
λεγειν και τους ποιουντας ποιειν , τον θεον μη αιτιον παντων αλλα των αγαθων .

**Adeimantos:** (*he said*) And that is quite sufficient . (εφη , Και μαλ' αποχρη .)

**Socrates:** But what then , of this one , **The Second** ? Do you then believe **God** to be a sorcerer  
**380d** δε Τι δη οδε ο δευτερος ; αρα οiei τον θεον ειναι γοητα  
and capable of manifesting **Himself** , **deliberately** , in different forms at different times ,  
και οιον φανταζεσθαι εξ επιβουλης εν αλλαις ιδεαις αλλοτε ,  
sometimes becoming and alternating **The Self Ideal** into many shapes , but at other times ,  
μεν τοτε γιγνομενον και αλλαττοντα το αυτον ειδος εις πολλας μορφας , δε τοτε  
deceiving us and making us think it is **Him** in such a way ? Or is **He Absolutely-Simple**  
απατωντα ημας και ποιουντα δοκειν περι τοιαυτα , η ειναι απλουν  
and least likely of all that exists to step outside **The Limit** of **The Idea of Himself** ?

τε και ηκιστα παντων εκβαινειν της ιδεας εαυτου ;

**Adeimantos:** (*he said*) I can indeed not answer at the present time at this pitch .

εχω γε Ουκ ειπειν νυν ουτως  
**Socrates:** What then of the following way ? Is it not necessarily the case , that if indeed *anything*  
Τι δε τοδε ; ουκ αναγκη , ειπερ τι  
should alter its own form , either it is moved itself by itself or by something else ?

εξισταίτο της αυτου ιδεας , η μεθιστασθαι αυτο υφ' εαυτου η υπ' αλλου ;

**Adeimantos:** That is necessarily the case . (Αναγκη .)

**Socrates:** On the one hand , is it not the case then , that of **those** that *are* moved by

**380e** μεν Ουκουν τα υπο

\*

something else , those that exist in the best possible condition , are least liable to be altered  
αλλου εχοντα αριστα ηκιστα αλλοιουται  
and moved ? **Such as** , the **body** *by* food and drink and labor , and all **plants** *by*  
τε και κινειται ; οιον σωμα υπο σιτων τε και ποτων και πονων , και παν φυτον υπο  
the heat of The Sun and wind and such affections/passions/conditions ; is it not true ,

ειλησεων τε και ανεμων και τοιουτων των παθηματων , ου  
that the healthiest and strongest ones , are least capable of being-altered ?  
το υγιεστατον και ισχυροτατον ηκιστα αλλοιουται ;

**Adeimantos:** How then , could it not be the case ? (Πως δ' ου ;)

**Socrates:** But would not **The Most Virile Souls** and **Those with The Most Presence of Mind** ,  
**381** δε αν ου την ανδρειοτατην Ψυχην και φρονιμωτατην

be least disturbed and altered by any experience/affection from without/outside/exterior ?

ηκιστ ταραξειε τε και αλλοιωσειεν τι παθος εξωθεν ;

**Adeimantos:** Yes . (Ναι .)

**Socrates:** And surely according to **The Self/Same Logos** , I indeed suppose , that all composites ;

Και μην και κατα τον αυτον λογον γε που παντα τα ξυνθετα  
such as , furniture and buildings and clothing ; those that are well-made and in good-condition ,  
σκευη τε και οικοδομηματα και αμφιεσματα , τα ευ ειργασμενα και ευ εχοντα  
are least altered *by* time and the other affections (from without .)

ηκιστα αλλοιουται υπο χρονου τε και των αλλων παθηματων .

**Adeimantos:** These things are certainly the case .(ταυτα Εστι δη .)

**Socrates:** Hence everything that exists in a good-state , either *by* Nature or *by* Art or *by* both ,

**381b** δη Παν το εχον καλως η φυσει η τεχνη η αμφοτεροις  
least of all , admits of transformation *by* something else .

ελαχιστην ενδεχεται μεταβολην υπ' αλλου .

**Adeimantos:** That is likely .(Εοικεν .)

**Socrates:** Then certainly , **God** and indeed **That Which** is **Attributed** to **God** ,

Αλλα μην ο θεος και γε τα του θεου

**Has-To-Be , In-Every-Way , In-Perfect-Condition .**

εχει παντη αριστα .

**Adeimantos:** How could it not then , be the case ? (Πως ου δ' ;)

**Socrates:** Then in this respect , **God** will be least likely to-take-on many shapes (from outside) .

δη Ταυτη μεν ο θεος αν ηκιστα ισχοι(εχω) πολλας μορφας .

**Adeimantos:** The Least likely , to be sure . (Ηκιστα δητα .)

**Socrates:** **20** But accordingly then , would **Self** transform and alter **Self** ?

Αλλ' αρα αν αυτος μεταβολλοι και αλλοιοι αυτον ;

**Adeimantos:** (*he said*) It is clear that **He** would , if indeed **He** does alter .

εφη , Δηλον οτι ειπερ αλλοιουται .

**Socrates:** Therefore , would **He** transform towards the **Better** and **Fairer** than **Himself** ,

ουν Ποτερον μεταβαλλει επι το βελτιον τε και καλλιον εαυτον  
or towards **the worse** and **more ugly** than **Himself** ?

η επι το χειρον και το αισχρον εαυτου ;

**Adeimantos:** (*he said*) **He** must necessarily change for **the worse** , if indeed **He** does change ,

**381c** εφη , Αναγκη , επι το χειρον , ειπερ αλλοιουται ;

for I suppose , we shall indeed not say there exists a **deficiency** in God of **Beauty** or **Virtue** .

γαρ που ου γε φησομεν ειναι ενδεα τον θεον καλλους η αρετης .

**Socrates:**(*then I said*) You speak most correctly; and if **He Exists Thus (Perfect)**, does it appear

δ' εγω ην , λεγεις Ορθοτατα : και εχοντος ουτως δοκει

to thee , O Adeimantos , that anyone whomsoever , whether God or man , would willingly make  
σοι , ω Αδειμαντε , τις οπηουν η θεων η ανθρωπων αν εκων ποιειν  
self worse ? (αυτον χειρω ;)

**Adeimantos:** (he said) Impossible ! (εφη , Αδυνατον .)

**Socrates:** (I said) Accordingly then , it is impossible , that **God** “should wish to alter” **Self** .  
εφην , αρα Αδυνατον και θεω εθελειν αλλοιουν αυτον ,  
But as it is likely , **Each of Themselves** , by **Being** , **The Most-Beautiful** and **The Best that Is**  
αλλ , ως εοικε , εκαστος αυτων ων καλλιστος και αριστος εις το  
**Possible** , **Eternally Abides** , **Absolutely-Simple In The Ideal-Form-Perfect** of **Self** .

δυνατον αι μενει απλως εν τη μορφη αυτου .

**Adeimantos:** (he said) To me at least , that conclusion appears to be in every way necessary .

εφη , εμοιγε δοκει Απασα αναγκη .

**Socrates:** (then I said) Accordingly then , not one of the poets must tell us , O best one , that  
**381d** δ’ εγω ην , αρα Μηδεις των ποιητων λεγω ημιν , ω αριστε , ως

**Gods , like strangers from a foreign-city , turn to perfecting manifold shapes ;**

θεοι εοικότες ξεινοισιν αλλοδαποισι πολλης επιστροφωσι τελεθοντες παντοιοι :

Neither shall anyone lie about **Proteus** and **Thetis** , nor in their tragedies nor in their  
μηδε μηδεις καταψευδεσθω Προτεως και Θετιδος , μηδ’ εν τραγωδιας μηδ’ εν τοις  
other poetical works , introduce **Hera** , having been altered as a priestess begging alms  
αλλοις ποιημασιν εισαγω Ηραν ηλλοιωμενην ως ιερειαν αγειρουσαν

**For the life-giving sons of Inachos , the Argive River ;**

βιοδωροις παισιν Ιναχου Αργειου ποταμου :

and many other such lies , they must not tell us . Nor in turn , shall the mothers while being under  
**381e** και πολλα αλλα τοιαυτα ψευδεσθωσαν μη ημιν : μηδ’ αυ αι μητερες υπο  
the influence of these poets , terrify their children , by harmfully telling their fables , how  
αναπειθομεναι τουτων εκδειματουνητων τα παιδια , κακως λεγουςαι τους μυθους , ως  
that some **Gods** , “haunt the night in the likeness of many strangers and in all manner of shapes” ;  
αρα τινες θεοι περιερχονται νυκτωρ ινδαλλομενοι πολλοις ξενοις και παντοδαποις ,  
in order that , on the one hand , we may not , at once , have them blaspheming **The Gods** ,

ινα μεν μη αμα εις βλασφημωσιν θεους  
and on the other hand , at the same time , turning out complete , the fears of their children .

δε αμα απεργαζωνται τους δειλοτερους παιδας .

**Adeimantos:** (he said) No , we will not ! (εφη , Μη γαρ .)

**Socrates:** (then I said) But since then , **The Gods Themselves** are **Invulnerable** to change ,  
δ’ εγω ην , Αλλ’ αρα οι θεοι αυτοι εισιν μη οιοι μεταβαλλειν  
on the one hand , do **They** , on the other hand , deceive and beguile and make us

μεν σφας δε εξαπατωντες και γοητευοντες και ποιουσι ημιν  
believe , that **They** appear in **all these shapes** ?

δοκειν φαινεσθαι παντοδαπους ;

**Adeimantos:** (he said) Possibly . (εφη , Ισως .)

**Socrates:** (then I said) If possible , what follows then ? Would **any God** wish to **deceive/lie**

δ’ εγω ην , Τι δε ? αν θεος εθελει ψευδεσθαι  
either in word or deed , by placing in front of us a **phantasm**/image/appearance/apparition ?

**382** η λογω η εργω προτεινων φαντασμα ;

**Adeimantos:** (to which he then said) I do not know .

(ος δ’ η , Ουκ οίδα .)

**Socrates:** (then I said) Do you not know , that what is indeed , *in the truest sense* , *a lie* ,  
δ' εγω ην , Ουκ οισθα οτι το γε αληθως ψευδος  
(even if such a statement can be said [**Theatetus 189b**]) all **Gods** and men *hate* ?  
ως ει τε τουτο οιον ειπειν , παντες θεοι τε και ανθρωποι μισουσιν ;

**Adeimantos:** (he asked) What do you mean ? (εφη , Πως λεγεις ;)

**Socrates:** (then I said) I mean it , in this way ; that no one willingly desires *to be false* , in any  
δ' εγω ην , Ουτως , οτι ουδεις εκων εθελει ψευδεσθαι  
degree in *the most vital part of themselves* and concerning *the most vital Aspects* (of **Reality**) ,  
που τω κυριωτατω (superior/authoritative/masterful) εαυτων και περι τα κυριωτατα  
but it is especially *in that self* , that *All* fear to have *it* .  
αλλα μαλιστα εκει αυτο παντων φοβειται κεκτησθαι .

**Adeimantos:** (to which he then answered) I do not understand , even now .  
ος δ' η , Ουδε μανθανω πως νυν

**Socrates:** (I replied) Because you think , that I am saying something grand . But I only  
**382b** εφην , γαρ Οιει με λεγειν τι σεμνον : δε εγω  
mean that to be *false* and to be *deceived* and *ignorant* about what is **Real** , in the soul ,  
λεγω οτι ψευδεσθαι τε και εψευσθαι και αμαθη περι τα οντα τη ψυχη  
and to have and keep *the falsehood* , in there ; is what all beings would least accept ;  
και εχειν τε και κεκτησθαι το ψευδος ενταυθα παντες αν ηκιστα δεξαιντο  
and have the most extreme hatred for it to exist in such a place .  
και μαλιστα μισουσι αυτο ειναι εν τω τοιουτω .

**Adeimantos:** (he said) Very much so indeed ! (εφη , Πολυ γε .)

**Socrates:** But surely then , this could indeed most properly be called *in the truest sense a lie* ,  
Αλλα μην τουτο αν γ' ορθοτατα καλοιτο ως αληθως ψευδος  
as I called it just now ; *the ignorance in the soul* , *the ignorance of the soul deceived* ;  
ο ελεγον δη νυν , η αγνοια εν τη ψυχη , η του εψευσμενου :  
since *the lie* in the words , is indeed an *imitation/copy* of *the affection of the soul* , and  
επει το εν τοις λογοις εστι γε μιμημα παθηματος εν τη ψυχη και  
arose later as an *image* , but not *the most undiluted lie* . Or is it not so ?

**382c** γεγονος υστερον ειδωλον , ου πανυ ακρατον ψευδος . η ουχ ουτως ;

**Adeimantos:** Entirely so .  
Πανυ μεν ουν .

**Socrates:** **21** Certainly , on the one hand , *That which is truly a lie* , is not only hated  
δη μεν Το τω οντι ψευδος ου μονον μισειται  
by Gods , but it is also hated by human-beings .  
υπο θεων αλλα και υπ' ανθρωπων .

**Adeimantos:** It appears so to me . (Δοκει μοι .)

**Socrates:** What certainly follows then ? When is the lie in words *useful* , and to whom , so that  
Τι δη δε ; ποτε το ψευδος εν τοις λογοις χρησιμον και τω ωστε  
it is not worthy of being hated ? Will it not then be *used* against their enemies , and towards those  
μη αξιον ειναι μισους ; αρ' ου τε προς τους πολεμιους , και των  
called friends , whenever they try to do something evil , because of madness or some folly ;  
καλουμενων φιλων οταν επιχειρωσι πραττειν τι κακον δια μανιαν η τινα ανοιαν ,  
at that time , it becomes *useful* as a remedy for the sake of turning away (this malady) ? And in  
**382d** τοτε γιγνεται χρησιμον ως φαρμακον ενεκα αποτροπης ; και εν  
the fables of which we were speaking just now , we make the false resemble that which is true  
ταις μυθολογιαις αις ελεγομεν δη νυν , ποιουμεν το ψευδος αφομοιουντες τω αληθει  
as far as we are able , because we do not know what is true about ancient events ,  
ο τι μαλιστα εχει , δια μη το ειδεναι οπη ταληθες περι των παλαιων ,

and in this way , they become **useful** ? (ουτω χρησιμον .)

**Adeimantos:** (to which he then said) It most certainly , has to be in this way .

ος δ' η , Και μαλα , εχει ουτως .

**Socrates:** Then according to which of these ways is **falsehood** “surely useful” to **God** ?

ουν Κατα τι τουτων το ψευδος δη χρησιμον τω θεω ;

Would **He** , by not knowing about ancient events , **falsify** likenesses of them ;

αν ποτερον δια το μη ειδεναι τα παλαια ψευδοιτο αφομοιων ;

**Adeimantos:** (he said) That would surely be absurd .

εφη , αν μεντ' ειη Γελοιον .

**Socrates:** Accordingly then , on the one hand , no **false** poet resides in **The Divine** ?

αρα μεν ουκ ψευδης Ποιητης ενι εν θεω .

**Adeimantos:** It does not appear so to me . ( Ου δοκει μοι .)

**Socrates:** But then , would **He** lie to an enemy out of fear ?

**382e** Αλλα ψευδοιτο τους εχθρους δεδιως ;

**Adeimantos:** Necessarily , far from it indeed . (δει Πολλου γε .)

**Socrates:** But then , would **He** lie for the sake of averting the folly or madness of **His** friends ?

Αλλα δι' ανοιαν η μανιαν οικειων ;

**Adeimantos:** (he said) Indeed not , for no foolish person or madman is a friend of **God** .

εφη , Αλλ' ουδεις των ανοητων και μαινομενων θεοφιλης .

**Socrates:** Accordingly then , there is nothing for the sake of which , **God** should lie .

αρα εστιν Ουκ ενεκα ου θεος αν ψευδοιτο .

**Adeimantos:** There is not .(εστιν Ουκ .)

**Socrates:** Accordingly then , **The Spiritual** and **The Divine** exists wholly **Without-falsehood** .

αρα το δαιμονιον τε και το θειον Παντη απευδης .

**Adeimantos:** Absolutely so . (Πανταπασι μεν ουν .)

**Socrates:** Accordingly then , **God** is **Perfectly Simple** and **True** , in **Word** and **Deed** ,

αρα ο θεος Κομιδη απλουν και αληθες εν τε εργω και εν λογω ,

and neither **changes Self** nor **deceives** others , neither by means of **apparitions** nor by means  
και ουτε μεθισταται αυτος ουτε εξαπατα αλλους , ουτε κατα φαντασιας ουτε κατα  
of stories , nor by means of sending signs , whether in dreams by day or night .

λογους ουτε κατα πομπας σημειων , ουθ' υπαρ ουτ' οναρ .

**Adeimantos:** (he replied) To me at least **Self** has come to Light in this way , as thou says .

**383** εφη , εμοιγε αυτω φαινεται εμοιγε Ουτως σου λεγοντος .

**Socrates:** (I said) Accordingly then , do you agree , that this is **The Second Shape** (and **Law**) ;

εφην , αρα Συγχωρεις τουτον ειναι δευτερον τυπον :

in which we must speak and make poetry about **The Gods** ;

εν ω δει και λεγειν και ποιειν περι θεων ,

that **Selves** are neither wizards who **alter Themselves**,

ως αυτους οντας μητε γοητας τω μεταβαλλειν εαυτους

nor do **They mislead** us by **falsehood in word** or **in deed** ?

μητε παραγειν ημας ψευδεσι εν λογω η εν εργω ;

**Adeimantos:** I agree . (Συγχωρω .)

**Socrates:** Accordingly then , much there is to praise of Homer , but this statement

αρα Πολλα επαινουντες Ομηρου αλλα τουτο

we shall not praise , the sending of that dream to Agamemnon by **Zeus** (Iliad II), nor shall we

ουκ επαινεσομεθα , την πομπην του ενυπνιου τω Αγαμεμνονι υπο Διος , ουδε

praise Aeschylus , when **Thetis** tells how **Apollo** pleasantly-singing at the marriage of **Self**

**383b** Αισχυλου , οταν η Θετις φη τον Απολλω αδοντα εν αυτης τοις γαμοις αυτης



*Let fly in detail the blessings of My good-children's long-lasting lives ;*

εας ενδατεισθαι επευφημησεν τας ευπαυδιας μακραιωνας βιους  
*and lives also unacquainted with disease .*

τ' και απειρους νοσων .

*And altogether praised singing of My God-befriended lot , thus cheering My heart .*

τ' ξυμπαντα παιαν ειπων εμας θεοφιλες τυχας , εθυμων εμε .

*And I kept-hoping The Divine Mouth of Phoibos-Apollo was Faultless; Full of Prophetic Art :*

καγω ηλπιζον το θειον στομε Φοιβου ειναι αψευδες , βρυον μαντικη τεχνη .

*But The Self , who was singing ,*

δ' ο αυτος υμνων

*The Self who partook at meat with us ,*

αυτος παρων εν θοινη

*The Self who said all these words .*

αυτος ειπων ταδ'

*is The Self slayer of my child .*

εστιν ο αυτος κτανων τον εμον τον παιδα

When anyone speaks in this way of **The Gods** , we shall be angry , and we shall not grant them

**383c** οταν τις λεγη τοιαυτα περι θεων , χαλεπανουμεν τε και ου δωσομεν

a chorus , nor shall we allow school-teachers to use (his words) in educating the young , if

χορον , ουδε εασομεν τους διδασκαλους χρησθαι επι παιδεια των νεων , ει

we intend our **Guardians** to become **God-worshipping** and **Divine** , as far as human beings

μελλουσιν ημιν οι φυλακες γιγνεσθαι θεοσεβεις τε και θειοι , καθ' οσον ανθρωπω

can possibly be .

επι πλειστον οιον τε .

**Adeimantos:** (he said) Absolutely so . I surely agree to these shapes ,

εφη , Πανταπασιν , εγωγε συγχωρω τους τουτους τυπους

and I would apply them as laws .

και αν χρωμην ως νομοις .

Revised

**27 July 2017**

**1 April 2013**

**24 April 2007**

### Book 3

#### Γ

**Socrates:** **1** (*I said*) Certainly then , on the one hand , as regards **The Gods** , such are the  
**386** δ' εγω ην , δη μεν περι Τα θεους , τοιαυτ'  
kind of words , as it is likely , which must be immediately heard *and* not heard from childhood ,  
αττα ως εοικεν ευθους ακουστεον τε και ουκ ακουστεον εκ παιδων  
by those who are to honor both **God** and their Forefathers , by not holding **The Friendship**  
τοις τιμησουσι τε θεους και γονεας μη ποιησομενοις την φιλιαν  
among themselves in light esteem .  
τε αλληλων περι σμικρου .

**Adeimantos:** (*he said*) And it appears to us quite right , as I believe .

εφη , Και φαινεσθαι ημιν γ' ορθως οιμαι .

**Socrates:** What follows then ? If they are to be brave , we must not let these words be spoken ;

Τι δη δε ; ει μελλουσιν ειναι ανδρειοι , αρ' ου ταυτα τε λεκτεον  
and we must implant such convictions as will make selves least likely to fear death ? Or are you  
και οια ποιησαι αυτους ηκιστα δεδιεναι τον θανατον ; η  
inclined to think that anyone at all will be brave , while having this fear in self ?

**386b** ηγει τινα ποτ' γενεσθαι αν ανδρειον , εχοντα τουτο το δειμα εν αυτω ;

**Adeimantos:** (*to which he then said*) No By Zeus , not I at least .

ος δ' η , Μα Δια , ουκ εγωγε .

**Socrates:** What next ? If they are led to believe that the fables about **Hades** are so , and its terrors

Τι δε ; ηγουμενον των Αιδου ειναι τε και δεινα  
*are* so , do you think anyone will be fearless of death and choose death in their battles ,  
ειναι , οiei τινα εσεσθαι αδεη θανατου και αιρησεσθαι θανατον εν ταις μαχαις  
rather than defeat and slavery ?

προ ηττης τε και δουλειας ;

**Adeimantos:** Not at all . (Ουδαμως .)

**Socrates:** Necessarily then , as it appears , we must also exercise **supervision** over these fables ,

Δει δη , ως εοικεν , ημας και επιστατειν περι τουτων των μυθων  
to **guide** those who undertake to tell them ; and in this way they need not to simply dispraise

τοις επιχειρουσι λεγειν , και ουτως δεισθαι μη απλως λοιδορειν  
the affairs in **Hades** , but rather to praise them , since what they now tell us , is neither

**386c** τα εν Αιδου , αλλα μαλλον επαινειν , ως λεγοντας ουτ'  
true nor useful/beneficial for those who are intended to be warlike .

αληθη ουτ' ωφελιμα τοις μελλουσι εσεσθαι μαχιμοις .

**Adeimantos:** (*he said*) We certainly must .(εφη , μεντοι Δει .)

**Socrates:** (*then I said*) Accordingly then , let us wipe out everything of the kind , beginning with

δ' εγω ην , αρα Εξαλειψομεν παντα τα τοιαυτα , αρξαμενοι απο  
the following passage from epic poetry ,  
τουδε του επους

*And I'd rather be a hired field-hand*

κ' βουλοιμην εων θητευεμεν επαρουρος

*working for some other needy man*

παρ' αλλω ακληρω ανδρι

*than to lie-utterly-ruined , lord among all the dead .*

η καταφθιμενοισιν ανασσειν πασιν νεκυεσσι :

Homer , *Odyssey* IX 489

And that ,

και το

386d

*thus to mortals and Immortals*

δε θνητοισι και αθανatoiσι

*these fearful , noisy and stygian dwellings*

σμερδαλε , ευρωεντα τε στυγεουσι τα οικια

*will be manifest*

φανειη

*even to The Gods Themselves ;*

περ θεοι :

And ,

και

Homer , *Illiad* XX 64

*Hence , how strange ,*

ρα ω ποποι

*there survives*

εστι

*in the house of Hades a soul and its image ,*

ειν δομοισι Αιδαο και τις ψυχη και η ειδωλον

*with no mind residing in it at all !*

αταρ ουκ φρενες ενι παμπαν :

And that ,

και το

Homer , *Illiad* XXIII 103

*I believe he has a soul , but that the rest are flitting shadows ;*

οιω(οιομαι) πεπνυσθαι , δε ται αισσουσι σκιαι

And ,

και

Homer , *Odyssey* X 493

*the soul flew from his limbs*

ψυχη παμενη εκ ρεθεων

*which then departed to Hades bemoaning its lot ,*

ον δ' βεβηκει(βαινω) Αιδοςδε γοωσα ποτμον ,

*virility and the prime of life , left behind ;*

ανδροτητα και ηβην λιπους' :

And that ,

και το

Homer , *Illiad* XVI 856

*Thus , the soul went down to the nether region , like smoke , weeping .*

387

δε ψυχη ωχετο κατα χθονος , ηυτε καπνος , τετριγυια

And ,

και

Homer , *Illiad* XXIII 100

*thus , like bats in the innermost depths of an unfathomable cave*

δ' ως νυκτεριδες μυχω θεσπεσιοιο αντρου

*while clinging together from the rock ;*

επει ορμαθου ανα τ' αλληλησιν εκ πετρης

*If one falls out , they all flutter-about shrieking .*

κε τις αποπεσησιν ποτεονται τριζουσαι

*So their souls went crying together.*

ως ηεσαν αι εχονται τετριγυιαι αμ' .

Homer , *Odyssey* XXIV 6-9

**Socrates:** We will entreaty Homer and the other poets not to be angry when we “draw the line”

αν παραιτησομεθα Ομηρον τε και τους αλλους ποιητας μη χαλεπαινειν διαγραφωμεν  
on these sayings and all such as these ; but not , as not being poetical and pleasant for the many

387b ταυτα και παντα τα τοιαυτα , ουχ ως ου ποιητικα και ηδεα τοις πολλοις

to hear , but by as much as they *are* more poetical , by so much the less must our children and ακουειν , αλλ' οσω ποιητικωτερα , τοσουτω ηττον παισι και men hear them ; those who must be **Free** : being afraid of (any) **slavery** more than of death . ανδρασιν ακουστεον,ους δει ειναι ελευθερους,πεφοβημενους δουλειαν μαλλον θανατου.  
**Adeimantos:** Absolutely so .

Πανταπασι μεν ουν.

**Socrates:** 2 Is it not the case then , that besides those sayings , we must strike all those Ουκουν και επι περι τα ταυτα αποβλητα παντα τα fearful and terrible names ; Kokutus and Stugas and “those from below” and “the corpses” δεινα τε και φοβερα ονοματα , κωκυτους τε και στυγας και ενερους και αλιβαντας and other such names of this type , whose very names surely make all those

**387c** και αλλα οσα του τουτου τυπου , οσα ονομαζομενα δη ποιει παντας τους who hear them , shiver . Perhaps later , they may also be of good use for something else ; ακουοντας φριττειν . ισως και εχει ευ προς τι αλλο : but now , we fear for our guardians ; we fear that , from all such shivering a **fever** δε φοβουμεθα υπερ ημεις των φυλακων , ημιν μη εκ της τοιαυτης φρικης θερμότεροι may arise in them , and make them softer than they should be .

γενωνται , και μαλακωτεροι του δεοντας .

**Adeimantos:** (*he said*) And we fear that , quite correctly . (εφη , Και φοβουμεθα , γ' ορθως .)

**Socrates:** Accordingly then , they must be taken away ? (αρα Αφαιρετα ;)

**Adeimantos:** Yes . (Ναι .)

**Socrates:** But we must use in speaking and composing those bearing the opposite stamp to these ? δε λεκτεον τε και ποιητεον Τον εναντιον τυπον τουτοις ;

**Adeimantos:** Surely , that is clear . (δη Δηλα .)

**Socrates:** Shall we accordingly then , also take away the weepings and wailings

**387d** αρα μεν Και εξαιρησομεν τους οδυρμους και τους οικτους of those distinguished gentlemen ?

τους των ελλογιμων ανδρων ;

**Adeimantos:** (*he said*) They must also necessarily go , if indeed the ones before did .

εφη , και Αναγκη , επιερ τα προτετα .

**Socrates:** (*then I said*) Now consider , if we take them away , whether it will be right or not .

δ' εγω ην , δη Σκοπει , ει εξαιρησομεν ορθως η ου .

Thus , we surely say that the reasonable man will not be led to believe that dying is fearful for δε δη φαμεν οτι ο επιεικης ανηρ ου ηγησεται το τεθναναι εστι δεινον his companion , in as much as he is also a reasonable man .

εταιρος ουπερ και τω επιεικει .

**Adeimantos:** Yes we do . (γαρ Φαμεν .)

**Socrates:** Thus , he would indeed not lament for him as if he had suffered something terrible .

αρα αν γ' Ουκ οδυροιτ' υπερ εκεινου ως τι πεπονθοτος τι δεινον .

**Adeimantos:** Not at all . (Ου δητα .)

**Socrates:** Moreover , we also say that , because such a self is most self-sufficient to self

**387e** Αλλα μην και λεγομεν τοδε , ως ο τοιουτος αυτος μαλιστα αυταρκης αυτω in respect to living well , and especially least of all in need of help from another .

προς το ζην ευ , και διαφεροντως ηκιστα των αλλων προσδεται ετερου .

**Adeimantos:** (*he said*) True . (εφη , Αληθη .)

**Socrates:** Accordingly then , it is least terrible for self to be deprived of a son or brother or wealth αρ' Ηκιστ' δεινον αυτω στερηθηναι υιου η αδελφου η χρηματων

\*

or any other such loss ?

η του αλλου των τοιουτων.

**Adeimantos:** Certainly , the least of all . (μεντοι Ηκιστα .)

**Socrates:** Accordingly then , he also laments the least , because he thus endures most calmly ,  
αρα και οδυρεσθαι Ηκιστ' ως δε φερειν πραοτατα ,  
when any such misfortune befalls him .

οταν τις τοιαυτη ξυμφορα καταλαβη αυτον .

**Adeimantos:** Quite so . (Πολυ γε .)

**Socrates:** Accordingly then , we should **correctly** do away with the dirges of distinguished men ,  
**388** αρ' αν Ορθως εξαιροιμεν τους θρηνους των ονομαστων ανδρων ,  
but we should leave them for women ; and not the best of them either , and for the worst of men ,  
δε αποδιδοιμεν γυναιξι , και ουδε σπουδαιαις ταυταις , και οσοι κακοι των ανδρων ,  
in order that those whom we say we are nurturing to guard our country , will surely disdain  
ινα ους φαμεν τρεφειν επι φυλακη της χωρας δη δυσχεραινωσιν  
to act like that .

ποιειν ομοια τουτοις .

**Adeimantos:** (*he said*) **Correctly** . (εφη , Ορθως .)

**Socrates:** Then again , we will entreat Homer , and the other poets too , not to make  
δη Παλιν δεησομεθα Ομηρου τε και των αλλων ποιητων μη ποιειν

**Achilles** , the son of a **Goddess**

Αχιλλεα παιδα θεας

*At one time lying on his side , then at another on his back , then at another flat on his face ,*

αλλοτ' κατακειμενον επι πλευρας , δ' αλλοτε αυτε υπτιον , δε αλλοτε πρηνη ,

**Illiad XXIV 10**

then at one time rising up straight

δ' τοτε ανασταντα ορθον

*drifting distraught over the shore of the barren sea ,*

πλωιζοντ αλυοντ επι θιν' ατρυγετοιο αλος ,

**Illiad XXIV 12**

nor *catching up sooty ashes with both hands , and scattering them over his head* (**Illiad XVIII 23**) ,

**388b** μηδε ελοντα αιθαλοεσσαν κονιν αμφοτερα χερσιν χευαμενον κακ κεφαλης ,

nor other *weeping and wailing* , as long and as loud , as that poet makes it out to be ;

μηδε αλλα κλαιοντα τε και οδυρομενον οσα και οια , εκεινος εποιησε :

nor **Priam** , a near **kinsman** of **The Gods** , *uttering prayers and rolling on the dung-heap* ,

μηδε Πριαμον εγγυς θεων λιτανευοντα τε και κυλινδομενον κατα κοπρον ,

*calling loudly by name , the name of each man .*

γεγονοτα εξονομακληδην , ονομαζοντ εκαστον ανδρα .

**Illiad XXII 414**

But even much more than these we shall indeed entreat him **not** to make any **God** lament and say  
δ ετι πολυ μαλλον τουτων γε δεησομεθα ποιειν **μη**τοι θεους οδυρομενους και λεγοντας

(**Thetis** about **Achilles**)

*Woe is me , wretched that I am! O wretched Mother of that noblest son !*

**388c** ωμοι δειλη εγω , ωμοι δυσαριστοτοκεια : **Illiad XVIII 54**

But if so for a **God** , then never indeed dare depict **The Greatest of The Gods (Zeus)** ,

δ' ει ουν θεους , μητοι γε τολμησαι μιμησασθαι τον μεγιστον των θεων

in so un-Godlike manner , so as to cry :

ουτως ανομοιως , ωστε φαναι ,



*How strange ! Can it be **My** dear friend being chased round the city ?*

ω ποποι , η φιλον διωκομενον περι αστυ

*I see it with my very own eyes ! But O **My** heart laments !*

ορωμαι οφθαλμοισιν , δ' εμον ητορ ολοφυρεται :

And

και *O woe , woe is **Me** , that Fate decrees that **My** best beloved among men , Sarpedon*

αι αι εγων , οτε μοιρ μοι φιλτατον ανδρων Σαρπηδονα

*is to be overcome by Patroclus , the son of Menoitios .*

388d

δαμηναι υπο Πατροκλοιο Μενoitιαδαο .

**Socrates:** 3 For if , O dear Adeimantos , our young people should seriously incline to listen to

γαρ Ει , ο φιλε Αδειμαντε , ημιν οι νεοι σπουδη ακουοιεν

such words , and not laugh at them as being unworthily said , then a human-being , could hardly

τα τοιαυτα και μη καταγελωεν ως αναξίως λεγομενων , τις ανθρωπον αν σχολη

be led to believe them to be , *indeed unworthy* of himself and to rebuke himself , if it should also

ηγησαιτο τουτων οντα γε αναξιον εαυτον και επιπληξειεν , ει και

occur to self to either say or do anything of the sort ; but , by having no shame nor endurance

επιοι αυτω η λεγειν η ποιειν τοιουτον , αλλ' ουδε αισχυνομενος ουδε καρτερων

he would sing over his little sufferings , many a dirge and lament .

αν αδοι επι σμικροισι παθνμασι πολλους θρηνους και οδυρμους .

**Adeimantos:** (he said) You speak most truly .(εφη , λεγεις Αληθεστατα .)

**Socrates:** Thus , they must necessarily , indeed not behave thus , as **The Logos** has just now

388e δε Δει γε ουχ , ως ημιν ο λογος αρτι  
indicated to us ; in which we must **trust** , until someone else should **persuade** us with a **better** one .

εσημαινεν ημιν : ω πειστεον , εως τις αλλω αν πειση ημας καλλονι .

**Adeimantos:** They must not do so . (γαρ δει Ου ουν .)

**Socrates:** Surely then , they must not be too fond of laughter . For usually , when one indulges

Αλλα μην δει ουδε ειναι γε φιλογελωτας . γαρ σχεδον οταν τις εφη

violent laughter , such a disposition also demands a violent reaction/transformation .

ισχυρω γελωτι , το τοιουτον και ζητει ισχυραν μεταβολην .

**Adeimantos:** (he said) It appears so to me . (εφη , Δοκει μοι .)

**Socrates:** Accordingly then , we must not approve , if any poet shows men of worth ,

389 αρα αν Ουδε αποδεκτεον εαν τις ποιη λογου ανθρωπους αξιους  
being overpowered by laughter , thus , much less **The Gods** .

κρατουμενους υπο γελωτος , δε πολυ ηττον θεους .

**Adeimantos:** (to which he then said) Much less , surely . (ος δ' η , Πολυ μεντοι .)

**Socrates:** Therefore we will not accept such words from Homer about **The Gods** :

Ουκουν ουδε αποδεξομεθα τα τοιαυτα Ομηρου περι θεων ,

*Accordingly then , inextinguishable laughter arose among **The Blessed Gods** .*

αρ' δ' ασβεστος γελως ενωρτο μακαρεσσι θεοισιν ,

*as **They** beheld **Hephaistos** puffing-and-bustling all about the room .*

ως ιδον Ηφαιστον ποιπνυοντα δια δωματα , **Illiad** I 599

This is unacceptable according to thine **Logos** .

ουκ αποδεκτεον κατα τον σον λογον .

**Adeimantos:** (he said) If thou wishes to list it as mine ; for it is certainly unacceptable .

389b εφη , Ει συ βουλει τιθεναι εμον γαρ ουν δη ου αποδεκτεον .

\*

**Socrates:** But certainly , **The Truth** , must also be esteemed most highly . For if we were right in

Αλλά μην περι αληθειαν και ποιητεον γε πολλου . γαρ ει ορθως  
saying just now , that on the one hand , falsehood is in **Reality** , useless to **Gods** , but on the other  
ελεγομεν αρτι μεν ψευδος τω οντι αχρηστον θεοισι , δε  
hand , it is useful to men , as a kind of drug , it is clear , that we must indeed allow such a use  
χρησιμον ανθρωποις ως ειδει εν φαρμακου , δηλον , οτι γε δοτεον το τοιουτον  
to doctors , but untrained individuals must not be allowed its use .

ιατροις , δε ιδιωταις ουχ απτεον

**Adeimantos:** (*he said*) That is clear . (εφη , Δηλον .)

**Socrates:** Surely then , it is for the rulers of the city , if indeed for anyone , to properly falsify  
δη Τοις αρχουσι της πολεως ειπερ τισιν αλλοις προσηκει ψευδεσθαι  
either in dealing with enemies or with citizens for the sake of benefitting the city . But no others

η πολεμιων η πολιτων ενεκα επ' ωφελεια της πολεως : δε ουχ τοις αλλοις  
must come in contact with anything of the sort . But then should an individual indeed lie to such

**389c** απτεον του τοιουτου , αλλα δη ιδιωτη γε ψευσασθαι προς τοιουτους  
rulers , we shall say that it is the same or a greater failure than that a sick person should lie to a

τους αρχοντας φησομεν ταυτον και μειζον αμαρτημα η καμοντι προς  
doctor , or that a practicing pupil should not tell his trainer the truth about the condition

ιατρον η προς ασκουντι μη λεγειν του παιδοτριβην ταληθη περι των παθηματων  
of his body , or that anyone speaking to a pilot about their ships and sailors should not

αυτου σωματος , η προς κυβερνητην περι της νεως τε και των ναυτων μη  
describe exactly , how things are being done on board either by himself or by anyone else .

λεγοντι τα οντα , οπως εχει πραξεως των ξυνναυτων η αυτος η τις .

**Adeimantos:** (*he said*) Most true . (εφη , Αληθεστατα .)

**Socrates:** Then should any one of those who are craftsmen be caught telling lies in the city ,

**389d** αρ αν αλλον τινα των οι δημιουργοι εασι λαμβανη ψευδομενον εν τη πολει ,

*Seer or healer of diseases , or joiner of timbers ,*

μαντιν η ιητηρα κακων η τεκτονα δουρων ,

**Illiad XVII 383**

he will be corrected for introducing a practice that will overthrow and destroy the city

κολασει ως εισαγοντα επιτηδευμα ανατρεπτικον τε και ολεθριον πολεως  
just as it would a ship . (ωσπερ νεως .)

**Adeimantos:**(*he then said*) It will indeed , if it is indeed by the word that deeds are completed .

ος δ' η , γε Εαν γε επι λογω εργα τεληται .

**Socrates:** What follows then ? Accordingly , will not our young ones need **Soundmindedness** ?

Τι δε ; αρα ου ημιν τοις νεανιαις δεησει σωφροσυνης ;

**Adeimantos:** How could they not ? (Πως δ ου ;)

**Socrates:** Accordingly then , is not **The Greatest Aspect** of **Soundmindedness** , for the multitude

αρα δε ου τα μεγαιστα τοιαδε Σωφροσυνης ως πληθει  
*to be obedient* to the rulers on the one hand , but on the other hand , for the rulers themselves

ειναι υπηκοους αρχοντων μεν , δε αυτους

*to rule* the pleasures of drinking and love-making and eating ?

**389e** αρχοντας των ηδωνων περι ποτους και αφροδισια και περι εδωδας ?

**Adeimantos:** It appears so , to me at least . (δοκει Εμοιγε .)

**Socrates:** Then , I suspect , shall we say that such words as these are well-spoken , which

δη , οιμαι , φησομεν τοιαδε Τα καλως λεγεσθαι , οια

Diomedes says in Homer ,

Διομηδης λεγει και Ομηρω ,

*sit thou in silence , and then be persuaded by my words ;*  
σιωπη τεττα ησο , δ' επιπειθεο εμω τα μυθω ,

**Illiad III 8**

And those that come after them , *The*

και τα εχομενα τουτων , τα

*Achaean marched sharing impassioned breath , in silent awe of their commanders ,*

[Αχαιοι ισαν μενεα πνειοντες ] σιγη δειδιοτες σημαντορας ,

**Illiad IV 443**

And all else of the sort .

και οσα αλλα τοιαυτα .

**Adeimantos:** It is well-said . (Καλως .)

**Socrates:** What then ? What of the following

**390** Τι δε ; τα τοιαδε

[Achilles to Agamemnon]

*Wine-heavy , having dog's eyes , but the heart of deer ,*

οινοβαρες , εχων κυνος ομματ , δ' κραδινη ελαφοιο

**Illiad I 225**

and what follows after these words , are they accordingly well-said ; and including all those other

και τα εξης τουτων αρα καλως , και αλλα

youthful phrases of individuals , which anyone has spoken against rulers in prose or verse ?

νεανιευματα ιδιωτων οσα τις ειρηκε εις αρχοντας εν λογω η εν ποιησει ;

**Adeimantos:** They are not well-said . (Ου καλως .)

**Socrates:** For, I suspect , hearing them is indeed unsuitable for making the young **Soundminded** ;

γαρ , ομαι , ακουειν γε Ου επιτηδεια εις νεοις σωφροσυνην :

But if they give some other pleasure , there is no wonder in that . Or how does it appear to you ?

δε ει παρεχεται τινα αλλην ηδονην , ουδεν θαυμαστον : η πως φαινεται σοι ;

**Adeimantos:** (he said) In the same way . (εφη , Ουτως .)

**Socrates:** **4** What follows then ? How about describing **the wisest of men** as saying that

Τι δε ; ποιειν τον σοφωτατον ανδρα λεγοντα ως

it appears to self that the finest spectacle of all is , **when**

δοκει αυτω καλλιστον παντων ειναι οταν

*Tables are set full of bread and meat ,*

**390b** τραπεζαι ωσι παραπλειαι σιτοι και κρειων

*then wine , which the wine-bearer drawing from the mixing bowl*

δ' μεθυ οινοχοος αφυσσων εκ κρητηρος

*carries round and fills the cups .*

φορεισι και εγχειη δεπασσι ,

**Odyssey IX 8**

does it appear to thee that the young will find it suitable towards **Self-mastery** to hear this ?

δοκει σοι νεω ειναι επιτηδειον προς εαυτου εγκρατειαν ακουειν ;

or that *thus , to suddenly incur and to die of hunger is the cruellest destiny ?*

η το δ' επισπειν και θανεειν λιμω οικτιστον ποτμον ;

Or to hear how when **Zeus** , and the other **Gods** and men were asleep , **He** alone ,

**390c** η Δια , τε και των αλλων θεων και ανθρωπων καθευδοντων μονος

was **awake** , because of his **lustful desire** , how he **easily forgot** , all those plans

εγρηγορως , δια των αφροδισιων επιθυμιαν , ραδιως επιλανθανομενον , παντων τουτων

which he had been making , and was so **overwhelmed** by the sight of **Hera** (His Sister) , so that

α βουλομενον εβουλευσατο , και ουτως εκπλαγεντα ιδοντα την Ηραν , ωστε

he **did not intend to go indoors but wanted to lie with her there on the ground** , and then saying  
μηδ' ελθειν εις το δωματιον εθελειν ξυγγιγνεσθαι χαμαι , και αλλ' λεγοντα  
that self had never **been possessed by such a state of desire** ; not even as when they first consorted  
ως αυτου ουδ' εχεται υπο ουτως επιθυνias , ως οτε το πρωτον εφοιτων  
with each other  
προς αλληλους

**unknown to their dear Parents (Kronos and Tethys) ?**  
ληθοντε φιλους τοκης ;

Nor about the **enchaining** of **Ares** and **Aphrodite** by **Hephaistus** because of other affectations  
ουδε δεσμον Αρεως τε και Αφροδιτης υπο Ηφαιστου δι' ετερα  
such as these .  
τοιαυτα .

**Adeimantos:** (to which he then said) No by Zeus ! It appears to me , quite unsuitable .

ος δ' η , Ου μα τον Δια , φαινεται μοι ου επιτηδειον.  
**Socrates:** (then I said) But if there are any deeds of endurance against all odds ; whether spoken  
**390d** δ' εγω ην , Αλλ' ει που τινες καρτεριαι προς απαντα και λεγονται  
or done by distinguished men , these then , they must see and hear ; such as  
και πραττονται υπο ελλογιμων ανδρων και το θεατεον τε και ακουστεον , οιον

**Striking his breast , he thus spoke , reprimanding his heart :**

πληξας στηθος δε μυθω ηνιπαπε κραδιην  
**Endure , my heart ! Surely much worse , at other times , have you also endured !**  
τετλαθι , κραδιν δη κυντερον αλλο ποτ' και ετλης .

**Odyssey XX 17**

**Adeimantos:** (he said) Absolutely so . (εφη , Πανταπασι μεν ουν.)

**Socrates:** Furthermore , we must indeed not let these brave souls be bribetakers nor moneylovers .  
μεν δη γε Ου εατεον τους ανδρας ειναι δωροδοκους ουδε φιλοχρηματους .

**Adeimantos:** Not in any way . (Ουδαμως .)

**Socrates:** Then we must never recite to selves that

**390e** Ουδ' αστεον αυτοις οτι

**Gifts persuade The Gods , gifts persuade reverend kings .**

δωρα πειθει θεους , δωρ' αιδοιους βασιληας :

Neither must we praise Phoenix , the guide/tutor of Achilles , as giving advice to self ,  
ουδε επαινετεον Φοινικα το παιδαγωγον του Αχιλλεως ως συμβουλευων αυτω  
“within-due-measure”, when on the one hand , he advised him to accept the gifts of the Achaeans  
μετριως , μεν ελεγε λαβοντι δωρα τοις Αχαιοις  
to defend them , but on the other hand , without the gifts , not to give up his wrath . Neither  
επαμυνειν , δε ανευ δωρων μη απαλλαττεσθαι της μηνιος . ουδ'  
shall we deem it worthy nor shall we agree , that Achilles himself was such a money-lover ,  
αξιωσομεν ουδ' ομολογησομεν τον Αχιλλεα αυτον ειναι ουτω φιλοχρηματον ,  
so that he accepted gifts from Agamemnon , and in turn , that he took a reward in order to release  
ωστε λαβειν δωρα παρα του Αγαμεμνονος , και αυ λαβοντι τιμην απολυειν  
a dead body , but otherwise , he would not . (Illiad XXIV 502)

νεκρου , δε αλλως θελειν μη .

**Adeimantos:** (he said) It is indeed **not Just** , to praise such words and deeds .

**391** εφη , γε Ουκουν δικαιον , επαινειν τα τοιαυτα .

**Socrates:** (*then I said*) Then out of respect for Homer , I hesitate to say that it is *neither Pious*  
 δ' εγω ην , δε δι' Ομηρον Οκνω λεγειν οτι ουδ' οσιον  
 to indeed say these and other words against Achilles , and once having been said , to trust them ;  
 γε φαναι ταυτα και αλλων κατα Αχιλλεως λεγοντων πειθεσθαι ,  
 and in turn , how he (Achilles) spoke to **Apollo** :  
 και αυ ως ειπεν προς τον Απολλω

*Far-worker , most destructive of all The Gods , you have hurt me ;*  
 εκαεργε ολωτατε παντων θεων , εβλαψας μ' :  
*I would surely pay you recompense , indeed I would , if only I could !*  
 αν η σ' τισαιμην , γε παρειη ει μοι δυναμις

**Illiad XXII 15**

And how he behaved so disobediently toward **The River** , who was a **God** , and was ready to  
**391b** και ως ειχε απειθως προς τον ποταμον , οντα θεον , και ην ετοιμος  
 fight **Him** ; and in turn what he said about his lock of hair , which was consecrated to another  
 μαχεσθαι : και αυ εφη τας τριχας ιερας του ετερου  
**River , The Spercheios** , [*making Achilles a vow-breaker*]  
 ποταμου Σπερχειου

*would give to the hero Patroclus this hair to take with him ,*  
 οπασαιμι ηρωι Πατροκλω κομην φερεσθαι ,

**Illiad XXIII 15**

who was a corpse , and that he did this , must not be trusted . And in turn , the dragging of Hector  
 οντι νεκρω , και ως εδρασε τουτο , ου πειστεον . τε αυ τας ελξεις Εκτορος  
 around the tomb of Patroclus , and the slaughter of the captives over the funeral-pyre ; every one  
 περι το σημα το Πατροκλου και τας σφαγας των ζωγρηθεντων εις την πυραν , ξυμπαντα  
 of these accounts we shall not say are truly spoken ; nor shall we allow our young people  
**391c** ταυτα ου φησομεν αληθη ειρησθαι , ουδ' εασομεν ημετερους τους  
 to be persuaded that Achilles , who was the son of a **Goddess** and of **most-Soundminded** Peleus ,  
 πειθεσθαι ως Αχιλλευς , ων παις θεας και σωφρονεστατου Πηλεως ,  
 and of the third generation from **Zeus** , and nurtured by the **most-Wise** Cheiron , was yet so  
 τε και τριτου απο Διος , και τεθραμμενος υπο τω σοφωτατω Χειρωνι , ην  
 full of confusion , to such a degree that he had within self two diseases opposed to one another ;  
 πλεως ταραχης , τοσαυτης οστ' εχειν εν αυτω δυο νοσηματε εναντιω αλληλοιν ,  
 illiberality combined with love of money , and besides excessive-arrogance to **Gods** and men .  
 ανελευθεριαν μετα φιλοχρηματιας και αυ υπερηφανιαν θεων τε και ανθρωπων .  
**Adeimantos:** (*he said*) You speak correctly . (εφη , λεγεις Ορθως .)

**Socrates:** **5** (*then I said*) Surely then , neither shall we be persuaded by the following words ,  
 δ' εγω ην , τοινυν Μη πειθωμεθα ταδε  
 nor allow anyone to say , that Theseus , the son of **Poseidon** , and Peirithoos , the son of **Zeus** ,  
 μηδ εωμεν μηδε λεγειν , ως Θησευς υιος Ποσειδωνος τε Πειριθους Διος  
 were impelled to commit such dreadful rapes , nor that any other son of a **God** and a **Hero** ,  
**391d** ωρμησεν επι ουτως δεινας αρπαγας , μηδε τιν αλλον παιδα θεου τε και ηρω  
 would have dared such dreadful and impious deeds , which they now falsely allege against  
 αν τολμησαι δεινα και ασεβη εργασασθαι , οια νυν καταψευδονται



selves . Let us then further compel the poets either to say that these were not their doings ,  
αυτων : αλλα προσαναγκαζωμεν τους ποιητας η φαναι τουτων μη αυτα εργα  
or , that they were not sons of **Gods** ; but both together , they shall not say , nor must they try  
η τουτους ειναι μη παιδας θεων , δε αμφοτερα μη λεγειν , μηδε επιχειρειν  
to persuade our young people that **The Gods** beget evils , and that **Heroes** are no better than men .

πειθειν τους νεους , ως οι θεοι γεννωσι κακα , και ηρωες ουδεν βελτιους ανθρωπων .  
For as we have said in our earlier discussion , this is neither **Pious** nor **True** ; for

**391e** γαρ οπερ ελεγομεν εν τοις προσθεν , ταυτα ουθ οσια ουτ αληθη : γαρ  
we have certainly shown , that it is impossible for evil to be generated from **The Gods** .

που επεδειξαμεν οτι αδυνατον κακα γινεσθαι εκ θεων .

**Adeimantos**: How could it not be impossible ? (Πως γαρ ου;)

**Socrates**: And surely , such words do indeed harm those who hear them ; for then , everyone will

Και μην τοις γε βλαβερα ακουουσι : γαρ αρα πας  
have an excuse for themselves to be evil , by trusting that such things both are and were done by  
εξει ξυγγνωμην εαυτω οντι κακω , πεισθεις ως τοιαυτα πραττουσι τε και επραττον και

***The Nearest-kin of Gods , Close to Zeus***

οι αγκισποροι θεων εγγυς Ζηνος ,

***whom for God-The-Father , an altar***

ων κατ' Διος πατρωου βωμος

***firmly-fixed atop mount Ida , in The Ether ,***

εστ' παγον Ιδαιον εν αιθερι ,

***and Whose Spiritual-life-blood is still undiminished in Them .***

και δαιμονων αιμα πω ου εξιτηλον σφιν . Aeschylus **Niobe**

[Lost play]

For the sake of which we must put an end to such fables , or else they will produce in our young  
ενεκα ων παυστεον τους τοιουτους μυθους , μη εντικτωσι ημιν τοις νεοις  
way too much-inclination towards wrong-doing/baseness/vice .

**392** πολλην ευχερειαν πονηριας .

**Adeimantos**: (he said) Exactly so . (εφη , Κομιδη μεν ουν.)

**Socrates**: (then I said) Then , what form of **Logos** still remains , in regards to defining limits

δ' εγω ην , ουν Τι ειδος λογων ετι λοιπον περι οριζομενοις  
to both what must be told and what must not ? For we have declared what must be said about  
τε οιους λεκτεον και μη ; γαρ ειρηται ως δει λεγεσθαι περι  
**The Gods** and about **Spirits** and **Heroes** and **Those in Hades** .

θεων , και περι δαιμονων τε και ηρων και των εν `Αιδου ;

**Adeimantos**: Very much so . (Πανυ μεν ουν.)

**Socrates**: Is it not also the case then , that what remains would be concerning the speech of men ?

Ουκουν και το λοιπον αν ειη περι ανθρωπων ;

**Adeimantos**: That is certainly clear . (δη Δηλα .)

**Socrates**: Surely , O friend , it is indeed impossible for us to arrange this at the present time .

δη , ω φιλε , γε Αδυνατον ημιν ταξαι τουτο εν τω παροντι .

**Adeimantos**: How so ? (Πως ;)

**Socrates**: Because I believe that we are thus about to say that both poets and story tellers

**392b** Οτι οιμαι ημας αρα ερειν ως και ποιηται και λογοποιοι  
speak most incorrectly of men regarding the most important matters , by saying that ,  
λεγουσι κακως ανθρωπων περι τα μεγαιστα , οτι

on the one hand , though many men are unjust , yet on the other hand ,  
μεν πολλοι εισιν αδικοι δε

they are spiritually-well-off , while the just are wretched ,

ευδαιμονες                      δε δικαιοι                      αθλιοι ,  
and that on the one hand , the commission of injustice is profitable , if it goes unnoticed ,  
και                      ως                      το                      αδικειν λυσιτελει , εαν λανθανη ,  
but that on the other hand , the commission of **Justice** is good , for others on the one hand ,  
δε                      η                      δικαιοσυνη αγαθον αλλοτριον                      μεν  
while on the other hand , it entails your very own loss .

δε                      οικεια                      ζημια :  
Hence , such things , on the one hand , we will forbid them to say , while on the other hand ,  
και τα τοιαυτα                      μεν                      απερειν λεγειν ,                      δ'  
we will command them to sing and to mythologize the opposite of these .Or do you not think so ?  
προσταξειν                      αδειν τε και μυθολογειν τα εναντια τουτων : η                      ουκ                      οiei ;

**Adeimantos:** (he said) I well know it is so . (εφη , Ευ οida μεν ουν.)

**Socrates:** Is it not the case then , that if you agree that I speak correctly , I will say that

Ουκουν                      εαν ομολογης με λεγειν ορθως ,                      φησω  
you have admitted , that which we have been searching for all this time ?

σε ωμολογηκεναι                      α                      ζητουμεν                      παλαι ;

**Adeimantos:** (he said) You have understood me correctly . (εφη , υπελαβες Ορθως .)

**Socrates:** Is it not the case then , that we must grant such discourses to be spoken about mankind ,

**392c** Ουκουν οτι δει διομολογησομεθα τοιουτους λογους λεγεσθαι περι ανθρωπων ,  
at the time when we discover , the nature of **Fairness / Righteousness** , and in what way

τοτε οταν ευρωμεν , εστι οιον                      δικαιοσυνη ,                      και                      ως  
**It** is naturally profitable for **Its** possessor , whether they appear to be so or whether they do not ;  
φυσει λυσιτελουν τω εχοντι                      εαν τε δοκη ειναι τοιουτος εαν τε                      μη ;

**Adeimantos:** (he said) Most true . (εφη , Αληθεστατα .)

**Socrates:** **6** Thus on the one hand , this concludes the **Logos** about **content** ; but on the other

δη                      μεν                      τελος το λογων εχετω(εχω)                      δε  
hand , following after this , as it appears to me , one must consider about the **style** ; and then  
μετα τουτο                      ως εγωμαι                      σκεπτεον λεξεως(λεξις) , και  
we shall have completely examined , **that which** must be said , and **in what way** it must be said .

ημιν παντελως εσκεπεται                      α                      τε λεκτεον και                      ως                      λεκτεον .

**Adeimantos :** (and to which he then said) I do not understand what you mean by that .

ο Αδειμαντος , και ος                      δ'                      η ,                      ου                      μανθανω ο τι λεγεις Τουτο .

**Socrates:** (then I said) But surely it is indeed necessary that you should . Then perhaps it will be

**392d** δ' εγω ην , Αλλα μεντοι γε                      δει                      ουν ισως εισει  
more visible in the following way . Does not everything that is said by myth tellers or poets ,  
μαλλον                      τηδε .                      αρ' ου                      παντα οσα λεγεται υπο μυθολογων η ποιητων ,  
happen to be a narrative of either *what has been* , or *is* , or *will be* ?

ουσα τυγχανει διηγησις η γεγονοτων η οντων η μελλοντων ;

**Adeimantos:** (he said) Yes , what else could it be ? (εφη , γαρ Τι αλλο ;)

**Socrates:** Take notice then , do they not bring this to completion either through a simple narrative

Αρ' ουν                      ουχι γιγνομενη περαινουσιν ητοι δια απλη διηγησει  
or by imitation or by means of a mixture of both narrative and imitation ?

η μιμησεως η                      διω                      αμφοτερων                      ;

**Adeimantos:** (to which he then answered) This also , I still need to understand more clearly .

ος                      δ'                      η ,                      τουτο Και                      ετι δεομαι μαθειν σαφεστερον .

**Socrates:** (then I said) What a ridiculous and obscure teacher I appear to be . In that case , just as  
δ' εγω ην , Γελοιος και ασαφης διδασκαλος εοικα ειναι .                      ουν                      ωσπερ

those who are unskilled at speaking ; I will not take up what I mean as a **whole** , but I will try take **392e** οι αδυνατοι λεγειν , ου απολαβων κατα ολον αλλ' πειρασομαι each **part** separately , and by means of this , show you what I want . So tell me ; do you know the τι μερος εν τωτω δηλωσαι σοι ο βουλομαι . και ειπε μοι : επιστασαι τα first part of the *Iliad* in which the poet says on the one hand , that Chryses implored Agamemnon πρωτα της Ιλιαδος , εν οις ο ποιητης φησι μεν τον Χρυσην δεισθαι του Αγαμεμνονος to release his daughter , but the one got angry ; then since the other failed to obtain her , απολυσαι την θυγατερα , δε τον χαλεπαινειν , δε επειδη τον ουκ ετυγχανε , he earnestly prayed against the Achaeans to **The God (Apollo)** ?  
κατευξεσθαι των Αχαιων προς τον θεον ;

**Adeimantos:** I do indeed know them .

Εγωγε .

**Socrates:** You know then , that on the one hand , up to the following lines

**393** Οισθ' ουν οτι μεν μεχρι τουτων των επων

*And he prayed to all the Achaeans , but chiefly  
και ελίσσετο παντας Αχαιους δε μαλιστα  
to the commanders of the people , the two sons of Atreus ,  
κοσμητορε λαων δυω Ατρειδα*

the poet speaks , and self never tries to divert our **attention** elsewhere as if someone else ο ποιητης λεγει τε αυτος ουδ' επιχειρει τρεπειν ημων **την διανοιαν** ως αλλοσε τις αλλος is speaking rather than self ; but after these words , he speaks **as if** he was himself Chryses , **393b** ο λεγων η αυτος : δε μετα ταυτα τα λεγει ωσπερ ων αυτος ο Χρυσης and tries as far as possible to make us think that the priest , an old man , is the και πειραται ο τι μαλιστα ποιησαι ημας δοkein τον ιερεα , οντα πρεσβυτην , ειναι τον speaker , but not Homer . And certainly nearly all of the other narrative about what happened λεγοντα , αλλα μη Ομηρον: και δη σχεδον πασαν την αλλην διηγησιν περι τι παθηματων both at Troy and at Ithaca and the whole of the *Odyssey* has been created in this way . τε των εν Ιλιω και περι των εν Ιθακη ολη Οδυσεια πεποιηται ουτω

**Adeimantos:** (he said) Entirely so . (εφη , Πανυ μεν ουν .)

**Socrates:** Is it not the case then , that narration takes place , both when each of the Ουκουν μεν διηγησις εστι και οταν εκαστοτε τας speeches are made , and including , what comes between when the speeches are made ? ρησεις λεγη και τα μεταξυ οταν των ρησεων ;

**Adeimantos:** How could it not be the case ? (Πως γαρ ου ;)

**Socrates:** Thus whenever indeed someone makes a speech , **as if** they were someone else , **393c** Αλλ' οταν γε τινα λεγη ρησιν ως ων τις αλλος , shall we not accordingly say that at that time self is makes the speech , as much as possible ου αρ' φησομεν τοτε αυτον την λεξιν ο τι μαλιστα **in the likeness** of each one who he told us beforehand was going to speak ?

ομοιουν εκαστω ον προειπη ως αν ερουντα ;

**Adeimantos:** We shall say so ; why not ? (Φησομεν : τι γαρ ;)

**Socrates:** Is it not indeed the case then , that to make oneself like another , either in voice γε Ουκουν το εαυτον ομοιουν αλλω η κατα φωνην or in appearance/shape/manner , is **to imitate** that person whom one would make oneself **like** . η κατα σχημα εστιν μιμεισθαι εκεινον ω τις αν ομοιοι

**Adeimantos:** Yes , what follows then ? (Τι μην ;)

**Socrates:** Certainly then , in such a case , as it appears , Homer and the other poets

δη Εν τω τοιoutw , ως εοικεν , ουτος τε και οι αλλοι ποιηται

create their narrative by means of *imitation* .

ποιούνται την διήγησιν δια μιμησεως .

**Adeimantos:** Entirely so .(Πάνυ μὲν οὖν .)

**Socrates:** But if indeed the poet should not at all hide himself from self , the whole poem

δε ει γε ο ποιητης μηδαμου αποκρυπτοιο εαυτον αυτω ,η πασα ποιησις  
and narration would be accomplished without imitation . Thus in order that you do not say ,  
τε και διηγησις αν ειη γεγονυια ανευ μιμησεως . δε ινα μη ειπης ,  
that you do not understand again , I will show you , in what way this would be the case . For if  
**393d** οτι ουκ μανθανεις αυ , εγω φρασω , οπως τουτο αν γενοιτο . γαρ ει  
Homer had said that Chryses came bearing the ransom for his daughter , and as a suppliant to the  
Ομηρος ειπων , οτι ο Χρυσης ηλθεν φερων της λυτρα θυγατρος τε και ικετης των  
Achaeans ; but particularly to the two kings , had he spoken after this , *not as if* he were  
Αχαιων , δε μαλιστα των βασιλεων , ελεγεν μετα τουτο μη ως γενομενος  
Chryses himself , but spoke still as Homer , you know that would not have been *imitation* , but  
Χρυσης αλλ' ετι ως Ομηρος , οισθ' οτι αν ουκ ην μιμησις αλλ'  
*simple narrative* . Thus , it would have been spoken to some degree in the following way :

απλη διηγησις . δ' αν ειχε πως ωδε :

But I will speak without meter , for I am not poetically inclined .

δε φρασω ανευ μετρου : γαρ ειμι ου ποιητικος :

*The priest came and on the one hand , prayed that their **Gods** grant to them the taking*

**393e** ο ιερευσ ελθων μεν ηυχετο αυτους τους θεους δουναι εκεινοις την ελontonτας (αιρεω)  
*of Troy in safety , but on the other hand , them to release his daughter to him and accept ransom*  
Τροϊαν σωθηναι , δε οι λυσαι την θυγατερα και δεξαμενους αποινα  
*in reverence for **The God** . Then after he said this , all the rest approved and were of one mind ;*  
αιδεσθεντας τον θεον . δε αυτου ειποντος ταυτα μεν οι αλλοι εσεβοντο και συνηνουν ,  
*except Agamemnon who fell into a rage , now commanding him to go away and not return again ,*

δε Αγαμεμνων ο ηγριαινεν νυν εντελλομενος τε απιεναι και μη ελθειν αυθις  
*for not even the staff and wreaths of **The God** would keep him (safe) ; then he said that before he*  
μη ουκ το σκηπτρον και τα στεμματα του θεου επαρκεσοι αυτω : δε εφη πριν αυτου  
*would release his daughter , he would grow old with her in Argos ; then told him to be off and not*

λυθηναι την θυγατερα , γηρασειν μετα ου εν Αργει : δ' εκελευε απιεναι και μη  
*to provoke him , if he wanted to return home safely . But when the elder man heard this ,*

ερεθιζειν , ινα ελθοι οικαδε σως . δε ο πρεσβυτης ακουσας  
*he was frightened and departed in silence ; but after having withdrawn from their encampment*

**394** εδεισε τ ε και απηι σιγη , δε αποχωρησας εκ του στρατοπεδου  
*he earnestly prayed to **Apollo** , calling upon **The God** by all his titles , and*

ηυχετο(ευχομαι) τω Απολλωνι , ανακαλων του θεου πολλα τας επωνυμιας , τε και  
*reminding and demanding - if any of his offerings had ever found favor ,*

υπομνησκων και απαιτων , ει τι δωρησαιτο ποποτε κεχαρισμενον (χαριζομαι)  
*either in the building of temples or in the offering of sacrifices - surely for the sake of which ,*

η εν οικοδομησεσιν ναων η εν θυσιαις ιερων δη χαριν ων  
*he earnestly prayed that the arrows of **The God** make the Achaeans pay for his tears .*

κατηυχετο τους βελεσιν εκεινου Αχαιους τισαι α τα δακρυα .

In this way , (I then said) O companion , is made *simple narrative* without *imitation* .

**394b** ουτως , εγω δ' ην , ω εταιρε , γινεται απλη διηγησις ανευ μιμησεως .

**Adeimantos:** (he said) I understand . (εφη , Μανθανω .)

**Socrates:** 7 (then I said) Accordingly then , understand that the opposite style of **this** in turn ,  
δ' εγω ην , τοινυν Μανθανε οτι εναντια ταυτης αυ  
is made , when one takes-away from the poet all the parts between the speeches , leaving only  
γιννεται , οταν τις εξαιρων του ποιητου τα μεταξυ των ρησεων καταλειπει  
**the exchange of talk (the dialogue)** .

τα αμοιβαια τα .

**Adeimantos:** (he said) I understand , because **tragedy** is **also** made in such a way as **this** .

εφη , μανθανω οτι τας τραγωδιας εστι Και περι το τοιουτον τουτο .

**Socrates:** (I said) You take me most exactly , and I think that it is already clear to thee ,  
εφην , υπελαβες Ορθοτατα και οιμαι ηδη δηλουν σοι  
what was not obvious before ; that poetry and myth-making are made either **wholly through**  
ο ην ουχ οιος τ' εμπροσθεν , οτι της ποιησεως τε και μυθολογιας εστιν μεν ολη δια  
**imitation** , as in **tragedy** and **comedy** , as thou says ; but the other through **the narrative of self**  
**394c** η μιμησεως , τραγωδια τε και κωμωδια , ωσπερ συ λεγεις : δε η δι' απαγγελιας αυτου  
of the poet . Thus , you will find this best exemplified in **the dithyramb** . Then in turn , another ,  
του ποιητου : δ' ευροις αυτην μαλιστα που εν διθυραμβοις : δ' αυ η  
is made by means of both (**imitation and narrative**) , is thus found in **epic poetry** , and in many  
ποιησει δι' αμφοτερων δε εν των επων τη , τε και πολλαχου  
other places , if you understand me .

αλλοθι , ει μανθανεις μοι .

**Adeimantos:** (he said) But I do understand , what you then intended to mean .

εφη , Αλλα ξυνημι , ο τοτε εβουλου λεγειν .

**Socrates:** Then just recall what came before this , when we said that we had already finished ,  
Και δη αναμνησθητι το προ τουτου , εφαμεν οτι ηδη ειρησθαι  
on the one hand , with *that which* (content) must be said , but on the other hand , it still remained  
μεν α λεκτεον δε ετι  
to be considered , *in what way* (style) it must be said .

ειναι σκεπτεον , ως λεκτεον .

**Adeimantos:** But , I do remember .

Αλλα μεμνημαι .

**Socrates:** Accordingly then , this itself was what I meant . Because we must make up our minds ,  
**394d** τοινυν Τουτο αυτο ην ο ελεγον οτι διομολογησασθαι ,  
whether we will allow the poets the use of **imitation** when they make their narratives for us ,  
ποτερον εασομεν τους ποιητους χρειη μιμομενους ποιεισθαι τας διηγησεις ημιν ,  
or will we allow them to use **imitation** in some parts , but not in others , and which part for each ,  
η το μιμουμενους μεν δε μη τα , και οποια εκατερα ,  
or whether we will not allow any **imitation** .

η ουδε μιμεισθαι .

**Adeimantos:** (he said) I divine , that thou are considering whether we shall allow

εφη , Μαντευομαι , σε σκοπεισθαι ειτε παραδεξομεθα  
tragedy and comedy into our city , or whether we will not .

τραγωδιαν τε και κωμωδιαν εις την πολιν , ειτε και ου .

**Socrates:** (then I said) Perhaps , but perhaps I mean even more than that . For I really do not

δ' εγω ην , Ισως , δε ισως και ετι πλειω τουτων : γαρ δη ου  
know myself yet ; but wherever **The Logos** shall take us , **like a breeze** , there we must go .  
οιδα εγωγε πω , αλλ οπη ο λογος φερη ωσπερ πνευμα , ταυτη ιτεον .

**Adeimantos:** (he said) And you speak quite rightly . (εφη , Και λεγεις γ' καλως .)

**Socrates:** Accordingly then , keep your eye on the following account , O Adeimantos . Do our  
**394e** τοινυν , αθρει Τοδε , ω Αδειμαντε , ποτερον ημιν



guardians need to use *imitation* , or not ? Or does this follow from what was said before , that φυλακας δει ειναι τους μιμητικους η ου ; η και τουτο επεται τοις εμπροσθεν , οτι on the one hand , each one could practice one business *Well* , but on the other hand , not *many* ; μεν εκαστος εις αν επιτηδευοι εν επιτηδευμα καλως , δ' ου πολλα , then if they should still try to do this , at least to the point of accountability ,

ει επιχειροι τουτο , ωστ' που ειναι ελλογιμος , they will altogether miss , attaining competency in any of them ?

αν παντων αποτυγχανοι εφαπτομενος πολλων ;

**Adeimantos:** How then could this not follow ? (Τι δ' ου μελλει ;)

**Socrates:** Is it not the case then , that **The Self/Same Logos** is also valid in regards to *imitation* ;

Ουκουν ο αυτος λογος και περι μιμησεως because the self is unable to *imitate many* things *Well* , just as they could *One* ?

οτι ο αυτος ου δυνατος μιμεισθαι πολλα ευ ωσπερ εν

**Adeimantos:** They could not . (γαρ ουν Ου .)

**Socrates:** Accordingly then , they will hardly be able to indeed practice any business worthy

**395** αρα Σχολη γε επιτηδευσει τι των επιτηδευματων αξιων of **The Logos** , and at the same time , *imitate* many things and be *imitative* ; since I suppose

λογου και αμα μιμησεται πολλα και εσται μιμητικος , επει που that the same persons are unable to create *two kinds of imitation* , *Well* , at the same time ,

οι αυτοι ουδε δυναται ποιουντες δυο μιμηματα ευ αμα not even those having the reputation of being close to one another , such as , comedy

τα δοκουντα ειναι εγγυς αλληλων οιον κωμωδιαν . and tragedy . Or did you not call these *two imitations* just now ?

και τραγωδιαν . η ου εκαλεις τουτω μιμηματα αρτι ;

**Adeimantos:** I did indeed , and you indeed truly said that the same persons are unable to do both .

Εγωγε : και γε αληθη λεγεις οι αυτοι ου δυνατοι .

**Socrates:** Surely then , they can neither be (*Good*) reciters and (*Good*) actors , at the same time .

γε μην Ουδε ραψωδοι και υποκριται αμα .

**Adeimantos:** True . (Αληθη .)

**Socrates:** But not even are the actors in comedy and tragedy the same persons ; and all these

**395b** Αλλ' ουδε τοι υποκριται κωμωδοις τε και τραγωδοις οι αυτοι : δε παντα ταυτα are *imitations* . Or do you not think so ?

μιμηματα . η ου ;

**Adeimantos:** *Imitations* . (Μιμηματα .)

**Socrates:** And it appears to me , O Adeimantos , that *human nature* has indeed been

Και φαίνεται μοι , ω Αδειμαντε , του ανθρωπου η φυσις γε quite-thoroughly-fragmented into even smaller differences than these ; so that *it is incapable of*

κατακεκερματισθαι εις ετι σμικροτερα τουτων , ωστ' ειναι αδυνατος *imitating many* things *Well* , or *to perform those very actions* , of which these *imitations* are also μιμεισθαι πολλα καλως , η πραττειν εκεινα αυτα , ων τα μιμηματα εστιν και *merely copies* ? (δη αφομοιωματα .)

**Adeimantos:** -to which he then answered- Quite true . (ος δ' η , Αληθεστατα .)

**Socrates:** **8** Accordingly then , if we are to preserve **The First Proposition** ; that our guardians

αρα Ει διασωσομεν τον πρωτον λογον , ημιν τους φυλακας

must be released from all other works in order to be **The Most Precise Artists**

**395c** δειν αφειμενους των πασων αλλων δημιουργιων ειναι πανυ ακριβεις δημιουργους of **Freedom** for the city , and practice nothing else , which does not lead to this , certainly then ,

ελευθεριας της πολεως και επιτηδευειν μηδεν αλλο , ο τι μη φερει τουτο , δη

selves should not practice nor imitate anything else . But , if they do imitate , they should imitate ,  
αυτους δεοι αν μη πραττειν ουδε μιμεισθαι ουδεν αλλο : δε εαν μιμωνται , μιμεισθαι  
immediately from childhood qualities which are **Proper** for them ; **Bravery** , **Sobriety** , **Piety** ,

ευθυς εκ παιδων τα προσηκοντα τουτοις , ανδρειους , σωφρονας , οσιους ,  
**Liberty** , and all qualities of that kind ; but on the other hand , those that are illiberal , they should  
ελευθερους , και παντα τα τοιαυτα , δε τα ανελευθερα  
neither do nor be clever at imitating , nor anything else that is ugly/base/vile , in order that they  
μητε ποιειν μητε ειναι δεινους μιμησασθαι , μηδε μηδεν αλλο των αισχρον , ινα  
may not even taste the actual impropriety by means of the imitation . Or have you not perceived ,  
**395d** μη ειναι του απολαυσωσιν εκ της μιμησεως . η ουκ ησθησαι ,  
that imitations , if incessantly used from youth onwards , settle into habits of body and  
οτι αι μιμησεις , εαν διατελεσωσιν εκ νεων πορρω , καθιστανται εις εθη και σωμα και  
habits of voice and habits of **thinking** , as if they were natural ?

φωνας και κατα **την διανοιαν** , κατα φυσιν ;

**Adeimantos:** (to which he then answered) Very much so . (ος δ' η , Και μαλα .)

**Socrates:** (then I said) Surely then , we will not trouble anyone we nurture -which we must also  
δ' εγω ην , δη Ου κηδεσθαι επιτρεψομεν , ων δειν και  
say become good men by being themselves men- to imitate a woman , either young or  
φαμεν γενεσθαι αγαθους ανδρας οντας αυτους ανδρας , μιμεισθαι γυναικα , η νεαν η  
old , either nagging at her husband or quarreling with **Gods** and boasting about it ,  
πρεβυτεραν , η λοιδορουμενην ανδρι η εριζουσαν προς θεους τε και μεγαλαυχουμενην ,  
thinking herself to be spiritually-well-off , or one kept in misfortune with mourning and dirges ;  
**395e** οιομενην ειναι ευδαιμονα , η εν εχομενην ξυμφορας τε και πενθεσι και θρηνοις :  
then much less need to imitate one in sickness or in love or in child-labor .

δε πολλου και δεησομεν καμνουσαν η ερωσαν η ωδινουσαν .

**Adeimantos:** (to which he then said) Altogether so .

ος δ' η , Πανταπασι μεν ουν .

**Socrates:** Nor must they indeed imitate slave-women or slave-men , doing what slaves do .

Ουδε γε δουλαις τε και δουλους πραττοντας οσα δουλων .

**Adeimantos:** Nor this . (Ουδε τουτο .)

**Socrates:** Nor indeed wicked men , as it appears , cowards and those who do the opposite of what

Ουδε γε κακους ανδρας , ως εοικε , δειλους τε και πραττοντας τα εναντια ων  
we said just now , scolding and mocking and speaking vilely of each other ,

εοποιμεν δη νυν , κακηγορουντας τε και κωμωδουντας και αισχρολογουντας αλληλους  
whether drunk or sober , neither , whatever such men say in word , nor whatever they do in deed ,

**396** η μεθυοντας η και νηφοντας , η αλλα οσα οι τοιουτοι και εν λογοις και εν εργοις  
to themselves or to others in order to miss the mark . Thus I believe , that they must not get

εις αυτους τε και εις αλλους αμαρτανουσιν : δε οιμαι ουδε εθισ-  
the habit of making themselves like madmen in word nor in deed . For , on the one hand ,

στεον αυτους αφομοιουν μαινομενοις εν λογοις ουδ εν εργοις . γαρ μεν  
**they must know in concept** , about those that are mad and about useless/worthless men and

**γνωστεον** και μαινομενους και πονηρους ανδρας τε και  
women , but on the other hand , they must do nothing of this nor must they imitate this .

γυναικας δε ποιητεον ουδεν τουτων ουδε μιμητεον .

**Adeimantos:** (he said) Most true . (εφη , Αληθεστατα .)

**Socrates:** (then I said) What follows then ? Are they to imitate smiths or any other workmen ,

**396b** δ' εγω ην , Τι δ' ; μιμητεον χαλκευοντας η τι αλλο δημιουργουντας ,  
or rowers of triremes (ships of war) or those who call the time to them or anything else like this ?

η ελαυνοντας τριηρεις η κελευοντας τουτοις , η τι αλλο περι των ταυτα ;

**Adeimantos:** (he said) And how could they indeed , since it will not be allowed for them

εφη , Και πως γε , ουδε εξεσται τουτων

**to offer-up their mind** , to such imitations at all ?

προσεχειν τον νουν οις ουδενι ;

**Socrates:** What next then ? Will they imitate neighing horses and bellowing bulls

Τι δε αυ ; η μιμησονται χρεμετιζοντος ιππους και μυκωμενους ταυρους  
and roaring rivers and crashing seas and thunders and all such things ?

και ψοφουντας ποταμους και κτυπουσαν θαλατταν και βροντας και παντα τα τοιαυτα .

**Adeimantos:** (he said) No indeed , since it will neither be allowed for themselves to experience

εφη , Αλλ' μητε αυτοις απειρηται

madness , nor to become like those who are mad .

μαινεσθαι μητε αφομοιουσθαι μαινομενοις .

**Socrates:** (then I said) Accordingly then , if I understand what thou says , there is a **Form**

**396c** δ' εγω ην , αρ' Ει μανθανω α συ λεγεις , εστι τι ειδος  
of **speech** and **narrative** , in which , **The Truly Beautiful** and **Good Person** would choose to talk ,  
λεξεως τε και διηγησεως , εν ω ο τω οντι καλος καγαθος αν διηγοιτο ,  
whenever there was need for them to say anything ; and in turn another **form** **unlike This One** ,

οποτε δεοι αυτον λεγειν τι : και αυ ετερον ειδος ανομοιον τουτω ,  
which **the opposite nature** and **nurture** to **That One** always keep to and in which they would talk .

ου ο εναντιως φυς τε και τραφεις εκεινω αιει εχοιτο και εν ω αν διηγοιτο .

**Adeimantos:** (he asked) What kind then are these ? (εφη , Ποια δη ταυτα ;)

**Socrates:** (then I said) It appears to me , on the one hand , that whenever **The Person of Measure** ,

δ' εγω ην , δοκει μοι μεν επειδαν Ο ανηρ μετριος ,  
in their narrative comes to the sayings or doings of a good person , they will wish to report them  
εν τη διηγησει αφικηται επι λεξιν η πραξιν τινα αγαθου ανδρος , εθελησειν απαγγελλειν  
as if self was that person ; and not be ashamed to imitate in such a way ,

ως αυτος ων εκεινος και ουκ αισχυνεισθαι επι μιμησει τη τοιαυτη ,  
especially by imitating the good person acting safely and mindfully , but on the other hand ,  
μαλιστα μεν μιμουμενος τον αγαθον πραττοντα ασφαλως και εμφρονως , δε  
less willingly and less often, either a good person being shaken by disease or by passion, or again

**396d** ελαττω και ηττον η ασφαλμενον υπο νοσων η υπο ερωτων η και  
by drunkenness or some other misfortune . But on the other hand , when they come to one that is  
υπο μεθης η τινος αλλης ξυμφορας : δε οταν γιγνηται τινα κατα

unworthy of themselves , they themselves will not eagerly wish to resemble an inferior person ,

αναξιον εαυτου , εαυτον ουκ σπουδη εθελησειν απεικαζειν τω χειρονι ,  
except briefly , when it accordingly produces something useful ; for they will be ashamed ,

ει μη κατα βραχυ οταν αρα ποιη τι χρηστον , αλλ' αισχυνεισθαι ,  
on the one hand , by both being unpracticed in imitating such persons ; but on the other hand ,

μεν αμα ων αγυμναστος του μιμεισθαι τους τοιουτους , δε  
and at the same time , resenting to mould and to place self into the shapes of the inferior ,  
και αμα δυσχεραινων εκματτειν τε και ενισταναι αυτον εις τους τυπους των κακιωνων ,  
by disdaining it in their understanding , caring only for it , in play .

**396e** ατιμαζων τη διανοια , χαριν ο τι μη παιδιας .

**Adeimantos:** (he said) That is likely . (εφη , Εικος .)

**Socrates:** **9** Is it not the case then , that they will use that style of narrative which we

Ουκουν χρησεται διηγησει οια ημεις  
illustrated a short time ago , in speaking about the epic poetry of Homer . On the one hand , the  
διηλθομεν ολιγον προτερον τα περι επη του Ομηρου , μεν η

speech of self will also participate of both , *imitation and simple narrative* , but in our case ,  
λεξις αυτου εσται και μετεχουσα αμφοτερων , μιμησεως τε και της απλης διηγησεως , δε  
only a small part of *imitation* will be used , *in* a long *reasoned account* . Or do I speak nonsense ?  
τι σμικρον μερος της μιμησεως εν πολλω λογω : η λεγω ουδεν ;  
*Adeimantos*: ( *he said* ) Exactly such as that must indeed be the style/stamp of such a speaker .

εφη , Και μαλα οιον αναγκη γε ειναι τον τυπον του τοιουτου ρητορος .  
*Socrates*: ( *then I said* ) Is it not the case then , that on the other hand , the one who is not like this ,  
δ' εγω ην , Ουκουν , αυ ο μη τοιουτος  
by as much and in as much as that person can be more thoughtless , by so much more *will they*

**397** οσω η αν φαυλοτερος , τε μαλλον  
be ready , to imitate everything ; they will think nothing unworthy of themselves ; so that they  
ειναι μιμησεται παντα , οησεται ουδεν αναξιον εαυτου , ωστε  
will try to imitate everything in earnest and in front of a large audience ; even what I mentioned  
επιχειρησει μιμεισθαι παντα σπουδη τε και εναντιον πολλων , και α ελεγομεν  
just now , thunders and the sounds of winds and hailstorms , of axles and windlasses , and  
δη νυν , βροντας τε και ψοφους ανεμων τε και χαλαζων και αξωνων και τροχιλιων και  
of trumpets and pipes and Pan's-pipes and the sounds of all manner of instruments , and even  
σαλπιγγων και αυλων και συριγγων και φωνας παντων οργανων και ετι  
imitate the sound of a dog and of a sheep and of a bird. Surely their style of speech will take place  
φθογγους κυνων και προβατων και ορνεων : δη τουτου η λεχισ εσται  
mostly through the sounds and gestures of *imitation* or must it possess a little of narrative ?

**397b** απασα δια φωναις τε και σχημασιν μιμησεως , η εχουσα τι σμικρον διηγησεως ;

*Adeimantos*: ( *he said* ) That must also be necessary . ( εφη , τουτο και Αναγκη . )

*Socrates*: ( *I said* ) Accordingly then , these are the two forms of speech of which I spoke .

τοιουν Ταυτα τα δυο ειδη της λεξεως ελεγον .  
*Adeimantos*: ( *he said* ) So they are . ( εφη , Και γαρ εστιν . )

*Socrates*: Is it not the case then , that *One* of them has few transformations/ variations . And if  
Ουκουν το μεν αυτοιν εχει τας σμικρας μεταβολας , και εαν  
we give the words a suitable harmonic-scale and rhythm , they who speak *Correctly* , speak  
αποδιδω τη λεξει τις πρεπουσαν αρμονιαν και ρυθμον , τω λεγοντι ορθως λεγειν  
in *one* harmonic-scale ; *most* of the time , in *the same* style - for there are few modulations -  
και εν μια αρμονια , ολιγου προς την αυτην - γαρ σμικρα αι μεταβολαι -  
and in *the same* way , *most* of the time , come to be in a rhythm that *nearly resembles* ?

**397c** και ωσαυτως και δη γιγνεται εν τινι ρυθμω παραπλησιω ;

*Adeimantos*: ( *he said* ) Precisely so , it has to be in this way !

εφη , Κομιδη μεν ουν , εχει ουτως .

*Socrates*: What then about the other form of speech ? Does it not require the opposite ?

Τι δε του ετερου ειδος το ; ου δειται των εναντιων ,  
Both all of the harmonic-scales , and all the rhythms , if in turn , it intends to fit the words ,  
μεν πασων αρμονιων , δε παντων ρυθμων , ει αυ μελλει οικειως λεγεσθαι ,  
since it contains transformations in all manner of shapes ?

δια εχειν των μεταβολων το παντοδαπας μορφας ;

*Adeimantos*: And it has to be very much so .

Και εχει γε σφοδρα ουτως .

*Socrates*: Take notice then , do all poets and all who have anything to tell , either hit upon

Αρ' ουν παντες οι ποιηται και οι τι λεγοντες η επιτυχανουσι  
one or the other kind of these styles of speech , or a mixture of both ?

τω ετερω η τω ετερω τουτων τυπω της λεξεως η τινι ξυγκεραννυντες εξ αμφοτερων ;

*Adeimantos*: ( *he said* ) Necessarily . ( εφη , Αναγκη . )

**Socrates:** (*then I said*) What then shall we do ? Are we to accept all these styles of speech  
**397d** δ' εγω ην , Τι ουν ποιησομεν ; ποτερον παραδεξομεθα παντας τουτους  
into **The City** , or one of the unmixed styles , or the mixed style .

εις την πολιν η τον ετερον των ακρατων η τον κεκραμενον ;

**Adeimantos:** (*he said*) If my vote prevails , then I vote for **the unmixed imitator** of **The Fair** .

εφη , Εαν εμη η νικα , τον ακρατον μιμητην του επιεικους .

**Socrates:** (*then I said*) But surely , O Adeimantos , the imitator of the mixed is indeed

δ' εγω ην , Αλλα μην , ω Αδειμαντε , ο κεκραμενος γε  
also pleasing ; but far most pleasing to both children and tutors and to the great mob ,  
και ηδυσ δε πολυ ηδιστος τε παισι και παιδαγωγοις και τω πλειστω οχλω  
being the opposite for which thou votes.

ο εναντιος ου συ αιρει .

**Adeimantos:** For he is most pleasing .

γαρ Ηδιστος .

**Socrates:** (*then I said*) But perhaps you would say that self would not be in tune with the nature

**397e** δ' εγω ην , Αλλ' ισως αν φαιης αυτον ουκ αρμοττειν τη  
of our form of government , because there is no twofold nor manifold person among us ,  
ημετερα πολιτεια , οτι εστι ουκ διπλους ουδε πολλαπλους ανηρ παρ' ημιν ,  
since each person has but one occupation .

επειδη εκαστος εν πραττει .

**Adeimantos:** For he would thus not be in tune .

γαρ ουν Ου αρμοττει .

**Socrates:** Is it not the case then , by reason of this , such a **City** is **The Only One** in which

Ουκουν δια ταυτα τη τοιαυτη πολει μονη εν  
we shall find the shoemaker a shoemaker and not a pilot in addition to this shoemaking ,  
ευρησομεν σκυτοτομον τε σκυτοτομον και ου κυβερνητην προς τη σκυτοτομια ,  
and the farmer a farmer and not a judge in addition to his farming , and the soldier  
και τον γεωργον γεωργων και ου δικαστην προς τη γεωργια , και τον πολεμικον  
a soldier and not a moneymaker in addition to his soldiering , and so with all the rest ?  
πολεμικον και ου χρηματιστην προς τη πολεμικη , και ουτω παντας ;

**Adeimantos:** (*he said*) True . (εφη , Αληθη .)

**Socrates:** Surely then , as it is likely , if a person through their skill were able to take-on

**398** δη , ως εοικε , ει Ανδρα υπο σοφιας δυναμενον γιγνεσθαι  
shapes of every kind and imitate all things , should come to our City , wishing  
χρηματα παντοδαπον και μιμεισθαι παντα , αφικοιτο εις ημιν την πολιν βουλομενος  
self to also give a display of their poems ? We should prostrate ourselves before self , as if  
αυτος τε και επιδειξασθαι τα ποιηματα , αν προσκυνοιμεν αυτον ως  
they were sacred and wonderful and delightful , but , we should say that there is no such person  
ιερον και θαυμαστον και ηδυν , δ' αν ειπομεν οτι εστι ουκ τοιουτος ανηρ  
in our city ; nor is it **Lawful** for such a person to arise among us , then we should send them away  
εν τη πολει ουδε θεμις εγγενεσθαι παρ' ημιν , τε αποπεμποιμεν  
to another city after having poured myrrh over their head and crowning them with fillets of wool .

εις αλλην πολιν καταχεαντες μυρον κατα της κεφαλης και στεψαντες εριω ,

But for the sake of our own benefit, we shall use the more austere and less pleasing poet and

**398b** δ' ενεκα αυτοι ωφελειας χρωμεθα τω αυστηροτερω και αηδεστερω ποιητη και  
myth-teller . That person should imitate for us the speech of **The Fair** , and should tell their  
μυθολογω , ος μιμοιτο ημιν την λεξιν του επιεικους και λεγοι τα  
tales , based upon those patterns/shapes/models according to which we made our laws  
λεγομενα εν τοις τυποις οις ενομοθετησαμεθα



at the beginning , when we took in hand to educate the soldiers .

κατ' αρχας , οτε επεχειπουμεν παιδευειν τους στρατιωτας .

**Adeimantos:** (*he said*) And that is exactly what we should do , if it were up to us .

εφη , Και μαλ' ουτως αν ποιουμεν , ει ειη εφ' ημιν .

**Socrates:** (*I said*) Surely , O friend , it is now likely that we have completely and thoroughly

εγω ειπον , δη , ω φιλε , Νυν κινδυνευει ημιν παντελως διαπε-  
discussed that part of music which is concerned with speeches and myths ; for it has been decided  
περανθαι της μουσικης το περι λογους τε και μυθους ; γαρ ειρηται  
that which must be said , and also in what way it must be said .

α λεκτεον τε και ως λεκτεον .

**Adeimantos:** (*he said*) It appears to me in this way also . (αυτω δοκει μοι Και .)

**Socrates:** **10** (*then I said*) Is it not the case then that there remains after this ,

**398c** δ' εγω ην , Ουκουν λοιπον μετα τουτο ,  
the manner of expressing songs and melodies .

το τροπου περι ωδης και μελων ;

**Adeimantos:** Surely that is clear . (δη Δηλα .)

**Socrates:** Take notice then , could not everyone discover at once , that which we must say about

Αρ' ουν αν ου πας ευροι ηδη , α ημιν λεκτεον περι  
them, and of what quality they must be, if indeed we intend to be in tune with what we have said?  
αυτων , οια δει ειναι , ειπερ μελλομεν συμφωνησειεν τοις προειρημενοις ;

**Narrator-Socrates:** And Glaucou said , with a laugh ,

και ο Γλαυκων εφη επιγελασας ,

**Glaucou:** Certainly then , I am afraid I am outside your all , O Socrates ; for at the present time ,

τοιουν κινδυνευω Εγω ειναι εκτος των παντων , ω Σωκρατες : εν τω παροντι  
I cannot sufficiently put together what sorts of things we ought to say , but I do have a suspicion .  
ουκουν ικανως ξυμβαλεσθαι ποι αττα ημας δει λεγειν , μεντοι υποπτειω .

**Socrates:** (*then I said*) Without a doubt you can sufficiently say the following , that first of all ,

**398d** δ' εγω ην , δηπου εχεις ικανως λεγειν τοδε οτι πρωτον Παντως  
on the one hand , the song is composed out of three parts , of **Logos** and harmony and rhythm .

μεν το μελος εστι συγκειμενον εκ τριων , λογου τε και αρμονιας και ρυθμου .

**Glaucou:** (*he said*) Oh yes , this is so .(εφη , γε Ναι τουτο .)

**Socrates:** Is it not the case then , that as far as it is **The Logos of Self** , surely then without a doubt

Ουκουν , οσον εστιν λογος αυτου , γε δηπου  
there is no difference in relation to **The Logos in The Selves** , when being sung and when not ,

ουδεν διαφερει προς του λογου εν τοις αυτοις αδομενου μη  
but they must conform to the forms which we have recently prescribed and in the same manner ?

δειν λεγεσθαι τυποις οις αρτι προειπομεν και ωσαυτως ;

**Glaucou:** (*he said*) True . (εφη , Αληθη .)

**Socrates:** And surely , the harmony and rhythm must indeed conform to **The Logos** .

Και μην την αρμονιαν και ρυθμον δει γε ακολουθειν τω λογω .

**Glaucou:** How could they not .(Πως δ' ου ;)

**Socrates:** However , we said that we had no need for dirges and lamentations among **The Logos** .

Αλλα μεντοι εφαμεν ουδεν προσδισθαι θρηνων τε και οδυρων εν λογοις .

**Glaucou:** For we did not . (γαρ ουν Ου .)

**Socrates:** What then , is the harmonic scale which belong to *dirges* ?

**398e** Τινες ουν αρμονιαι θρηνωδεις ;

Tell me , for you are a musical man .

λεγε μοι : γαρ συ μουσικος .

**Glaucon:** (he said) The mixed *Lydian* , and *high/sharp Lydian* , and a those such as these .  
εφη , Μιξολυδιστι , και συντονολυδιστι και τινες τοιαυται .

**Socrates:** (then I said) Is it not the case then , that we must do away with *these* ; for

**Socrates:** (then I said) Is it not the case then , that we must do away with *these* ; for  
δ' εγω ην , Ουκουν αφαιρεται αυται : γαρ  
they are also useless , for women , who must be *Fair/Equitable* , let alone for men .

και αχρηστοι γυναιξιν ας δει ειναι επιεικεις , μη οτι ανδρασιν .

**Glaucon:** Very much so .

Πανυ γε .

**Socrates:** Surely then , drunkenness , softness and idleness is most unbecoming for guardians .

Αλλα μην μεθη και μαλακια και αργια γε απρεπεστατον φυλαξιν .

**Glaucon:** How could they not be ?

Πως γαρ ου ;

**Socrates:** Then what harmonic-modes are soft and *fit for a drinking party* ?

ουν Τινες των αρμονιων μαλακαι τε και συμποτικαι ;

**Glaucon:** (to which he then answered) *The Ionian* and some *Lydian* modes are called *relaxing* .

ος δ' η , Ιαστι και αιτινες λυδιστι καλουνται χαλαραι .

**Socrates:** Therefore , O friend , could you have any use for these modes for warriors ?

**399** ουν , ω φιλε , εσθ' ο τι χρησησει Ταυταις επι πολεμικων ;

**Glaucon:** (he said) None at all ; but that is likely to leave for you *The Dorian* and *Phrygian* .

εφη , Ουδαμως : αλλα κινδυνευει λειπεσθαι σοι δωριστι και φρυγιστι .

**Socrates:** (I said) I do not know the harmonic-scales , but leave-intact that harmonic-mode ,

εγω εφην , Ουκ οίδα τας αρμονιας , αλλα καταλειπε εκεινην την αρμονιαν ,  
which can suitably imitate the one clear sound and tone , of a *Brave* person involved in warlike  
η αν πρεποντως μιμησαιτο τε εν φθογγους τε και προσωδιας , ανδρειου οντος πολεμικη  
action and in all violent works , and having failed to hit the mark , either in meeting wounds or  
πραξει και εν παση βιαιω εργασια , και αποτυχοντος , η εις τραυματα η  
in meeting death or having fallen into some other stroke of luck ; in all such battle-conditions ,  
εις ιοντος θανατος η πεσοντος εν τινα αλλην ξυμφοραν πασι τουτοις παρατεταγμενως ,  
they will defend themselves against fortune with steadfast endurance . And then leave in turn ,

**399b** αμυνομενου την τυχην καρτερουντως : και αλλ' αυ  
another for the person involved in peaceful and non-violent , voluntary acts ; whether in  
αλλην οντος εν ειρηνικη τε και μη βιαιω εν εκουσιω πραξει , η  
persuading and or beseeching someone for something , either in praying to *God* , or in instructing  
πειθοντος τε και δεομενου τινα τι , η ευχη θεον η διδαχη  
and advising a human being , or in the opposite case when they themselves are yielding to another  
και νουθετησει ανθρωπον , η τουναντιον εαυτον επεχοντα αλλω  
who beseeches or instructs or persuades them ; and acting *Intelligently* in all these circumstances ,

δεομενω η διδασκοντι η μεταπειθοντι , και πραξαντα κατα νουν εκ τουτων ,  
by not having an overbearing/arrogant way , but acting in a *Sound-minded* and *Measured-way* ,  
και μη εχοντα υπερφανως , αλλα πραττοντα σωφρονως τε και μετριως  
in all these cases , and *Being-Well-Content* with the results. Leave these two harmonic-modes ;

**399c** εν πασι τουτοις τε και αγαπωντα τα αποβαινοντα . λειπε ταυτας δυο αρμονιας ,  
the violent and the voluntary mode ; such as will best imitate *The Clear-Sound* of *The Brave*  
ταυτας βιαιον εκουσιον αρμονιας , αιτινες καλλιστα μιμησονται φθογγους ανδρειων  
whether having unfortunately missed the mark or *Being Soundly Well-On-Target* .

δυστυχουντων , σωφρονων ευτυχουντων .

**Glaucon:** (to which he then said) But , you are asking me to leave none other than those which

ος δ' η , Αλλ' αιτεις λειπειν ουκ αλλας η ας

I just now mentioned . (εγω δη νυν ελεγον .)

**Socrates:** (then I said) Accordingly then , we shall indeed not need multi-chords nor pan-harmonic-modulations in our songs and melodies .

αρμονιου εν ταις ωδαις τε και μελεσιν .

**Glaucon:** (he said) It does not appear so to me .

εφη , Ου φαινεται μοι .

**Socrates:** Accordingly then , we will also have no need for triangles , harps and such instruments that have multi-chords and multi-keys , and the craftsmen of these , we will not support .

**399d** πολυχорδα και πολυαρμονια , δημιουργους ου θρεψομεν .

**Glaucon:** We do not appear to .

Ου φαινομεθα .

**Socrates:** What next ? Will you accept pipe-makers or pipe-players into the city ?

Τι δε ; παραδεξει αυλοποιους η αυλητας εις την πολιν ;

Or is not this itself the most multi-chorded of instruments , and do not

η ου τουτο πολυχорδοτατον , και  
the pan-harmonic instruments themselves , just so happen to imitate the pipe ?

τα παναρμονια αυτα οντα τυγχανει μιμημα αυλου ;

**Glaucon:** (to which he then said) Surely then , it is clear .

ος δ' η , δη Δηλα .

**Socrates:** (then I said) Thus the lyre and the guitar is left for thee , and they are useful in the city ;

δ' εγω ην , δη Λυρα και κιθαρα λειπεται σοι και χρησιμα κατα πολιν ;  
and in turn , in the country , the herdsmen would have some sort of Panspipes .

και αυ κατ' αγρους τοις νομευσι αν ειη τις συριγξ .

**Glaucon:** (he said) At least , that is what **The Logos** indicates to us .

εφη , γουν , Ως ο λογος σημαινει ημιν .

**Socrates:** (then I said) We are indeed not introducing anything new , O friend , by discerning

**399e** δ' εγω ην , γε Ουδεν ποιουμεν καινον , ω φιλε , κρινοντες  
that Apollo and the instruments of **Apollo** are better than **Marsyas** and his instruments .  
τον Απολλω και τα οργανα του Απολλωνος προ Μαρσυου τε και των οργανων εκεινου .

**Glaucon:** (to which he then said) By Zeus ! We do not so appear , to myself .

ος δ' η , Μα Δι , ου φαινομεθα μοι .

**Socrates:** (I said) And by the Dog ! We indeed failed to notice that we were again

ειπον , Και νη τον κυνα , γε λεληθαμεν παλιν  
thoroughly-involved-in-purifying the city , which we said just now , was luxurious .

διακαθαιροντες πολιν ην εφαμεν αρτι τρυφαν .

**Glaucon:** (to which he then said) We acted soundly indeed .

ος δ' η , ημεις Σωφρονουντες γε .

**Socrates:** **11** (I said) Come-along then , let us purify the remainder . For certainly following-

εφην , Ιθι δη , καθαιρωμεν τα λοιπα . γαρ δη επο-  
after the harmonic-scales will be the matter of rhythms ; we must not pursue nor mount-upon  
μενον ταις αρμονιαις αν ειη το περι ρυθμους , ημιν μη διωκειν μηδε βασεις  
multi-varied , complex selves , but observe , what are the rhythms of an **Orderly** and  
ποικιλους παντοδαπας αυτους , αλλα ιδειν τινες εισιν ρυθμους κοσμου τε και  
**Brave Life** . While beholding such , compel the foot and the melody to follow **The Logos**

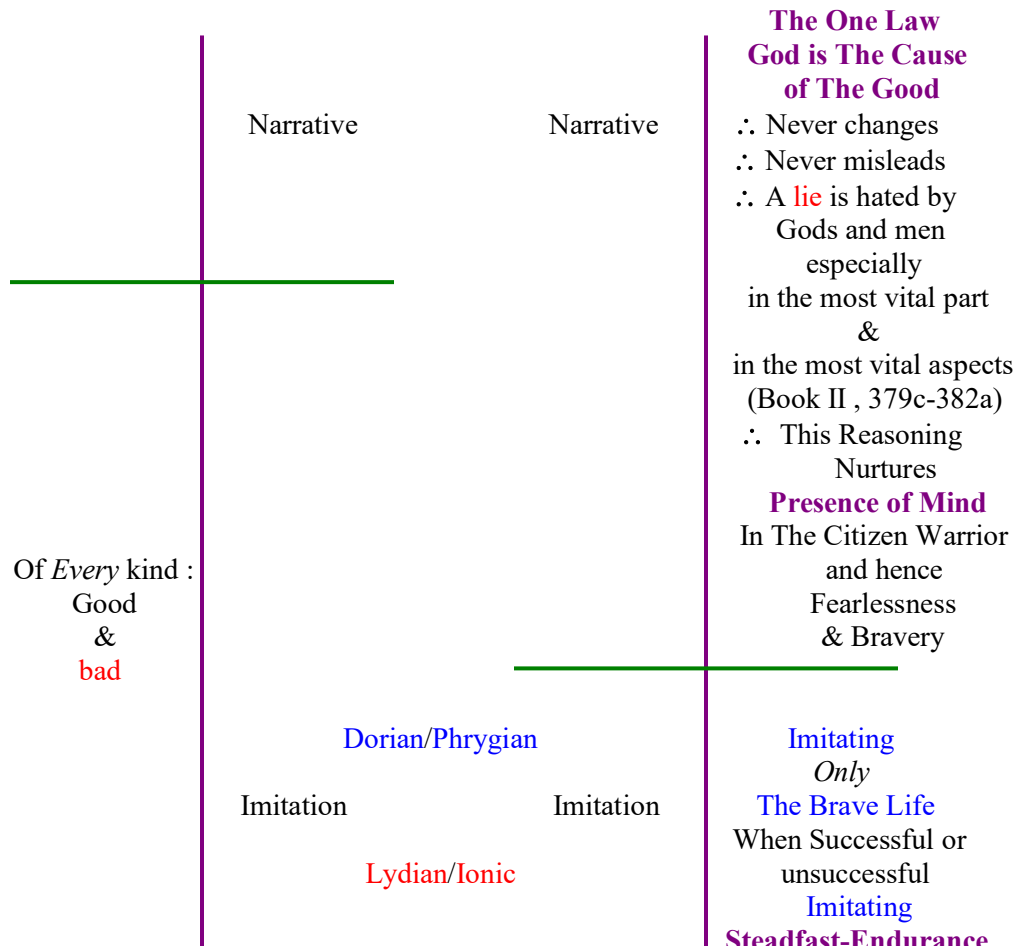
**400** ανδρειου βιου : ιδοντα ους αναγκαζειν τον ποδα και το μελος επεσθαι τω λογω  
of such a life , but not the logos follow the foot and the melody . Thus , whatever these rhythms  
τοιουτου , αλλα μη λογον ποδι τε και μελει . δ' οιτινες ουτοι οι ρυθμοι

would be , is your business to indicate , just as you indicated with the harmonic-scales .

αν ειεν , σον εργον , ωσπερ φρασαι τας αρμονιας .

### The Homeric Model

### The Socratic Model



The Dorians : Spartans/Lacedaemonians  
were their direct descendants  
The Phrygians : Anatolia : “Full of mothers”  
the land of Amazons

The Lydians : Croesus and his direct  
descendant , Gyges  
The Ionians : Maritime merchants  
&  
Natural scientists

∴  
One could say that  
This Model is  
*All-Good*  
or as Adeimantos said  
397d  
“*The Unmixed Imitator*  
of *The Fair*”  
& Hence , *Always*  
“Be Well-Content  
with the results”

**Glaucon:** (*he said*) But by Zeus , I am unable to say ! For since there are some three forms/kinds  
εφη , Αλλα μα Δι’ , εχω ουκ λεγειν . γαρ οτι εστιν αττα τρι’ ειδη ,  
on the one hand , from which the steps are combined , just as there are four , in the sounds of  
μεν εξ ων αι βασεις πλεκονται , ωσπερ τετταρα εν τοις φθογ-  
the voice , from whence arise all of the harmonic-scales ; having seen that , thus I can tell you ;  
γοις οθεν πασαι αι αρμονιαι , τεθεαμενος αν ειποιμι :

but on the other hand , which are the imitations of which life , I cannot tell .

δε ποια μιμηματα ποιου βίου , έχω ουκ λέγειν .

**Socrates:** (*then I said*) Therefore , on the one hand , we will also take counsel with **Damon** ,  
**400b** δ' εγω ην , Αλλα μεν και βουλευσομεθα μετα Δαμωνος ,  
on this point , as to which ones are the proper steps of illiberality and arrogance or madness and  
ταυτα , τινες πρεπουσαι βασεις τε ανελευθεριας και υβρεως η μανιας και  
other vices , and what rhythms we must leave for their opposites . But on the other hand , I think  
αλλης κακιας , και τινας ρυθμους λειπτεον τοις εναντιοις . δε οίμαι  
I have heard self obscurely defining some marching-rhythm , a compound rhythm ; and  
με ακηκοεναι αυτου ου σαφως ονομαζοντος τινα ενοπλιον τε ξυνθετον και  
a dactyl rhythm (short) and indeed a heroic rhythm (long) , arranging them , *I do not know how*  
δακτυλον και γε ηρων , διακοσμουντος ουκ οίδα οπως  
and placing up and down equally , in the arising of short and long ; and , as it appears to me ,  
και τιθεντος ανω και κατω ισον , εις γιγνομενον βραχυ τε και μακρον , και , ως εγωμαι ,  
he named one iambic and another trochaic , then attached long and short rhythms to them .  
**400c** ονομαζε ιανβον και τιν αλλον τροχαιον , δε προσηπτε μηκη και βραχυτητας :  
And in some of these I think self both censured and blamed the lead tempos of the foot no less  
και τισιν τουτων οίμαι αυτον τε ψεγειν και επαινειν τας αγωγας του ποδος ουχ ηττον  
than the rhythms themselves , or a combination of both ; for I cannot say . But , on the one hand ,  
η τους ρυθμους αυτους , ητοι τι ξυναμφοτερον : γαρ έχω ου λέγειν . αλλα μεν  
this matter must be referred to Damon , just as I said , for it is no small discussion  
ταυτα αναβεβλησθω εις Δαμωνα , ωσπερ ειπον , γαρ ου σμικρου λογου  
to go through it in detail . Or do you think otherwise ?

διελεσθαι : η συ οiei ;

**Glaucou:** By Zeus , I at least do not !

Μα Δι' , εγωγε ουκ .

**Socrates:** But the following , you are indeed able to go through in detail ; whether

Αλλα τοδε γε δυνασαι διελεσθαι , οτι

*The Graceful* and the graceless , follows along with *The Good-rhythm* and the rhythm-less !  
της ευσχημοσυνης τε και το ασχημοσυνης ακολουθει τω ευρυθμω τε και αρρυθμω ;

**Glaucou:** How could I not . (Πως δ' ου ;)

**Socrates:** Surely then *The Good-rhythm* on the one hand , indeed follows *The Beautiful Speech*

**400d** Αλλα μην το ευρυθμον μεν γε επεται τη καλη λεξει  
and is *Like It* , while on the other hand , the rhythm-less follows along with the opposite , and  
και ομοιουμενον , δε το αρρυθμον το τη εναντια , και  
in the same way for *The Well-tuned* and badly-tuned ; if indeed it is just as we said just now ,  
ωσαυτως το εραρμοστον και αναρμοστον , ειπερ ωσπερ ελεγετο αρτι ,  
that rhythm and harmony/tune indeed follow **The Logos** , but not the *logos* follow them .  
ρυθμος και αρμονια γε λογω αλλα μη λογος τουτοις .

**Glaucou:** (*to which he then said*) Surely then , these must indeed follow **The Logos** .

ος δ' η , Αλλα μην ταυτα γε ακολουθητεον λογω .

**Socrates:** (*then I said*) What then about the manner of speaking , and **The Logos** ?

δ' εγω ην , Τι δ' ο τροπος της λεξεως , και ο λογος ;

Do they not follow **The Disposition/Character/Habit** of *The Soul* ?

ου επεται τω ηθει της ψυχης ;

**Glaucou:** How could they not ? (Πως γαρ ου ;)

**Socrates:** Then the others (rhythm/harmony) follow **The Spoken Word** ?

δε ταλλα Τη λεξει ;

**Glaucou:** Yes . (Ναι .)





who by good natural powers can track-down **The Nature** of **The Beautiful** and **The Graceful** ,  
 τους ευφυως δυναμενους ιχνευειν την φυσιν του καλου τε και ευσηχημονος ,  
 in order that the young , dwelling , as it were , in a **Wholesome Region** , will **Benefit** from  
 ιν' οι νεοι οικουντες ωσπερ εν τι υγεινω τοπω ωφελωνται απο  
**Every Quarter** ; from where **The Works** of **Beauty** striking-upon both their sight and hearing ,  
 παντος , απο οποθεν εργων των καλων προσβαλη η προς οψιν η προς ακοην ,  
 just as if they were , breezes bearing **Health** to selves from **Favorable Regions** , and immediately  
 ωσπερ αν αυρα φερουσα υγειαν αυτοις απο χρηστων τοπων , και ευθυσ  
 from childhood , lead them up , without-notice , into **The Likeness** and **Friendship** and  
**401d** εκ παιδων αγουσα λανθανη εις ομοιοτητα τε και φιλιαν και  
**Symphony** with **The Beautiful Logos** ?

ξυμφωνιαν τω καλω λογω ;

**Glaucon:** (*he replied*) By far , such would be the most beautiful way to nurture them !

εφη , Πολυ ουτω γαρ αν καλλιστα τραφειν .  
**Socrates:** (*then I said*) Take notice then , O Glaucon , is not being-nurtured in **Music** , of the  
 δ' εγω ην , Αρ' ουν , ω Γλαυκων , τροφη εν μουσικη  
 greatest importance for the sake of **These Aspects** ; since primarily , both **Rhythm** and **Harmony**  
 κυριωτατη ενεκα τουτων , οτι μαλιστα τε ο ρυθμος και αρμονια  
 sink into the innermost part of **the soul** , and fasten most firmly upon **self** (by **Their** influence) ,  
 καταδυεται εις το εντος της ψυχης , και απτεται ερρωμενεστατα αυτης ,  
 bringing gracefulness , and make **it** graceful , if one is nurtured **Correctly** , but if not ,  
 φεροντα την ευσηχημοσυνην , και ποιει ευσηχημονα , εαν τις τραφη ορθως , δε ει μη ,  
 just the opposite ? And in turn because if anything is neglected and not beautifully produced  
**401e** τουναντιον ; και αυ οτι των παραλειπομενων και μη καλως δημιουργηθεντων  
 or not beautifully grown , it would be perceived at once , by the one nurtured as they should be ,  
 η μη καλως φυντων αν αισθανοιτο οξυτατ' ο εκει τραφεις ως εδει ,  
 and would then correctly be annoyed with them and on the one hand , would praise **The Beautiful**  
 και δη ορθως δυσχεραινων και μεν επαινοι τα καλα  
 and rejoicing , receive **Them** into their **soul** , and being nourished by **Them** , will become  
 και χαιρων καταδεχομενος εις την ψυχην και τρεφοιτ' απ' αυτων αν γιγνοιτο  
 themselves **Beautiful** and **Good** ; but on the other hand , the ugly productions they would censure  
**402** καλος τε καγαθος , δ' τα αισχρα αν ψεγοι  
 and hate , **Correctly** , while still young , that is until , they are able to grasp **The Logos** ; but when  
 τ' και μισοι ορθως , ων ετι νεος , πριν ειναι δυνατος λαβειν λογον , δε  
**The Logos** does arrive , such a one that has been thus nurtured , will kindly welcome **Her** ,  
 του λογου ελθοντες ο ουτω τραφεις αν ασπαζοιτ' (**Parm . Frag 1**)  
 recognizing **Her** perfectly well , through **Her** intimate kinship to **Self** .

γνωριζων μαλιστα δι' οικειοτητα αυτον .

**Glaucon:** (*he said*) At least it appears so to me , that it is for the sake of **Such Aspects**

εφη , γουν δοκει Εμοι ενεκα τοιουτων  
 why they should be nurtured in music . (ειναι η τροφη εν μουσικη .)

**Socrates:** (*then I said*) Accordingly then , It is just like **Learning to read** ; on account of  
 δ' εγω ην , αρα Ωσπερ γραμμάτων περι  
 at that time , we understand sufficiently , when we are not unaware of **the letters/elements** ,  
 τοτε ειχομεν ικανως οτε ημας μη λανθανοι τα στοιχεια  
 which are but few in number , as they occur in all their combinations ; whether in a small word  
 οις εστι ολιγα οντα εν απασιν περιφερομενα , ουτ' εν σμικρου και  
 or in a large word , we did not disregard **themselves** , as being unworthy of our notice , but  
**402b** ουτ' εν μεγαλω ητιμαζομεν αυτα , ως ου δεοι αισθανεσθαι , αλλα

we were keen/pro-active to fully-distinguish/thoroughly-recognize them everywhere ; as it is  
προυθυμουμεθα διαγιγνωσκειν πανταχου , ως  
impossible for us to become competent-readers , until we could be accomplished in this way .  
ου προτερον εσομενοι γραμματικοι πριν εχοιμεν ουτως .

**Glaucon:** True . (Αληθη .)

**Socrates:** And is it not the case then , that if we should ever see the images of the letters either in  
και Ουκουν ει που εμφανιουντο εικονας γραμμάτων η εν  
water or in a mirror before that time , we shall have no mental-cognition of themselves , until  
υδασιν η εν κατοπτροις προτερον , αν ου γνωσομεθα , πριν  
we have acquired a mental-conception of themselves ; but is not The Art and Study of Self ?  
γνωμεν αυτα , αλλ' εστι της τεχνης τε και μελετης αυτης ;

**Glaucon:** Entirely so . (Πανταπασι μεν ουν .)

**Socrates:** Take notice then , for Heaven's sake , of that which I say ; that in the same way ,  
Αρ' ουν , προς θεων ο λεγω , ουτως  
we can neither be musical , nor can those be musical themselves whom we say we must educate ,  
402c εσομεθα ουδε μουσικοι ουτε ειναι αυτοι ουτε ους φαμεν ημιν παιδευτεον  
our guardians , before and until we can recognize The Ideas of Soundmindedness and  
τους φυλακας , προτερον πριν αν γνωριζωμεν τα ειδη σωφροσυνης και  
Bravery and Liberality and Magnificence , and such as are akin to These , and in turn ,  
ανδρειας και ελευθεριοτητος και μεγαλοπρεπειας και οσα αδελφα τουτων , και αυ  
those opposite to These , everywhere they occur , in all their combinations , and until  
τα εναντια τουτων , παταχου περιφερομενα και  
we can perceive Them in all the things in which they exist ; we must both know Them and know  
αισθανωμεθα εν ενοντα οις ενεστιν και αυτα και  
Their images , and we must never disregard Them whether in small or in large aspects , but we  
αυτων εικονας , και μητε ατιμαζωμεν εν σμικροις μητε εν μεγαλους , αλλα  
must believe that both The Idea and the image are Acquired through The Art and Study of Self ?  
οιωμεθα εστι της τεχνης τε και μελετης αυτης ;

**Glaucon:** (he said) Quite necessarily . (εφη , Πολλη αναγκη .)

**Socrates:** (then I said) Is it not the case then , that whensoever The Beautiful Ideas in the Soul  
402d δ' εγω ην , Ουκουν οτου καλα εν τε τη ψυχη  
should Coincide with the beautiful disposition residing in the form/state/shape (of the body) ,  
αν ξυμπιπτη ηθη ενοντα εν τω ειδει  
by Being-of-One-Mind and by Being-in-Symphony with Them and by Participating of The  
ομολογουντα και ξυμφωνουντα εκεινοις , και μετεχοντα του  
Mould of Self ; This Life would be The Most Beautiful Spectacle that one can possibly behold ?  
τυπου αυτου , τουτ' αν ειη καλλιστον θεαμα τω δυναμενω θεασθαι ;

**Glaucon:** Very much so . (Πολυ γε .)

**Socrates:** And surely , The Most Beautiful is indeed Most Lovable .

Και μην το καλλιστον γε ερασμιωτατον .

**Glaucon:** How could it not be ? (Πως δ' ου ;)

**Socrates:** Surely then the musical one would indeed love Those Individuals who are  
δη ο μουσικος αν γε ερωη των ανθρωπων ο τι  
especially of This Sort ; but if discord existed in them , they would not love them .  
μαλιστα τοιουτων : δε ει αξυμφωνος ειη , αν ουκ ερωη .

**Glaucon:** (he said) They would not if indeed any defect existed in their soul ; but certainly  
εφη , αν Ουκ ει γε τι ελλειποι κατα την ψυχην : μεντοι  
if some defect existed in the body , they might patiently abide it so as to be willing  
ει τι κατα το σωμα , αν υπομεινειεν ωστ' εθελειν

to kindly welcome them .

ασπαζεσθαι (Parm. Frag 1)

Socrates: (then I said) I understand , that you have or had a beloved of that sort , and I grant it .

402e δ' εγω ην , Μανθανω οτι σοι εστι η γεγονε παιδικα τοιαυτα , και συγχωρω :  
But tell me this : Is there any communion between Soundmindedness and excessive pleasure ?

αλλα ειπε μοι τοδε : εστι τις κοινωνια σωφροσυνη και υπερβαλλουση ηδονη ;

Glaucon: (he said) How could there be , when indeed excessive pleasure sends a person

εφη , πως Και η γε ποιει  
out-of-their-mind no less than pain ?

εκφρονα ουχ ηττον η λυπη ;

Socrates: Or between it and any other Virtue ?

403 Αλλα τη αλλη αρετη ;

Glaucon: None at all . (Ουδαμως .)

Socrates: What follows then ? How about between it and arrogance and lack of discipline ?

Τι δε ; υβρει τε και ακολασια ;

Glaucon: Most assuredly it has . (Παντων μαλιστα .)

Socrates: But can you name any pleasure greater and keener than that concerning aphrodisiacs ?

δε εχεις ειπειν τινα ηδονην Μειζω και οξυτεραν της περι τα αφροδισια ;

Glaucon: (to which he then said) No I cannot , and there is indeed none madder .

ος δ' η , Ουκ εχω , γε ουδε μανικωτεραν .

Socrates: But The Right/True Love is of such a Nature as to Love The Orderly and The Beautiful

δε Ο ορθος ερωσ πεφυκε εραν κοσμιου τε και καλου  
in a Soundminded and Musical Spirit ?

σωφρονως τε και μουσικως ;

Glaucon: (to which he then said) Indeed it is . (ος δ' η , Και μαλα .)

Socrates: Accordingly then , nothing mad nor akin to lack-of-discipline

αρα Ουδεν μανικον ουδε ξυγγενες ακολασιας  
must be applied to Right/True Love ?

προσοιστεον τω ορθω ερωτι ;

Glaucon: It must not be applied . (Ου προσοιστεον .)

Socrates: Accordingly then , pleasure must not be applied to self , nor

403b αρα η ηδονη Ου προσοιστεον αυτη ουδε  
have any common-ground with her nor the lover and beloved who Rightly Love and are Loved ?

κοινωνητεον αυτης ουδε εραστη τε και παιδικοις ορθως ερωσι τε και ερωμενοις ;

Glaucon: (he said) No by Zeus , Ο Socrates , it must certainly not be applied .

Ου μα Δι , ω Σωκρατες , μεντοι προσοιστεον .

[προσ-οιστεος , α , ον , II. Προσοιστεον one must add 2. one must apply , use ]

Socrates: Certainly then , in this way , as it appears , you will lay down The Law in The City

δη Ουτω , ως εοικε , νομοθετησεις εν τη πολει  
we are establishing : On the one hand , that a lover is to love and associate and touch their

οικιζομενη μεν εραστην φιλειν και ξυνειναι και απτεσθαι  
beloved , just as if with their own child , for the sake of The Beautiful , if they be so persuaded ;

παιδικων ωσπερ υιους , χαριν των καλων , εαν πειθη ;  
and that in all else , everyone should thus converse with those whose love they aspire to ,

δ' τα αλλα τις ουτως ομιλειν προς ον σπουδαζοι  
so as to never appear to associate for anything beyond This Limit ; but on the other hand ,

οπως μηδεποτε δοξει ξυγγιγνεσθαι μακροτερα τουτων : δε  
if they are unable to stay within This Limit , they shall undergo the reproach of being unMusical

403c ει μη , υφεξοντα ψογον αμουσιας

and of being un**Limited** by or un**Acquainted** with **The Beautiful** .

και απειρο**καλιας** .

**Glaucou:** (he said) Just so . (εφη , Ουτως .)

**Socrates:** (then I said) Take notice then , does it also appear to thee that we have here ,

δ' εγω ην , Αρ' ουν , και φαινεται σοι ημιν εχειν  
the end of **The Logos** of **Music** ? At least it has ended where it should end ; for I take it ,  
τελος ο λογος περι μουσικης : οι γουν τετελευτηκε δει τελευταν : δε που  
that **Music** should end , in **The Love** of **The Beautiful** .

τα μουσικα δει τελευταν εις τα ερωτικα του καλου .

**Glaucou:** (to which he then said) I agree . (ος δ' η , Ξυμφημι .)

**Socrates:** 13 Certainly then , after **Music** , the young must be nurtured by **physical training** .

δη Μετα μουσικην οι νεανιαι θρεπτεοι γυμναστικη .

**Glaucou:** Why of course ? (Τι μην ;)

**Socrates:** Of course then , in this also , they must be accurately nurtured from childhood , and

δη ταυτη και Δει ακριβως τρεφεσθαι εκ παιδων  
throughout life . Then , as I suspect , this is how it has to be . But thou must also consider . For  
**403d** δια βιου , δε ως εγωμαι ωδε πως εχει : δε συ και σκοπει : γαρ  
on the one hand , it has **not** been brought to light by me , that inasmuch as a **body** may be **useful** ,  
μεν ου φαινεται εμοι , η σωμα αν χρηστον  
that it is by **the virtue** of **this it self** , which makes a soul good ; whereas on the contrary , that it is  
τη αρετη τουτο αυτου ο ποιειν ψυχην αγαθην , αλλα τουναντιον ,  
by **The Virtue** of **A Good Soul Herself** which provides a body with the **Best** possible condition .

τη αρετη αγαθη ψυχη αυτης παρεχειν σωμα βελτιστον ως οιον τε .

But how has it come to light for thee ? (δε πως φαινεται σοι ;)

**Glaucou:** (he said) It also appears to me in this way . (εφη , Και εμοι ουτως .)

**Socrates:** Is it not the case then , that if we should **sufficiently attend** to **The Understanding Mind** ,

Ουκουν ει ημεις ικανως θερπευσαντες την διανοιαν  
by **bestowing** to **Self** , **The Accurate-Management** of the body , but by giving only the outlines  
**403e** παραδοιμεν αυτη τα ακριβολογεισθαι περι το σωμα , δε υφηγησαιμεθα  
as guides/patterns/models , so as to not talk at excessive length ; we would be **acting Correctly** ?  
οσον τους τυπους , ινα μη μακρολογωμεν , αν ποιοιμεν ορθως ;

**Glaucou:** Very much so . (Πανυ μεν ουν .)

**Socrates:** Certainly then , on the one hand , we said that selves must abstain from drunkenness .

δη μεν ειπομεν οτι αυτοις αφεκτεον Μεθης :  
For I suspect that the guardian , more than all others must not be allowed to get drunk and  
γαρ που φυλακι μαλλον η παντι μη εγχωρει μεθυσθεντι  
not know where on earth he is .

ειδεναι οπου γης εστιν .

**Glaucou:** (to which he then said) Since that would be indeed ridiculous , for the guardian

ος δ' η , γαρ γε Γελοιον τον φυλακος  
to be in need of a guardian himself !

δεισθαι φυλακα .

**Socrates:** Surely then , what about food ? Are not our guardians , athletes in the greatest

δη δε Τι περι σιτων ; γαρ μεν οι ανδρες αθληται του μεγιστου  
of contests ; or is this not the case ?

αγωνος : η ουχι ;

**Glaucou:** Yes it is . (Ναι .)

**Socrates:** Take notice then , would the present **habit** of athletes in training ,

Αρ' ουν αν η τωνδε εξις των ασκητων



be suitable for them ? (ειη προσηκουσ' τουτοις ;)

**Glaucou:** Perhaps . (Ισως .)

**Socrates:** (then I said) But **this** is indeed a sleepy-habit and **perilous** in regards to **Health** ;

**404** δ' εγω ην , Αλλ' αυτη γε τις υπνωδης και σφαλερ<sup>α</sup> προς υγειαν :  
or do you not see that they both sleep-away their lives , and if they depart even a little  
η ουχ ορας οτι τε καθευδουσι τον βιον , και εαν εκβωσι σμικρα  
from their appointed routine and diet , these athletes **are liable to** great and violent diseases ?  
της τεταγμενης ασκηται διαιτης , οι ουτοι μεγαλ<sup>α</sup> και σφοδρ<sup>α</sup> νοσουσιν ;

**Glaucou:** I do see . (Ορω .)

**Socrates:** (then I said) Surely then , the warlike athletes must have some more **refined** training ,  
δ' εγω ην , δη τοις πολεμικοις δει τινος Κομψοτερας ασκησεως ,  
for whom it is indeed necessary to be just like unsleeping dogs ; to see and hear

ους γε αναγκη ειναι ωσπερ αγρυπνους κυνας οραν τε και ακουειν  
most-keenly , and they have to endure many changes in their campaigns , involving water  
**404b** ο τι μαλιστα οξυ και μεταβαλλοντας πολλας μεταβολας ενταις στρατειαις υδατων  
and food and hot and cold weather , and they must never be imperiled in regards to **Health** .  
τε και των αλλων σιτων και ειλησεων και χειμωνων μη ειναι ακροσφαλεις προς υγειαν.

**Glaucou:** So it appears to me . (Φαινεται μοι .)

**Socrates:** Take notice then , would **the best physical training** be a sister of **The Music** ,  
Αρ' ουν αν η βελτιστη γυμναστικη ειη τις αδελφη της μουσικης ,  
which we have just recently been setting-out in detail ?

ην προτερον ολιγον διημεν ;

**Glaucou:** How do you mean this ? (Πως λεγεις ;)

**Socrates:** I suspect , that **the physical training** would be **simple** and **reasonable** ; and particularly  
που γυμναστικη Απλη και επιεικης , και μαλιστα  
in the training that is concerned with war .

η περι των τον πολεμων .

**Glaucou:** In what way then ? ( Πη δη ;)

**Socrates:** (then I said) One could indeed also learn this sort of thing from Homer . For you know  
δ' εγω ην , τις αν γε Και μαθοι τα τοιαυτα παρ' Ομηρου . γαρ οισθα  
that on campaign , in the feasts of the heroes , he never gives themselves fish to eat , although  
**404c** οτι επι στρατειας εν ταις εστιασεσιν των ηρωων ουτε αυτους ιχθυσιν εστια , και  
they are on the Hellespont close to the sea ; and never boiled meat , but only roast , which  
ταυτα οντας εν Ελλησποντω επι θαλαττη , ουτε εφθοις κρεασιν αλλα μονον οπτοις , α  
would surely be most easily available to soldiers , for to use fire alone is more easily available ,  
αν δη ειη μαλιστα ευπορα στρατιωτας : γαρ τω χρησθαι πυρι αυτω ευπορωτερον  
as the saying goes , in every way , than having to carry pots and pans .

ως επος ειπειν , πανταχου , η ξυμπεριφερειν αγγεια .

**Glaucou:** Yes indeed . (Και μαλα .)

**Socrates:** Certainly then , as it appears to me , nor does Homer anywhere mention sweets .  
μην , ως εγωμαι , Ουδε Ομηρος ποποτε εμνησθη ηδυσματων :  
Or is this , on the one hand , what every other trainee also knows , that if one is to maintain  
η τουτο μεν οι αλλοι ασκηται και ισασιν , οτι τω μελλοντι  
a good habit of body , one must abstain from all such things ?

ευ εξειν σωματι αφεκτεον απαντων των τοιουτων ;

**Glaucou:** (he said) And they are quite right , they know it and abstain from it .

εφη , Και γε ορθως , ισασι τε και απεχονται .

**Socrates:** Then on the other hand , if it appears to you that this is correctly maintained , O friend ,  
**404d** δε δοκει σοι ταυτα εχειν ορθως ειπερ , ω φιλε ,

it is likely , that you do not praise , a Syracusan table and a Sicilian variety of dishes .  
ως εοικας , ουκ αινεις , Συρακοσιαν τραπεζαν και Σικελικην ποικιλιαν οψου .

**Glaucou:** Not I . (Ου μοι δοκω .)

**Socrates:** Accordingly then , you will also censure having a Corinthian girl friend  
αρα και Ψεγεις ειναι Κορινθιαν κορην φιλην

for men intending to be in good physical condition ?

ανδρασι μελλουσιν ευ σωματος εξειν .

**Glaucou:** Altogether so . (Πανταπασι μεν ουν .)

**Socrates:** Is it not the case then , that you will also censure , the famous delights of Attic pastry ?  
Ουκουν και ειναι τας δοκουσας ευπαθειας Αττικων πεμματων

**Glaucou:** Necessarily so . (Αναγκη .)

**Socrates:** For I suspect that if we compare **The Whole** of this sort of feeding and dieting ,  
γαρ οιμαι απεικαζοντες Ολην την τοιαυτην σιτησιν και διαιταν  
to the melody-making and to the songs-composed in the pan-harmonic mode and in every variety  
τη μελοποιια τε και τη ωδη εν τω παναρμονιω και εν πασι  
of rhythm , shall we then have made the comparison correctly ?

**404e** ρυθμοις αν πεποιημενη απεικαζοιμεν ορθως .

**Glaucou:** How could we not have ? (Πως γαρ ου ;)

**Socrates:** On the one hand is it not the case that *there* , the variety engendered **lack-of-discipline** ,  
μεν Ουκουν εκει η ποικιλια ενετικτεν ακολασιαν ,

but on the other hand , *here* **disease** . Thus , on the one hand , **Simplicity** in **Music** produces

δε ενταυθα νοσον , δε μεν η απλοτης κατα μουσικην  
**Soundmindedness** in the soul , but **Simplicity** in **physical training** , produces **Health** in the body ?

σωφροσυνην εν ψυχαις , δε κατα γυμναστικην υγιειαν εν σωμασιν ;

**Glaucou:** (*he said*) Most true . (εφη , Αληθεστατα .)

**Socrates:** But when **lack-of-discipline** and **disease** multiply in a city , are not then , a multitude

**405** δε Ακολασιας και νοσων πληθουσων εν πολει ου αρ' πολλα  
of law-courts and hospitals opened , and those skilled in law and medicine hold their heads high ,  
δικαστηρια τε και ιατρεια ανοιγεται , και δικανικη τε και ιατρικη σεμνυνονται  
when even many free-born people also take these people quite seriously ?

οταν δη πολλοι ελευθεροι και περι αυτα σφοδρα σπουδαζωσιν ;

**Glaucou:** How could they not . (γαρ Τι μελλει ου ;)

**Socrates:** **14** But what greater proof will you find of a base and vicious education

δε τι μειζον τεκμηριον αρα λαβειν Της κακης τε και αισχρας παιδειας  
in a city , than when you have the need for first-rate doctors and judges/lawyers , not only for  
εν πολει η αρα εξεις το δεισθαι ακρων ιατρων και δικαστων , μη μονον  
the thoughtless and those who work with their hands , but also for those who pretend to have been  
τους φαυλους τε και χειροτεχνας , αλλα μη και τους προσποιουμενους  
brought up in a liberal form of education ? Or does it not appear as base and unenlightened

**405b** τεθραφθαι εν ελευθερω σχηματι ; η ουκ δοκει αισχρον και απαιδευσιας  
and a great proof , to have to make use of justice imported from foreigners , as your masters  
μεγα τεκμηριον το αναγκαζεσθαι χρησθαι τω δικαιω επακτω παρ' αλλων , ως δεσποτων  
and judges , and for lack of being able to produce them at home ?

τε και κριτων , και απορια οικειων ;

**Glaucou:** (*he said*) It is the vilest form of “education” of all .

εφη , μεν ουν αισχιστον Παντων .

**Socrates:** (*then I said*) And does this appear to thee to be even viler than that ? As when someone  
δ' εγω ην , Η τουτο δοκει σοι ειναι αισχιον τουτου , οταν τις

wastes the greater part of their life in law courts , prosecuting and being-prosecuted : but from κατατριβηται το πολυ του βιου εν δικαστηριοις φευγων τε και διωκων , αλλα υπο their ignorance of **The Beautiful** , they become convinced that they are renowned for this very και απειροκαλιας πεισθη καλλωπιζεσθαι επ' τουτω δη self : *by being terribly-clever at wrongdoing , and on the one hand , of being quite-ready*

**405c** αυτω ως ων δεινος περι το αδικειν και μεν ικανος to turn themselves in every twisted way , while using every kind of twisted , underhanded-ploy , στρεφεσθαι πασας στροφας , δε διεξελθων πασας αποστραφηναι λυγιζομενος διεξοδους , in order that they may not submit themselves to pay the penalty ; and all that , for the sake of ωστε μη παρασχειν δικην , και ταυτα ενεκα matters that are small and unworthy of the effort ! Being-ignorant of how far **Superior** , and σμικρων τε και ουδενος αξιων , αγνοων οσω αμεινον και more **Beautiful** it is for **Self To Prepare Its Life** , and in no way stand in need of a sleepy judge ? καλλιον αυτω το παρασκευαζειν τον βιον μηδεν δεισθαι νυσταζοντος δικαστου ;

**Glaucon:** (he said) In no way indeed ! But such behavior is even viler than that other . εφη , Ουκ , αλλα τουτ' ετι αισχρον εκεινου .

**Socrates:** (then I said) Then to have the need of a doctor , except for the sake of wounds , or δ' εγω ην , δε Το δεισθαι ιατρικης , ο τι μη ενεκα τραυματων η the incidence of some seasonal illness , but because of their laziness and their manner of life

**405d** επιπεσοντων τινων επετειων νοσηματων , αλλα δι' αργιαν τε και διαιταν we have described in detail ; filling-themselves-up with discharges and winds like a marsh , διηλθομεν εμπιπλαμενους ρευματων τε και πνευματων ωσπερ λιμνας compelling the refined sons of Asclepios to invent names for the diseases , such as αναγκαζειν τους κομπους Ασκληπιαδας τιθεσθαι ονοματα νοσημασιν οιαν up-swellings and down-flows . Does this not appear vile ! φυσας τε και καταρρους , ουκ δοκει αισχρον ;

**Glaucon:** (he said) Yes indeed , these are truly strange and new names for these diseases . εφη , Και μαλ' , ταυτα ως αληθως ατοπα καινα ονοματα νοσηματων .

**Socrates:** (then I said) There was nothing such as that , I think , in the days of Asclepios himself .

**405e** δ' εγω ην , ην ουκ Οια , οιμαι , επ' Ασκληπιου : I infer this then , because when Eurypylos was wounded at Troy , his sons did not find fault τεκμαιρομαι δε οτι Ευρυπυλω τετρωμενω εν Τροια αυτου οι υιεις ουκ εμεμψαντο with the woman who gave him to drink , a large quantity of barley-meal and grated-cheese τη δουση πειν πολλα αλφита και επιξυσθεντα τυρον sprinkled over Pramnian wine , which surely appears to be quite-inflammatory ,

**406** επιπασθεντα επ' Πραμνειον οινον , α δη δοκει ειναι φλεγματοδη , nor did they censure Patroclus , who was attending the man . ουδε επιτιμησαν Πατροκλω τω ιωμενω .

**Glaucon:** (he said) And yet , it is indeed a strange drink for one in such a state . εφη , Και μεν δη , γε ατοπον το πωμα εχοντι ουτως .

**Socrates:** (I said) Not at all , if you just realize , that the Asclepiads , did not use the present type ειπον , ουκ , ει γ' εννοεις , οτι του Ασκληπιαδαι , ουκ εχρωντο τη νυν ταυτη of medicine , which pampers to the diseases , as they say , before Herodicos was born . ιατρικη τη παιδαγωγικη προ των νοσηματων , ως φασι , πριν Ηροδικον γενεσθαι : Hence , Herodicos was a trainer who , becoming sickly , mixed physical training with medicine

**406b** δε Ηροδικος παιδοτριβης ων γενομενος νοσωδης , μιξας γυμναστικην ιατρικην , and first of all , especially wore himself out , then afterwards , many others . μεν πρωτον μαλιστα εαυτον απεκναισε επειτ' υστερον πολλους αλλους .

**Glaucon:** (he said) In what way then ? (Πη δη ;)

**Socrates:** (*then I said*) By making his death stretch-out . For by having a mortal disease ,  
δ' εγω ην , ποιησας αυτω τον θανατον Μακρον . γαρ οντι τω θανασιμω νοσηματι  
he attended it closely ; and yet he could not be cured , I suspect , such that he lived out his life  
παρακολουθων ουτε ιασασθαι , οιμαι , οιος τ' ην εξη δια βιου  
under all kinds of medical treatments , wearing himself out with worrying if he omitted any  
εν τε παντων ιατρευομενος ασχολια , εαυτον αποκναιομενος ει εκβαινη τι  
of his usual habits , thus by means of his skill , struggling against death , he made it to old age .  
της ειωθυιας διαιτης , δε υπο σοφιας δυσθανατων αφικετο εις γηρας .

**Glaucou:** (*he said*) Accordingly then , he got a fine old prize for his art .

εφη , αρα ηνεγκατο Καλον το γερας της τεχνης .

**Socrates:** (*then I said*) Such as might be expected , since self did not know the reason why  
**406c** δ' εγω ην , Οιον εικος , οτι αυτο μη ειδοτα τον  
Asclepios did not reveal this kind of medicine to his descendants . It was not from ignorance  
Ασκληπιος ου κατεδειξεν τουτου του ειδους της ιατρικης τοις εκγονοις , ουκ αγνοια  
nor inexperience ; but by knowing , that amongst all **Well-ordered** people , each person  
ουδε απειρια , αλλ' ειδως οτι πασι τοις ευνομουμενοις εκαστω  
in that city has a work assigned to them , which they must necessarily do , and no one has leisure  
εν τη πολει τι εργον προστετακται , ο αναγκαιον εργαζεσθαι , και ουδενι σχολη  
to be ill and doctor themselves all their life ; while on the one hand , we perceive that such a life  
καμνειν ιατρευομενω δια βιου : μεν ημεις αισθανομεθα ο  
would be ridiculous for the artisans , but on the other hand , we do not perceive this in the rich  
γελοιως επι των δημιουργων , δε ουκ αιθανομεθα επι των πλουσιων  
and those who are believed to be “spiritually well-off” .  
τε και δοκουντων ειναι ευδαιμονων .

**Glaucou:** (*he asked*) How ? (εφη , Πως ;)

**Socrates:** **15** (*then I said*) On the one hand , a carpenter , when he is ill , thinks it fit  
**406d** δ' εγω ην , μεν Τεκτων καμνων αξιοι  
for the doctor to give him a drug to drink in order to expel the disease , or to get rid of it  
του ιατρου φαρμακον πων παρα εξεμεσαι το νοσημα η απηλλαχθαι  
by means of purging or burning or cutting ; but on the other hand , if he orders a long treatment  
χρησαμενος κατω καθαρθεις η καυσει η τομη , δε εαν προσταττη τις μακρον διαιτην  
for self , and with bandages round his head and that sort of thing that follows , he says at once ,  
αυτω , τω περι πιλιδια περιτιθεις την κεφαλην και τα τουτοις επομενα , ειπεν ταχυ  
that he has no time to be ill , nor is such a life profitable , by having to keep the illness in mind ,  
οτι ου σχολη καμνειν ουδε ουτω ζην λυσιτελει , προσεχοντα τον νοσηματι νουν ,  
while neglecting the work which lies at hand ; and after this comes to pass , he bids good-bye  
δε αμελουντα της προκειμενης : και μετα ταυτα ειπων χαιρειν  
to that kind of doctor , re-enters his usual-way of life ; re-gaining his health going about doing  
**406e** τω τοιουτω ιατρω , εις εμβας την ειωθυιαν διαιταν , υγιης γενομενος  
his own business and lives ; but if his body is not strong enough so as to endure it , he dies  
εαυτου πραττειν ζη : δε εαν το σωμα μη ικανον η υπενεγκειν , τελευτησας  
and gets rid of his troubles .  
απηλλαγη πραγματων .

**Glaucou:** (*he said*) For such a man , this indeed seems to be the conspicuous use of medicine .

εφη , Και τω τοιουτω μεν ουτως γ' δοκει πρεπειν χρησθαι ιατρικη .

**Socrates:** (*then I said*) Accordingly , since there was a work for self , which if he did not do ,

**407** δ' εγω ην , Αρ' , οτι ην τι εργον αυτω , ο ει μη πραττοι ,  
life would not be profitable ? (ζην ουκ ελυσιτελει ;)

**Glaucon:** (*he said*) That is clear . (εφη , Δηλον .)

**Socrates:** But surely , as we say , the rich man has no such work laid out before him ,  
δε δη , ως φάμεν , Ο πλουσιος εχει ουδεν τοιουτον εργον προκειμενον ,  
from which being forced to abstain , would render life unlivable ?

ου αναγκαζομενω απεχεσθαι αβιωτον .

**Glaucon:** Surely it is indeed not the case that they would affirm it .

δη γε Ουκουν λεγεται .

**Socrates:** (*then I said*) Did you not ever hear the saying of Phocylides , that

δ' εγω ην , γαρ ουκ ακουεις φησι Φωκυλιδου , πως  
'as soon as one has got enough to live on , then he should practice virtue ' ?

ηδη τω η βιος δειν ασkein αρετην .

**Glaucon:** (*he said*) But I think he might also practice it before .

εφη , δε Οιμαι και προτερον .

**Socrates:** (*I said*) Let us not quarrel with self about this, but let us inform ourselves about selves ,  
ειπον , Μηδεν μαχωμεθα αυτω περι τουτου , αλλ' ημας διδαζωμεν αυτους ,  
whether the rich man must practice this , and if he does not practice this , life would be unlivable ;

**407b** ποτερον τω πλουσιω μελετητεον τουτο και τω μη μελετωντι αβιωτον ,  
or whether on the one hand , nursing a disease is a hindrance to **the offering up of your mind**

η μεν νοστροφια εμποδιον τη προσεξει του νου ,  
in carpentry and the other arts , but on the other hand , it is no hindrance to them who follow  
τεκτονικη και ταις αλλαις τεχναις , δε ουδεν εμποδιζει το παρα-  
the advise of Phocylides .

-κελευμα Φωκυλιδου .

**Glaucon:** (*to which he then said*) Yes by Zeus , most especially indeed than anything else ,

ος δ' η , Ναι μα τον Δια , σχεδον μαλιστα γε η παντων τι  
this excessive care for the body which indeed goes beyond physical training . For it is also  
η αυτη περιττη επιμελεια του σωματος γε περαιτερω γυμναστικης ; γαρ και  
troublesome for the management of a household , and for military service , and even for  
δυσκολος προς αρχας οικονομιας και προς στρατειας και  
a sedentary office in the city .

προς εδραιους εν πολει .

**Socrates:** But surely the greatest obstacle , is the difficulty that it also places upon

δε δη Το μεγιστον χαλεπη οτι και προς  
any kind of **Learning** whatsoever and **Contemplation** and upon **Self-examination** ;

μαθησεις αστινασουν και εννοησεις τε και προς εαυτον μελετας  
for it is constantly being disposed with a **headache** and **the dizziness** from being high-strung ,

**407c** αιει διατασεις τινας κεφαλης και ιλιγγους υποπτευουσα  
and blaming **Philosophy** as the cause of **their** existence , so that , wherever virtue is practiced  
και αιτιωμενη φιλοσοφιας εκ εγγινγεσθαι , ωστε , αρετη ασκειται  
in this manner and approved , it is in every way a hindrance ; for it always makes one imagine  
ταυτη οπη και δοκιμαζεται , παντη εμποδιος : γαρ αιει ποιει οιεσθαι  
that they are sick and thus never cease agonizing about the body .

καμνειν και μηποτε ληγειν ωδινοντα περι του σωματος .

**Glaucon:** (*he said*) This is indeed likely .

εφη , γ' Εικος .

**Socrates:** Is it not the case then , that we will say that by Asclepios also recognizing these things ,

Ουκουν φωμεν Ασκληπιον και γινωσκοντα ταυτα  
on the one hand , he revealed **The Art of Healing** for those that were healthy in body , by nature  
μεν καταδειξαι ιατρικην τους εχοντας υγιεινως τα σωματα φυσει



and by their way of living , but on the other hand , had some particular disease inside themselves .

**407d** και διαιτη δε ισχοντας τι αποκεκριμενον νοσημα εν αυτοις ,  
Thus on the one hand , for these people and for this condition , expelling their diseases

μεν τουτοις και ταυτη τη εχει εκβαλλοντα αυτων τα νοσηματα  
by drugs or cuttings , he prescribed to go on living as usual , in order that he might not bring harm  
γαρμακοις τε και τομαις , προσταττειν διαιταν την ειωθυιαν , ινα μη βλαπτοι  
to the city policies . But on the other hand , for bodies that were thoroughly diseased ,

τα πολιτικα , δε τα σωματα εισω δια παντος νενοσηκοτα  
he did not attempt gradual draining and infusing treatments , for that is likely to cause  
ουκ επιχειρειν σμικρον απαντλουντα και επιχεοντα διαιταις , ως το εικος  
other similar diseases which naturally arise from such treatments , so as to make life long and  
ετερα τοιαυτα φυτευειν εκγονα αυτων , ποιειν βιον μακρον και  
miserable for a person . Thus , for one who was not able to live in the established circuit of life ,

**407e** κακον ανθρωπω , αλλα τον μη δυναμενον ζην εν τη καθεστηκυια περιοδω  
he thought it , not his duty to treat , because they were not profitable for self nor the city .

οιεσθαι μη δειν θεραπευειν , ως ουτε λυσιτελη αυτω ουτε πολει ;

**Glaucon:** (he said) Asclepios was a **Statesman** , as you describe him .

εφη , Ασκληπιον Πολιτικον λεγεις .

**Socrates:** (then I said) It is clear that he was . And his sons show that he was such a man .

δ' εγω ην , Δηλον : και αυτου οι παιδες οτι ην τοιουτος ,  
Do you not see that they also showed themselves to be good-healers in the fight for Troy ,

**408** ουχ ορας ως και εφανησαν αγαθοι εν τον πολεμον προς Τροια ,  
by also practicing **The Art of Healing** as I describe it ? Or do you not remember , when

και εχρωντο τη ιατρικη ως εγω λεγω ; η ου μεμνησαι ,  
Menelaus was shot by Pandaros , that from that wound

τω Μενελεω εβαλεν ο Πανδαρος οτι εκ ου του τραυματος

*They sucked the blood , and sprinkled soothing drugs upon it .*

εκμυζησαντ' αιμ' τ' επασσον ηπια φαρμακ' επι ,

**Iliad 4 , 218**

But after this , as to what he must either drink or eat ; nothing more than they prescribed for

δ' μετα τουτο ο τι εχρην η πειν η φαγειν ουδεν μαλλον η προσεταττον τω  
Eurypylos . Since their remedies were sufficient to heal men who were healthy before

Ευρυπυλω , ως των φαρμακων οντων ικανων ιασασθαι ανδρας υγιειους προ  
they were wounded , and participated in an orderly way of life , even if they happened to drink

**408b** των τραυμαθων τε και εν κοσμιους διαιτη , καν ει τυχοιεν πιοντες  
a wine-potion at that moment . But for those who were naturally diseased and undisciplined ,  
κυκεωνα εν τω παραχρημα , δε φυσει νοσωδη τε και ακολαστον  
whose life was of no advantage to themselves nor to anyone else ; their art was not meant

ζην ωοντο ουτε λυσιτελειν αυτοις ουτε τοις αλλοις , την τεχνην ειναι ουδ' δειν  
for such men ; nor should they try to cure them , not even if they were richer than Midas .

επι τουτοις , ουδε θεραπευτεον αυτους , ουδ' ει ειεν πλουσιωτεροι Μιδου .

**Glaucon:** (he said) The sons of Asclepios were quite refined , by your account .

εφη , παιδιας Ασκληπιου Πανυ κομψους λεγεις .

**Socrates:** **16** (then I said) So they should be . However , the tragedians and Pindar

δ' εγω ην , Πρεπει : καιτοι οι τραγωδιοποιοι τε και Πινδαρος  
will indeed be un-persuaded by us , for on the one hand , they say that although Asclepios was  
γε απειθουντες ημιν μεν φασιν Ασκληπιον ειναι

the son of Apollo , on the other hand , they also say that he was bribed with gold , to cure  
**408c** Απολλωνος δε πεισθηναι υπο χρυσου ιασασθαι  
a rich man that was at the point of death , for which then , he was also struck by lightning .  
πλουσιον ανδρα οντα ηδη θανασιμον , οθεν δη αυτον και κεραυνωθηναι .

Thus , according to what has been said before , we must not be persuaded by both  
δε κατα τα προειρημενα ου πειθομεθα αμφοτερα  
their statements . For if , on the one hand , he was the son of God , we shall maintain that  
αυτοις , αλλ' ει μεν ην θεου φησομεν  
he was not avaricious , but if , on the other hand , he was avaricious , he was no son of God .  
ην ουκ αισχροκερδης , ει δ' αισχροκερδης , ην ουκ θεου .

**Glaucon:** (to which he then said) This is indeed most true . But what do you say to the following ,  
ος δ' η , ταυτα γε Ορθοταρα . αλλα τι λεγεις περι τουδε ,  
Ο Socrates ? Must we not then , have good doctors in the city ? But would those likely  
ω Σωκρατες ; δει ουκ αρ' κεκτησθαι αγαθους ιατρους εν τη πολει ; δ' αν τοιουτοι που  
to be especially good , be those who have participated in treating the largest number of cases  
ειεν μαλιστα , οσοι μετεχειρισαντο πλειστους  
not only of those that are healthy , but also of those that are sick , and in turn , the best judges  
**408d** μεν υγιεινους , δ' νοσωδεις , και αυ δικασται  
would be those who would have , in the same way , taken part in judging all sorts of natures .  
οι ωσαυτως ωμιληκοτες παντοδαπαις φυσεσιν .

**Socrates:** (I said) I say that we must especially have **Those** that are **Good** .

ειπον , λεγω Και μαλα αγαθους :  
But do you know which are **Those** that I am led to believe are **Such as These** ?  
αλλ' οισθα ους ηγουμαι τοιουτους ;

**Glaucon:** (he said) If only you would tell me . (εφη , Αν ειπης .)

**Socrates:** (then I said) Then I will try . However , thou has taken-up in the same logos  
δ' εγω ην , Αλλα πειρασομαι : μεντοι συ ηρου(αιρεω) τω αυτω λογω  
affairs that are not alike .  
πραγμα ουχ ομοιον .

**Glaucon:** (he asked) How ? (εφη , Πως ;)

**Socrates:** (I said) Doctors on the one hand , would become most terribly-clever , if beginning  
ειπον , Ιατροι μεν , αν γενοιντο δεινοτατοι ει αρξαμενοι  
from childhood , besides learning their art , have been familiar with the largest possible number  
εκ παιδων προς τω μανθανειν την τεχνην ομιλησειαν ως πλειστοις  
and with the most impoverished of bodies , and if they would had been sick of every disease and  
**408e** τε και πονηροτατοις σωμασιν και αυτοι καμοιεν πασας νοσους και  
were not very healthy by nature . For , I suspect , that they do not cure the body , **by means of**  
ειεν μη πανυ υγιεινοι φυσει . γαρ , οιμαι , ου περαπευουσιν σωμα  
the body ; for if that were the case , their bodies would not have been allowed to be or become  
σωματι : γαρ αυτα αν ου ενεχωρει ειναι και γενεσθαι  
defective at any time . But since they cure the body by means of the soul , in as much as  
κακα ποτε : αλλα σωμα ψυχη , η  
it is not allowed that a soul that has become and is defective , to treat anything well .  
ουκ εγχωρει γενομενην τε και ουσαν κακην θεραπευειν τι ευ .

**Glaucon:** (he said) Correctly so . (εφη , Ορθως .)

**Socrates:** But on the other hand , the judge , O friend , indeed rules of the soul by the soul ;

**409** δε Δικαστης , ω φιλε , γε αρχει ψυχης ψυχη ,  
in as much as souls cannot be allowed to be brought up from youth among defective souls  
η ψυχαις ουκ εγχωρει τεθραφθαι εκ νεας εν πονηραις

and to have become familiar with them , and the soul herself , to have thoroughly committed all  
τε και γεγονεναι ωμιληκεναι και αυτην διεξεληλυθεναι ηδικηκυια παντα  
sorts of unjust-works , so as *to infer* quickly from herself , the unjust-works of others , such as

αδικηματα , ωστε τεκμαιρεσθαι οξεως αφ' αυτης τα αδικηματα των αλλων , οιον  
in the case of diseases of the body . But the soul herself must be inexperienced and

κατα νοσους σωμα : αλλ' αυτην δει απειρον και  
uncontaminated from defective dispositions while being young , if *She* intends *Being Beautiful*

ακεραιον κακων ηθων ουσαν νεαν ει μελλει ουσα καλη  
and *Good* , *in discerning* what is *Just* , in a *Wholesome-way* . Therefore , by reason of this  
καγαθη κρινειν τα δικαια υγιως . δη διο  
decent young-ones appear to be well-disposed (simple-minded) , and they are easily deceived

**409b** οι επιεικεις νεοι φαινονται ευηθεις και οντες ευεξαπατητοι  
by the unjust , since they have no models within themselves of like-feeling with the defective .  
υπο των αδικων , ατε εχοντες ουκ παραδειγματα εν αυτοις ομοιοπαθη τοις πονηροις .

*Glaucon:* (he said) And surely , that is indeed , exactly what happens .

εφη , Και μεν δη , αυτο γε σφοδρα πασχουσιν .

*Socrates:* (then I said) So then of course , *The Good Judge* must not be young , but old ;

δ' εγω ην , Τοιγαρτοι , τον αγαθον δικαστην δει ου ειναι νεον αλλ' γεροντα ,  
they must have *learned-late-in-life* of injustice , such as it is ; having not *perceived* it

as γεγονοτα οψιμαθη της αδικιας οιον εστιν : ουκ ησθημενον  
as something that is innate , existing within the soul of self . They must have spent a long time

οικειαν ενουσαν εν τη ψυχη αυτου , εν πολλω χρονω  
*paying-close-attention to discern* , what defectiveness really is , but as an alien thing ,

μεμελετηκοτα διαισθανεσθαι , οιον κακον πεφυκε , αλλ' αλλοτριαν  
existing in alien souls , *by knowledge* , not having received it in their own experience .

**409c** εν αλλοτριας , επιστημη , ουκ κεχρημενον(χραω) οικεια εμπειρια .

*Glaucon:* (he said) *A Most-Noble-Born Judge* , at least , such a one is likely be .

εφη , Γενναιοτατος δικαστης , γουν , ο τοιουτος εοικεν ειναι .

*Socrates:* (then I said) And indeed a *Good-One* , which was your question .

δ' εγω ην , Και γε αγαθος , ο συ ηρωτας :

For *The One* that has a *Good Soul* , is *Good* . But that terribly-clever and suspicious one ;

γαρ ο εχων αγαθην ψυχην αγαθος . δε εκεινος δεινος και καχυποπτos ο ,  
he who has done much wrong and who *thinks himself* to be a wise and evil-genius , so that

ο πολλα ηδικηκως και οιομενος αυτος ειναι σοφος τε και πανουργος ,  
on the one hand , when he is in the company of his likes , he appears to be clever by being on

μεν , οταν ομιλη ομοιους , φαινεται δεινος εξ-  
his guard , having an eye upon the models *within himself* ; but on the other hand , as soon as  
-ευλαβουμενος , αποσκοπων προς τα παραδειγματα εν αυτω : δε οταν ηδη  
he comes near *Good* and older men , he in turn , appears to be rather silly , by being distrustful

**409d** πλησιαση αγαθοις και πρεσβυτεροις , αυ φαινεται αβελτερος απιστων  
at the wrong time and by not recognizing a *Wholesome/Healthy Nature* , in as much as that

παρα καιρον και αγνοων υγιες ηθος , ατε  
he has no *Model* of *Such an Aspect within himself* . But because he associates with defective-

εχων ουκ παραδειγμα του τοιουτου : δε εντυγχανων πονηροις  
natures more often , than *with Those that are Useful* , he appears *to himself* and also to others ,

πλεονακικς η χρηστοις δοκει αυτω τε και αλλοις  
to be rather wise than rather unenlightened . (ειναι σοφωτερος η αμαθεστερος .)

*Glaucon:* (he said) This then , is altogether true . (εφη , μεν ουν Πανταπασι αληθη .)

**Socrates:** 17 (then I said) Certainly then , we must not seek for **The Good** and **Wise Judge**  
δ' εγω ην , τοιουν , χρη Ου ζητειν τον αγαθον τε και τον σοφον δικαστην  
in such a nature , but in **The One** we discussed before . For on the one hand , **defectiveness** could  
τοιουτον , αλλα τον προτερον . γαρ μεν πονηρια αν  
never **Realize Excellence/Virtue** nor **self** ; but on the other hand , **Virtue** educated in a **Natural**  
ουποτ' γνοιη αρετην τε και αυτην , δε αρετη παιδευομενης φυσεως  
way , will at the same time , gain knowledge of **Self** and of **defectiveness** . Thus , **Such a Nature**  
**409e** αμα χρονω ληψεται επιστημην αυτης τε και πονηριας . ουν ουτος  
as it appears to me , becomes **Skillful** , but not the deficient one .

ως δοκει μοι , γιγνεται σοφος , αλλ' ουχ ο κακος .

**Glaucou:** (he said) And it also appears to me in the same way .

εφη , Και εμοι ξυνδοκει .)

**Socrates:** Is it not the case then , that **The Healing Art** , **Such As we Described It** , together with  
Ουκουν ιατρικην , οιαν ειπομεν , και μετα  
**The Art of Dispensing Justice** , **in Such a Way** , thou will **Ordain** as **Law** in regards to **The City** .  
της δικαστικης τοιαυτης σοι νομοθετησεις κατα πολιν ,  
**These Artisans** will care for those citizens who are , on the one hand , naturally **good** in body and  
αι θεραπευσουσι τους των πολιτων μεν ευφυεις τα σωματα και  
soul , but if on the other hand , any of the citizens are not , such as those who are not so in body ,  
**410** τας ψυχας , δε μη τοιουτοι τους οσοι μεν κατα σωμα ,  
**They** will leave to die , but those who are defective from birth in soul and incurable ,  
εασουσι αποθνησκειν , δε τους κακοφυεις κατα την ψυχην και ανιατους  
**They Themselves** , will put to death ?

αυτοι αποκτενουσιν ;

**Glaucou:** (he said) That is surely the best thing that could happen to them , and for **The City** ,  
εφη , ουτω γουν Το αριστον , πασχουσι τοις αυτοις τε και τη πολει  
has come to light . (πεφανται .)

**Socrates:** (then I said) Then surely by the young people , *putting to use* **That Simple Music** ,  
δ' εγω ην , δε δη Οι νεοι χρωμενοι εκεινη τη απλη μουσικη  
which we said , engenders\produces **Soundmindedness** , it is surely clear to thee , that  
ην εφαμεν εντικτειν σωφροσυνην δη δηλον σοι οτι  
they will be well-guarded against being in need of **The Judicial Art** .

ευλαβησονται εις ιεναι χρειαν δικαστικης .

**Glaucou:** (he said) Surely . What follows then ? (εφη , Τι μην ;)

**Socrates:** Take notice then , will not **The Musician** , if he so wishes , so that by following after  
Αρ' ουν , ου ο μουσικος , εαν εθελη , ωστε διωκων  
these very same tracks in the pursuit of physical training , will manage having , no need  
**410b** ταυτα ταυτα ιχνη κατα γυμναστικην , αιρησει , μηδεν δεισθαι  
of **The Healing Art** , unless it is absolutely necessary ?

ιατρικης , ο τι μη αναγκη ;

**Glaucou:** It appears so , to me at least . (δοκει Εμοιγε .)

**Socrates:** He will certainly labor at the physical exercises themselves and their labor ,  
μην πονησει τα γυμνασια Αυτα και τους πονους  
with an eye towards **The Spirited Part** of his **Nature** , *to awaken that* , rather than towards  
βλεπων προς το θυμοειδες της φυσεως εγειρων κακεινο μαλλον η προς  
being-strong ; not being like other athletes who partake of diet and labor for the sake of strength .  
ισχυν , ουχ ωσπερ οι αλλοι αθληται μεταχειριζονται σιτια και πονους ενεκα ρωμης .

**Glaucou:** (to which he then said) Quite correct . (ος δ' η , Ορθοτατα .)

**Socrates:** (*then I said*) Again take notice then , O Glaucon , did **Those** who established our  
δ' εγω ην , και Αρ' ουν , ω Γλαυκων , οι και καθισταντες  
education in **Music** and **Physical-Exercise** not have the purpose which some believe **They** did ;  
**410c** παιδευειν μουσικη και γυμναστικη ουχ ενεκα ου τινες οιονται καθιστασιν ,  
in order to care for the body by one , and for the soul by the other ?

ινα θεραπευοιντο το σωμα τη μεν , την ψυχην τη δε ;

**Glaucon:** (*he asked*) But what then ? (εφη , Αλλα τι μην .)

**Socrates:** (*then I said*) It is likely that they meant to establish both of them ,

δ' εγω ην , Κινδυνευουσιν καθισταναι αμφοτερα  
to the greatest degree , for the sake of The Soul .

το μεγαλυστον ενεκα της ψυχης .

**Glaucon:** How so ? (Πως δη ;)

**Socrates:** (*I said*) Have you not noticed , how those are **disposed** in The Mind of Self ,

ειπον , Ουκ εννοεις , ως οι διατιθενται την διανοιαν αυτην  
who on the one hand , spend their whole lives in close-association with physical exercise ,  
αν μεν δια βιου ομιλησωσι γυμναστικη ,  
but on the other hand , do not touch music ? And such as are disposed in the opposite way ?

δε μη αφωνται μουσικης ; και οσοι αν διατεθωσιν τουναντιον ;

**Glaucon:** (*to which he then asked*) In what respect do you mean then ?

ος δ' η , Τινος περι λεγεις δε ;

**Socrates:** (*then I said*) The **savagery** and **hardness** , and in turn the **softness** and **tameness** .

**410d** δ' εγω ην , Αγριότητος τε και σκληροτήτος , και αυ μαλακίας τε και ημεροτήτος .

**Glaucon:** (*he said*) It appears to me least , that those on the one hand , who use undiluted

εφη , Εγωγε , οτι οι μεν χρησαμενοι ακρατω  
physical-training turn-out more savage than they should , while on the other hand , the others  
γυμναστικη αποβαινουσιν αγριωτεροι του δεοντος , δε οι  
in turn , became softer by the undiluted use of music , than what is best for them .

αυ γιγονται μαλακωτεροι μουσικη η ως καλλιον αυτοις .

**Socrates:** (*then I said*) And surely , **The Spirited Part** of our nature would indeed produce

δ' εγω ην , Και μην , το θυμοειδες της φυσεως αν γε παρεχοιτο  
the savagery , and on the one hand , by being rightly nurtured it would be **Bravery** ;

το αγριον , και μεν ορθως τραφεν αν ειη ανδρειον ,  
but on the other hand , by being strained more than it is necessary , it would become

δ' επιταθεν μαλλον του δεοντος αν γιγνοιτ'  
hard and difficult to deal with , as it likely appears to be the case .

σκληρον τε και χαλεπον , ως εικος το .

**Glaucon:** (*he said*) So it appears to me . (εφη , Δοκει μοι .)

**Socrates:** What follows then ? Would **Tameness** not be **Part** of **The Philosophic Nature** ?

**410e** Τι δε ; αν το ημερον ουχ εχοι η φιλοσοφος φυσις ;

And on the one hand , by being slackened more than it is necessary , self would be too-soft ,

και μεν ανεθεντος μαλλον του δεοντος αυτου ειη μαλακωτερον ,  
but on the other hand , by being **Beautifully-nurtured** , it would be both **Gentle** and **Well-ordered** .

δε καλως τραφεντος ημερον τε και κοσμιον ;

**Glaucon:** That is the case . ( ταυτα Εστι .)

**Socrates:** Thus we indeed say , that both of **These Natures** , must reside in **The Guardians** .

δε γε φαμεν αμφοτερα τουτω τω φυσει Δειν εχειν τους φυλακας .

**Glaucon:** They must . (γαρ Δει .)

**Socrates:** Is it not the case then , that **selves** must be **Harmonically-bound** to each other ?

Ουκουν αυτας δει ηρμιοσθαι προς αλληλας ;



**Glaucon:** How could they not be ? (Πως δ' ου ;)

**Socrates:** And on the one hand , when **One** is **Harmonically-bound** ,

Και μεν του ηρμωσμενου

then **Their Soul** is **Sound** and **Brave** ?

η ψυχη σωφρων τε και ανδρεια ?

**Glaucon:** Entirely so . (Πανυ γε .)

**Socrates:** But on the other hand , when a person is not-harmonically-bound ,

**411** δε του αναρμωστου

then their soul is cowardly and uncultivated ?

δειλη και αγροικος ;

**Glaucon:** And how ! (Και μαλα .)

**Socrates:** **18** Is it not the case then , that when someone allows music to charm their soul ,

Ουκουν οταν μεν τις παρεχη μουσικη καταυλειν της ψυχης  
and to pour through their ears , as through a funnel , those sweet and soft and

και καταυλειν δια των ωτων ωσπερ δια χωνης τας γλυκειας τε και μαλακας και  
melancholy harmonies , of which we were talking just now , and suppose they continue humming

θρηνωδεις αρμονιας , ας ημεις ελεγομεν δη νυν , και μινυριζων

them throughout their entire life , having been enraptured by their song . Then if at first , on the

διατελη τον ολον βιον γεγανωμενος υπο της ωδης , ει το πρωτον  
one hand , they had a **spirited-part** ; they would soften it , just as iron is , and thus make it **useful** ,

**411b** μεν , ουτος ειχεν τι θυμοειδες , εμαλαξε ωσπερ σιδηρον και εποιησεν χρησιμον

from being **useless** and **hard** ; but on the other hand , when they continue and do not desist , since

εξ αχρηστου και σκληρου : δ' οταν επεχων μη ανηι αλλα

they are beguiled , then after this , their spirit straight-away begins to melt and dissolve , until the

κηλη το μετα τουτο τον θυμον ηδη αν τηκει και λειβει , εως τον  
spirit is removed , being cut out of the soul like a tendon ; thus rendering them a 'soft-spearman' .

θυμον εκτηξη και εκτεμη εκ της ψυχης ωσπερ νευρα και ποιηση μαλθακον αιχμητην .

**Glaucon:** (he said) Quite so .(Πανυ μεν ουν .)

**Socrates:** (then I said) And if , from the beginning , on the one hand , they get a spiritless nature ,

δ' εγω ην , Και εαν εξ αρχης μεν , λαβη αθυμον φυσει

this process comes to pass very quickly ; but if , on the other hand , they get a spirited-form ,

τουτο διεπραξατο γε ταχυ ; εαν δε θυμειδη ,

this process makes the spirit weak , rendering it unstable . For they flare-up quickly , and

ποιησας τον θυμον ασθηνη απειργασατο οξυρροπον , ερεθιζομενον ταχυ τε και  
become upset by trifles . Thus , they have become quick-to-anger and irritable , being quite full of

**411c** κατασβεσνυμενον υπο σμικρων . ουν γεγενηνται ακραχολοι και οργιλοι εμπλεοι

discontent ; the very opposite of **Being Imparted with Spirit** .

δυσκολιας , αντι θυμοειδους .

**Glaucon:** Exactly so . (Κομιδη μεν ουν .)

**Socrates:** What follows then ? If in turn , they work very hard at physical training and eat-well ,

Τι δε ; αν αυ πονη μαλα πολλα γυμναστικη και ευωχηται  
and moreover , never touch **Music** and **Philosophy** ? Are they not at first , on the one hand , while

ευ δε , μη απτηται μουσικης και φιλοσοφιας , ου πρωτον μεν

their body is in such good-conditioning , full of pride and fury and **self** comes to be

το σωμα ισχων ευ εμπιπλათαι φρονηματος τε και θυμου και αυτος γιγνεται

braver than **Self** ?

ανδρειοτερος αυτου ;

**Glaucon:** Very much so , indeed . (Και μαλα γε .)

**Socrates:** But what about later ? For consequently , since they do nothing else , nor have any  
Τι δαι ;                      επειδαν                      πραττη μηδεν αλλο                      μηδε  
**communion** with **The Muse** at all , not even if any **love of learning** may have existed in the soul  
**411d** κοινωνη Μουσης μηδαμη , ουκ και ει τι φιλομαθες                      ενην                      εν τη ψυχη  
of self , for in as much as it never tasted of any **learning** nor of any **research** , not even of a  
αυτου ,                      ατε                      ουτε γευομενον ουδενος μαθηματος ουτε ζητηματος ,                      ουτε  
bit of **the logos** nor of anything else that is **musical** , thus **it** becomes weak and deaf and blind ,  
μετισχον λογου ουτε της αλλης μουσικης , γινεται ασθενες τε και κωφον και τυφλον ,  
in as much as **self** is never **awakened** nor **nourished** , and hence , **its** senses are never **purified** .  
ατε αυτου ουκ εγειρομενον ουδε τρεφομενον αισθησεων ων ουδε διακαθαιρομενων ;

**Glaucon:** (he said) Just so . (εφη , Ουτως .)

**Socrates:** Then , I believe , such a person becomes a hater-of-reason and unmusical ; they no  
δη , οιμαι ,                      ο τοιουτος γινεται                      Μισολογος και αμουσος , ουδεν  
longer persuade by **The Use of The Logos** , on the one hand , since on the other hand ,

ετι πειθοι δια                      χρηται λογων                      μεν                      δε  
they do everything through violence and savagery , just as a wild beast ; living their life in  
**411e** διαπραττεται παντα προς βια και αγροιτητι ωσπερ θηριον ,                      ζη                      εν  
ignorance and awkwardness , joined together with discord and gracelessness .

αμαθια και σκαιοτητι                      μετα αρρυθμιας τε και αχαριστιας .

**Glaucon:** (to which he then said) That is altogether so .

ος                      δ'                      η , εχει Πανταπασιν ουτως .

**Socrates:** I will declare that corresponding to these two dispositions , as it seems likely to me ,  
αν φαιην                      Επι                      τουτω                      δυ ,                      ως εοικε εγωγ'  
there are two **Arts** that have thus been bestowed upon mankind by a certain **Deity** ; **Music** and  
οντε δυο τεχνα                      δη                      δεδωκεναι τοις ανθρωποις τινα θεον , μουσικην τε και  
**Physical-Training** , for the sake of **The Spirited** and **The Philosophic Parts** ; not primarily  
γυμναστικη                      επι                      το θυμοειδης και το φιλοσοφον ,                      ουκ  
for the sake of the soul and body , but only as a residual-benefit , but for the sake of **Those** ,  
επι                      ψυχην και σωμα , ει μη ει                      παρεργον , αλλ' επ'                      εκεινω ,  
in order that they may be **Harmoniously-fitted-together** , by being strained and slackened ,  
**412** οπως                      αν                      ξυναρμοσθητον                      επιτεινομενω και ανιεμενω  
to **The Proper Pitch** .

του προσηκοντος μεχρι .

**Glaucon:** (he said) So it seems . (Και γαρ εοικεν .)

**Socrates:** Accordingly then , **The One** who can **Most-Beautifully** blend **Physical-training**

αρα                      Τον                      καλλιστ' κεραννυντα                      γυμναστικην  
with **Music** , and **Most-Proportionately** applies them to The Soul , we would **most rightly**  
μουσικη και                      μετριωτατα προσφεροντα τη ψυχη ,                      αν                      ορθοτατ'  
declare **This One** , to be **The Most-Perfect Musician** and **The-Most-Perfectly-Harmonized** ,  
φαιμεν                      τουτον ειναι                      τελεως μουσικωτατον και                      ευαρμοστοτατον ,  
much rather than the one who tunes strings to each other .  
πολυ μαλλον η τον ξυνισταντα τας χορδας αλληλοις .

**Glaucon:** This is indeed likely , O Socrates . (εφη , γ' Εικοτως , ω Σωκρατες .)

**Socrates:** Is it not the case then , O Glaucon , that we will also need **Such a Person** to always

Ουκουν                      , ω Γλαυκων , ημιν και δεησει                      του τινος τοιουτου αιει  
Superintend over **The City** , if **The Government** is to be **Preserved** ?

**412b** επιστατου εν τη πολει , ει η πολιτεια μελλει σωζεσθαι ;

**Glaucon:** It most certainly indeed needs to be preserved as such , as far as possible .

μαλιστα μεντοι γε                      Δεησει                      ως οιον                      τε .

**Socrates:** 19 Certainly then , these would be The Shapes/Outlines of their Education  
δη μεν Οι αν ειεν τυποι ουτοι της παιδειας  
and Nurture . For why should one list the dances , hunts and hound-chases of such citizens ,  
τε και τροφης . γαρ τι αν τις διεξιοι χορειας και θηρας τε και κυνηγεσια των τοιουτων  
and their gymnastic contests and horse races ? For surely it must be quite clear that selves  
και γυμνικους αγωνας και ιππικους ; γαρ δη δει ειναι σχεδον δηλα οτι αυτα  
will follow along those lines , and there should be no further difficulty in finding them .

επομενα τουτοις , και ουκετι χαλεπα ευρειν .

**Glaucon:** (to which he then said) It will probably no longer be difficult .

ος δ' η , Ισως ου χαλεπα .

**Socrates:** (then I said) Very well then . What follows after this discussion , that must be defined  
δ' εγω ην , Ειεν δη τι μετα τουτο αν ειη διαιρετεον  
by us ? Must it not be , which **Ones** among these **Perfectly-Harmonized-Citizens** are to **Rule** ,  
ημιν ; αρ' ουκ οιτινες τουτων αρξουσι  
and which **ones** are to be **ruled** by **Themselves** ?

τε και αρξονται αυτων ;

**Glaucon:** What else could it be ? (Τι μην ;)

**Socrates:** It is clear , that on the one hand , **The Older Ones** must be **The Rulers** ,

**412c** Δηλον , Οτι μεν πρεσβυτερους δει ειναι τους αρχοντας  
but on the other hand , **the younger** , be **the ruled** .

δε , νεωτερους τους αρχομενους .

**Glaucon:** That is clear . (Δηλον .)

**Socrates:** And that **The Best** among **Themselves** must indeed be **The Rulers** ?

Και οτι τους αριστους αυτων γε ;

**Glaucon:** That is clear also . ( τουτο Και .)

**Socrates:** Then , among farmers , are not the best , those who have become the-best-farmers ?

δε γεωργων αρ' ου αριστοι Οι γιγνονται γεωργικωτατοι ;

**Glaucon:** Yes . (Ναι .)

**Socrates:** Then , in the present case , have **They** not become **The-Most-Able-Guardians**

δ' Νυν , αρ' ου φυλακιωτατους

of the City , because **Themselves** must be **The Best of the guardians** ?

πολεως επειδη αυτους δει ειναι αριστους φυλακων ;

**Glaucon:** Yes . (Ναι .)

**Socrates:** Is it not the case then , that they must be both **Soundminded** in this station/duty/service ,

Ουκουν δει τε φρονιμους εις τουτο υπαρχειν

and **Capable** , besides being , **The Servant** of the city ?

και δυνατους , και ετι κηδεμονας της πολεως ;

**Glaucon:** This is the case . (ταυτα Εστι .)

**Socrates:** Then , one would *indeed* **Serve** , that which they happen to *especially* **Love** .

**412d** δε τις αν γ' Κηδοιτο τουτου ο τυγχανει μαλιστα φιλων .

**Glaucon:** Necessarily . (Αναγκη .)

**Socrates:** And furthermore , one would *especially* **Love** , when one is *led to believe* that , on the

Και μην αν μαλιστα φιλοι ηγοιτο

one hand , what is *indeed* **Beneficial** for this , is **Beneficial** for selves and for itself , and

μεν ω γ' ξυμφερειν τουτο τα αυτα και εαυτω και

that , when this is *especially* **Doing-Well** , they believe that themselves will also **Do-Well** ,

οταν εκεινου μαλιστα πραττοντος ευ οιοιτο εαυτω και πραττειν ευ

in a corresponding way , but that on the other hand , if not , then the opposite happens .

ξυμβαινειν , δε μη τουναντιον .

**Glaucou:** (*he said*) It is so . (Ουτως .)

**Socrates:** Accordingly then , we must select from those other guardians , such **Brave Souls** ,  
αρ' Εκλεκτεον εκ των αλλων φυλακων τοιουτος ανδρας ,  
**Those** whom we shall observe to *especially Shine-forth* for us , throughout all **Their Lives** ;  
οι αν σκοποσιν μαλιστα φαινωνται ημιν παρα παντα τον βιον ,  
**Those** whom , on the one hand , do with **All Their Hearts** , what they are *led to believe* will be  
**412e** μεν , ποιεν παση προθυμια , ο ηγησωνται αν  
**Beneficial** for The City , but on the other hand , would in no way wish to do , what would not be .  
ξυμφερειν τη πολει , δε αν μηδενι τροπω εθελειν πραξει , ο αν μη .

**Glaucou:** (*he said*) They would be the most suitable . (εφη , γαρ Επιτηδειοι .)

**Socrates:** Then it appears to me , that selves must be watched-over at every stage of life , to see if  
δη Δοκει μοι αυτους ειναι τηρητεον εν απασαις ταις ηλικιαις , ει  
they are *vigilant Guardians* of This Doctrine , and to see if neither **sorcery/fraud** nor **force** make  
εισι φυλακικοι τουτου του δογματος και μητε γοητευομενοι μητε βιαζομενοι  
them forgetfully cast out , **the opinion** that *They Must Do* , that which is **Best** for The City .  
επιλανθανομενοι εκβαλλουσιν την δοξαν του δειν ποιειν , α βελτιστα τη πολει .

**Glaucou:** (*he said*) What do you mean , by this casting out ?

εφη , Τινα λεγεις , την εκβολην ;

**Socrates:** (*I said*) I will tell thee . It is apparent to me that an opinion exits **the understanding mind**

εφην , Εγω ερω σοι . φαινεται μοι δοξα εξιεναι εκ διανοιας  
either voluntarily or involuntarily : thus on the one hand , the casting out of false opinion  
**413** η εκουσιως η ακουσιως , μεν η ψευδης  
voluntarily , by one who learns **better** , but involuntarily ; the casting out of every **true opinion** .  
εκοισιως του μεταμανθανοντος , δε ακουσιως πασα η αληθης .

**Glaucou:** (*he said*) On the one hand , I understand about the voluntary one ,

εφη , μεν μανθανω Το της εκουσιου ,  
but I need to learn more about the involuntary .

δε δεομαι μαθειν το της ακουσιου .

**Socrates:** (*I said*) What then ? Are thou not also led to believe , that on the one hand , people

εγω εφην , Τι δαι ; συ ου και ηγει , μεν τους  
in general , are unwillingly deprived of good things , but that on the other hand , they willingly  
ανθρωπους , ακουσιως τερεσθαι των αγαθων , δε εκουσιως  
cast-out evil things ? Or is not to be defrauded of **The Truth** , bad , on the one hand ,

των κακων ; η ου το εψευσθαι της αληθειας κακον μεν  
while on the other hand , that which says **The Truth** , is **Good** ? Or does it not appear to thee

δε το αληθευειν αγαθον ; η ου δοκει σοι  
to be the case that to **Opine** of The Beings that Exist is to say **The Truth**?

ειναι το δοξαζειν τα οντα αληθευειν ;

**Glaucou:** (*to which he then said*) You speak correctly , and thus they seem to me to be unwilling

ος δ' η , λεγεις ορθως και Αλλ' δοκουσιν μοι ακοντες  
to be deprived of **true opinion** .

στερισκεσθαι αληθους δοξης .

**Socrates:** Is it not the case then , that when this happens , they have been either been robbed

Ουκουν τουτο πασχουσιν κλαπεντες  
or bewitched/defrauded or forced ? (γοητευθεντες η βιασθεντες ;)

**Glaucou:** (*he said*) Even now , I do not understand .

εφη , νυν , Ουδε μανθανω .

**Socrates:** (*then I said*) I must be speaking like a tragic poet . By robbed , I mean that they are

**413b** δ' εγω ην , κινδυνευω λεγειν Τραγικως . κλαπεντας λεγω οτι τους

those that are persuaded to change their mind and those that forget , because on the one hand ,  
μεταπεισθεντας και τους επιλανθανομενους , μεν  
for some , **The Logos** , while on the other hand , for others , time , take-away their opinions ,  
των λογος δε των χρονος εξαιρουμενος  
without being noticed . Surely now you understand , I suppose ?  
λανθανει . γαρ νυν μανθανεις που ;

**Glaucou:** Yes . (Ναι .)

**Socrates:** Moreover , by forced , I mean those whom some pain or suffering will make them  
τοιουν Βιασθεντας λεγω Τους ους τις οδυνη η αλγηδων αν ποιηση  
change their opinions . (μεταδοξασαι .)

**Glaucou:** (he said) This also I understand , and you speak correctly .

εφη , τουτ' Και , εμαθον , και λεγεις ορθως .

**Socrates:** By bewitched , I am sure that thou would also say they are those who will

**413c** γοητευθεντας ως εγωμαι μην συ καν φαιης ειναι Τους αν οι  
alter their opinions either by being *charmed* by **pleasure** or *terrified* by **fear** of something .  
μεταδοξασωσιν η υφ' κηληθεντες ηδονης η υπο δεισαντες φοβου τι .

**Glaucou:** (to which he then said) It is likely , that all which *deceives/defrauds* , also bewitches .

ος δ' η , γαρ Εοικε παντα οσα απατα γοητειειν .

**Socrates:** **20** Accordingly then , that which was just now discussed , must be sought for , that

τοιουν Ο αρτι ελεγον ζητητεον ,

Those who are *from Themselves* the Best Guardians of **The Doctrine** ; that **This Must Be Done** ,

τινες παρ' αυτοις αριστοι φυλακες του δογματος , ως τουτο ποιητεον ,

**Themselves** must always do , whatever they deem to be in **The Best Interest** of **The City** . Then

αυτους αν αι ποιειν ο δοκωσι ειναι βελτιστον τη πολει . δη  
they must be observed immediately from childhood on ; setting-up before them tasks ,

τηρητεον ευθυς εκ παιδων , προθεμενοις εργα ,  
in which one would especially be lead to forget such a **Doctrine** , or to be so deceived .

εν οις τις αν μαλιστα επιλανθανοιτο το τοιουτον και εξαπατωτο ,

And on the one hand , we must choose the type who are **Mindful** and **Hard to be deceived** ,

**413d** και μεν εγκριτεον τον μνημονα και δυσεξαπατητον ,

but on the other hand , we must not accept the rest . Do you agree ?

δε μη αποκριτεον τον . η γαρ ;

**Glaucou:** Yes . (Ναι .)

**Socrates:** Again , in turn , they must indeed be tested in hard labor , and in suffering ,

Και αυ γε θετεον πονους και αλγηδονας

and in contests , that we may observe them to see in whom **the same Traits** shine forth .

και αγωνας τηρητεον αυτοις , εν οις ταυτα ταυτα .

**Glaucou:** (he said) Correctly so . (εφη , Ορθως .)

**Socrates:** (then I said) Is it not the case then , that we must also set-up the third kind of

δ' εγω ην , Ουκουν και ποιητεον τριτου ειδους  
competitive test for them in bewitchment . Here too , they must be tried , just as they bring

αμιλλαν τουτοις γοητειας , και θεατεον , ωσπερ αγωντες  
colts among noises and uproars to see if they are timid ; in the same way , while they are young

τους πωλους επι τους ψοφους τε και θορυβους σκοπουσιν ει φοβεροι , ουτω οντας νεους  
we must bring them into situations of terror , and in turn we must change to scenes of pleasure ,

**413e** κομιστεον εις αττα δειματ' και αυ μεταβλητεον εις ηδονας ,

testing them even more than gold in the fire , to see if they prove **Hard-to-bewitch** and **Well-able-**

βασανιζοντας πολυ μαλλον η χρυσον εν πυρι , ει φαινεται δυσγοητευτος και ευ-



to-keep-their-graces in all , if they are Good Guardians of Self and of The Music which

—σχημων εν πασι , ει ων αγαθος φυλα αυτου και μουσικης ης  
They have learned , by maintaining True-rhythm and True-concord in Themselves throughout all  
εμανθανεν , παρεχων ευρυθμον τε και ευαρμοστον εαυτον εν πασι  
these tests , being such as would certainly be , Most-Useful both to Themselves and to The City .  
τουτοις , ων οιον αν δη ειη χρησιμωτατος και εαυτω και πολει .  
And so The One who is thus tested as a child , as a youth and in maturity and always comes out  
414 και τον εν βασανιζομενον τε παισι και νεανισκοις και εν ανδρασι αιει εκβαινοντα  
Undefined , is to be made Ruler of The City as well as being a Guardian , and must be given  
ακηρατον καταστατεον αρχοντα της πολεως και φυλακα , και δοτεον  
Honors both while alive and after death , receiving the most esteemed Honor in the form of tombs  
τιμας και ζωντι και τελευτησαντι , λαγχανοντα μεγαιστα γερα ταφων  
and other memorials . But the one who fails such testing is not to be accepted .

τε και των αλλων μνημειων : δε τον τοιουτον μη αποκριτεον .

(then I continued) Of such an kind , appears to me , O Glaucon , to be the choice and the

δ' εγω ην , τοιαυτη τις δοκει μοι , ω Γλαυκων , ειναι η εκλογη και  
establishment of our rulers and guardians ; as if in a sketch , not to be followed in exact detail .  
καταστασις των αρχωντων τε και φυλακων , ως εν τυπω , μη ειρησθαι δι' ακριβειας .

Glaucon: (to which he then said) And to me , it has come to light in such a way as this .

ος δ' η , Και εμοι , φαινεται πη ουτω .

Socrates: Take notice then , would it not Truly be , Most-proper , to call Them , All-Perfect

414b Αρ' ουν ως αληθως ορθοτατον καλειν τουτους παντελεις  
Guardians ? So that on the one hand , their enemies from without , shall not be able ,  
φυλακας μεν τε των πολεμιων εξωθεν οι μεν μη δυνησονται  
and on the other hand , their friends within ; shall not have the desire , to harm in any way .

δε τε των φιλιων εντος , οι δε μη βουλησονται κακουργειν οπως .  
Then the young , whom we just now called Guardians , from now on , we shall call them

δε τους νεους , ους δη νυν φυλακας , εκαλουμεν  
assistants/allies and helpers , to The Doctrines of The Rulers ?

επικουρους τε και βοηθους τοις δογμασιν των αρχωντων ;

Glaucon: (he said) It so appears , to me at least . (εφη , δοκει Εμοιγε .)

Socrates: 21 (then I said) Therefore , what device could we produce to especially

δ' εγω ην , ουν Τι μηχανη αν ημιν γενοιτο μαλιστα ,  
persuade , on the one hand , The Rulers Themselves , but if not , on the other hand ,  
πεισαι μεν τους αρχοντας αυτους ει μη δε  
at least the rest of The City ? By telling them , a noble fiction ; one of those necessary lies ,  
414c την αλλην πολιν ; γιγνομενων τι γενναιον ψευδομενους εν των εν δεοντι ψευδων ,  
of which we have just recently spoken ?

ων δη νυν ελεγομεν ;

Glaucon: (he said) What kind may that be ? (εφη , Ποιον τι ;)

Socrates: (I said) It is nothing new , but a myth of great antiquity , which on the one hand

δ' εγω ην , Μηδεν καινον , αλλα τι Φοινικικον , μεν  
has already happened many times before , as the poets tell us , and have persuaded us ; but

ηδη γεγονος πολλαχου προτερον , ως οι ποιηται φασιν και πεπεικασιν , δε  
has not happened in our time , nor do I know if it could happen , but to persuade one of it ,

ου γεγονος εφ' ημων ουδ' οίδα ει αν γενομενον , δε πεισαι  
surely requires a great deal of persuasion .

συχνης πειθους .

**Glaucon:** (*he said*) As it appears , you seem hesitant to speak out .

εφη , Ως εοικας , οκνουντι λεγειν .

**Socrates:** (*then I said*) But I will appear to thee to hesitate for good reason , when I have spoken .

δ' εγω ην , δε Δοξω σοι οκνειν και μαλ' εικοτως , επειδαν ειπω .

**Glaucon:** (*he said*) Speak out , and do not be afraid .

εφη , Λεγ' και μη φοβου .

**Socrates:** I speak thus : That although I do not know what I shall dare say , or what words to use .

**414d** Λεγω δη : καιτοι ουκ οίδα οποια τολμη ερω η ποιος λογοις χρωμενος :

I will first , on the one hand , try to persuade **The Rulers Themselves** and **the soldiers** ,

και πρωτον μεν επιχειρησω πειθειν τους αρχοντας αυτους και τους στρατιωτας ,

and afterwards , the other hand , the rest of **The City** ;

και επειτα δε την αλλην πολιν

### The Myth

Accordingly , as to the nurturing and education which we provided themselves ; all

αρ' ως ετρεφομεν τε και επαιδευομεν α ημεις αυτους , παντα

these events , seemed to happen to them and to have taken place just as if **in dreams** , whereas

ταυτα εδοκουν πασχειν περι αυτους τε και γινεσθαι ωσπερ ονειρατα , δε

**The Truth is** , that at this time , they were being **Molded** and **Nurtured** inside , under **The Earth** .

τη αληθεια , τοτε ησαν πλαττομενοι και τρεφομενοι εντος υπο τη γης

Wherein both **They Themselves** , and **Their Arms** and all **Their other gear** were being fashioned .

**414e** και αυτοι και αυτων τα οπλα και η αλλη σκευη δημιουργουμενη ,

Thus when **They** were **Completely Fashioned** , **The Earth** as being **Their Mother** brought them

δε επειδη ησαν παντελως εξειργασμενοι , η γη ως ουσα αυτους μητηρ ανηκε  
forth , and now **They must take Thought** for **The Land** in which they live , *as if* for **Their Mother**

και νυν αυτους δει βουλευεσθαι της χωρας εν η εισι ως περι μητρος

and **Nurse** , and to **Protect Her** , if anyone attacks **Her** , and they must consider the other

και τροφου τε και αμυνειν , εαν τις ιη αυτην , και υπερ διανοεισθαι των αλλων

citizens , as being kinsfolk also “born from **The Earth**” .

πολιτων ως οντων αδελφος και γηγενων

**Glaucon:** (*he said*) It was not for nothing , that you were just now ashamed to tell that falsehood .

εφη , Ουκ ετος , παλαι ησχυνου(αισχυνω) λεγειν το ψευδος .

**Socrates:** (*then I said*) There was a very good reason for it , but all the same , also listen to

**415** δ' εγω ην , Πανυ εικοτως : δε ομως και ακουε

the rest of the myth . ‘For on the one hand , all of you are indeed akin in the city’ , we shall say ,

το λοιπον του μυθου . γαρ μεν παντες οι εστε δη αδελφοι εν τη πολει , φησομεν

as we tell them our myth , ‘but on the other hand , while **God** molded us , First , **He** mingled

ως προς αυτους μυθολογουντες , αλλ' ο θεος πλαττων ημων , μεν ξυνεμιξεν

Gold in the generation of **Those who are Competent to Rule** , who are then , by reason of this

χρυσον εν τη γενεσει οσοι ικανοι αρχειν , εισιν διο

**The Most Worthy of Honor** ; then **He** mingled silver in their assistants ; but iron and brass

τιμιωτατοι δε αργυριον οσοι επικουροι : δε σιδηρον και χαλκον

in the generation of farmers and the other craftsmen . Then in as much as you are all akin , you

τοις γεωργοις τε και τοις αλλοις δημιουργοις . ουν ατε οντες παντες ξυγγενεις υμιν

would , on the one hand , beget your likes for the most part , but sometimes , a silver-child may

αν μεν γεννωτε αυτοις ομοιους το πολυ , δ' οτε αργυρουν αν

be born from a golden-parent or a golden-child from a silver-parent and so with all the rest ,

**415b** γεννηθειη εκ χρυσου και χρυσουν εξ αργυρου εκγονον και ουτως παντα ταλλα

generated from each other . Therefore , **The Rulers** are **Commanded** by **God First** and **Foremost**

εξ αλληλων . ουν τοις αρχουσι παραγελλει ο θεος και πρωτον και μαλιστα

that **They** be **Good Guardians** of no person so much as of **Their own children** , **watching-over** εσονται αγαθοι φυλακες μηδενος οπως ως ουτω τους εκγονους φυλαξουσιν nothing else **so carefully** , as which of these elements is mingled in their souls . And if any μηδ' μηδεν ουτω σφοδρα ο τι τουτων αυτοις παραμεμικται εν ταις ψυχαις , τε και εαν child of **Theirs** is engendered with brass or with iron , **They** will be merciful in no way , εκγονος σφετερος γενηται υποχαλκος η υποσιδηρος , κατελεησουσιν μηδενι τροπω , but **They** will give the proper value to their nature , pushing them out among the craftsmen or **415c** αλλα αποδοντες την προσηκουσαν τιμην τη φυσει ωσουσιν εις δημιουργους η among the farmers ; if in turn , one of them has **Gold** or **silver** in their nature , **They** will Honor εις γεωργους , και αυ τις εκ τουτων υποχρυσος η υπαργυρος φυη , μεν τιμησαντες by raising them among **The Guardians** or among **the assistants** , since there is an Oracle αναξουσιν εις τους φυλακην , δε εις τους επικουριαν , ως οντος χρησμου that **The City** will be destroyed at the time , when the iron or the brass shall guard **Herself** . ' την πολιν διαφθαρηναι τοτε οταν ο σιδηρος η ο χαλκος φυλαξη αυτην . Therefore have you any device , that could in some way persuade them concerning this myth ? ουν εχεις τινα μηχανην αν οπως πεισθειεν τουτον τον μυθον ; **Glaucon:** ( *he said* ) In no way at all indeed , will **These People Themselves** ever be persuaded . **415d** εφη , οπως Ουδαμως γ' , αυτοι ουτοι Whereas , I do see **a way** in which **Their** children could be persuaded and those who come after , μεντ' οι οπως τουτων οι υιεις αν και οι επειτα and the rest of mankind afterwards . τ' αλλοι οι ανθρωποι υστερον . **Socrates:** ( *then I said* ) I understand quite well what you mean , but even **that** would have δ' εγω ην , γαρ μανθανω σχεδον ο τι λεγεις , Αλλα και τουτο αν a **Good-effect** in making **Themselves more inclined to care** for **The City** and **One-another** . ευ εχοι αυτους μαλλον το κηδεσθαι προς της πολεως τε και αλληλων .

**22** And **this** will , on the one hand , **Truly Lead Them** , **in the same way** as **The Oracle** . και τουτο αν μεν δη αγαγη εξοι αυτο οπη η φημη . But on the other hand , having **Armed** these **Sons of The Earth** , let us **Lead Them Upward** , δε ς οπλίσαντες τουτους τους γηγενεις Ημεις ηγουμενων προαγωμεν **Under Their Rulers** . Then , once arriving in **The City** , let **Them** consider where it is **Best** των αρχωντων . δε ελθοντες της πολεως θεασασθων οπου καλλιστον to place **Their** camp , from whence **They** could **especially Keep in Order** both those within , **415e** στρατοπεδευσασθαι , οθεν αν μαλιστα' κατεχοιεν τε τους ενδον , if anyone should want not to be persuaded by The Laws ; and repel those without , if some ει τις εθελοι μη πειθεσθαι τοις νομοις , τε απαμυνοιεν τους εξωθεν , ει τις enemy should come like a wolf on the fold . **There** , let **Them** make **Their** encampment , πολεμιος ιοι ωσπερ λυκος επι ποιμνην , δε στρατοπεδευσάμονοι , performing **The Offerings** which are **Befitting** , and **There** , make **Their own bed** . θυσαντες οις χρη ποιησασθων ευνας :

Or what do you say ? ( η Πως ; )

**Glaucon:** ( *he said* ) It is so . ( εφη , Ουτως . )

**Socrates:** Is it not the case , that it is so arranged , so as to sufficiently shelter **Them**

Ουκουν τοιουτοσ οιας ικανας στεγειν both in winter and in summer ?

τε χειμωνος και θερους ;

**Glaucon:** ( *he said* ) How could it not be so ? For you appear to me , to mean living-quarters .

εφη , Πως γαρ ουχι ; γαρ δοκει μοι λεγειν οικησεις .

**Socrates:** (*then I said*) Yes indeed , living-quarters for soldiers , but not for money-makers .

**416** δ' εγω ην , Ναι γε , (simple) στρατιωτικας , αλλ' ου (luxurious) χρηματιστικας .

**Glaucou:** (*he asked*) What do you say is the difference between this one and that one ?

εφη , Πως λεγεις διαφερειν αυ τουτο εκεινου ;

**Socrates:** (*then I said*) I will try to tell thee . Of all differences , it is the most dreadful and

δ' εγω ην , Εγω πειρασομαι ειπειν σοι . παντων δεινοτατον και  
most disproportionate possible , for shepherds to breed such dogs , and in such a manner ,  
αισχιστον που γαρ ποιμεσι τρεφειν τοιουτος κυνας και ουτω  
as assistants/allies of the flocks , in such a way that either through lack-of-discipline or hunger or  
επικουρους ποιμνιων , ωστε υπο ακολασιας η λιμου η  
any other ill-disposition , the dogs themselves should attempt to harm the sheep ,  
τινας αλλου κακου εθους τους κυνας αυτους επιχειρησαι κακουργειν τοις προβατοις  
and thus , resemble wolves instead of dogs .

και ομοιωθηναι λυκοις αντι κυνων .

**Glaucou:** (*to which he then said*) How could it not be dreadful ?

ος δ' η , Πως δ' ου Δεινον ;

**Socrates:** Is it not the case then , that we must guard in every way , that our assistants may not

**416b** Ουκουν , φυλακτεον παντι τροπω , ημιν οι επικουροι μη  
commit such an injustice to the citizens , because themselves are stronger , and instead of  
ποιησωσι τοιουτον προς τους πολιτας , επειδη αυτων εισιν κρειττους , αντι

**Being Well-Disposed Allies** come to resemble **savage despots** ?

ευμενων ξυμμαχων αφομοιωθωσιν αγριους δεσποταις ;

**Glaucou:** (*he said*) We must so guard . (εφη , Φυλακτεον .)

**Socrates:** Is it not the case then , that **They would be Provided** with **The Greatest of Safeguards** ,  
Ουκουν αν ειεν παρεσκευασμενοι την μεγιστην της ευλαβειας ,  
if indeed **They have been and are Well-Educated , In Reality** ?

ει πεπαιδευμενοι εισιν τω οντι

**Glaucou:** (*he said*) Since **They** certainly are indeed .

εφη , Αλλα μην εισι γ' .

**Socrates:** (*and I emphatically replied*) This conclusion , on the one hand , is not worthy of

και εγωγ' ειπον , Τουτο μεν ουκ αξιον  
being doctrinally affirmed yet , O dear Glaucou ; however , that which we said just now , *is*

**416c** δισχυριζεσθαι , ω φιλε Γλαυκων , μεντοι ο ελεγομεν αρτι  
worthy of affirmation , that **They** must obtain **The Correct/Just/Right Education** , whatever **It** is ,

αξιον , οτι αυτους δει τυχειν(τυγχανω) της ορθης παιδειας , ητις ποτε εστιν ,  
if **They** are to have what is of **The Greatest Importance** , by thus rendering **Them Gentle** , both  
ει μελλουσι εχειν το μεγιστον ειναι το ημεροι τε  
towards **Themselves** and to **those** who are being **Guarded by Themselves** .

προς αυτοις και τοις φυλαττομενος υπ' αυτων .

**Glaucou:** (*to which he then answered*) And correctly indeed . (ος δ' η , Και οθως γε .)

**Socrates:** Certainly then , besides this education , any person possessing **Intellect** would say

τοιουν Προς ταυτη τη παιδεια τις εχων νουν αν φαιη  
that both **Their** living-quarters and **Their** other personal-effects must be **Provided** in such a way  
και τας οικησεις και την αλλην ουσιαν δειν παρασκευασασθαι τοιαυτην  
as will neither prevent **Themselves** from Being The Best Guardians , nor such as may convince  
ως ητις μητε παυσοι αυτους ειναι τους αριστους φυλακας μη περι τε επαροι  
Them to harm the other citizens .

κακουργειν τους αλλους πολιτας

**Glaucou:** And they will speak quite truly . (Και φησει γε αληθως .)

**Socrates:** (*I said*) Look here then , if They intend , to be of **Such a Character** , must **They**

**416d** εγω ειπον , Ορα δη , ει μελλουσι , εσεσθαι τοιουτοι , ει δει αυτους  
live and dwell in some such manner as the following ? First of all , *no one* , must possess any  
ζην τε και οικειν τινα τροπον τοιονδε : πρωτον μεν μηδεμιαν κεκτημενον  
private property whatsoever , except what is absolutely necessary . Next then , *no one* must have  
ιδιαν **ουσιαν** μηδενα , αν μη πασα αναγκη : επειτα μηδεν ειναι  
any living-quarters or storehouse , into which everyone who wishes may not enter . Then , **Their**  
μηδενι οικησιν και ταμειον εις ο πας ο βουλομενος ου εισειει : δ' τα  
provisions , must be such as are needed by mature athletes of war , **Sound-minded** and **Brave** ,  
επιτηδεια , οσων δεονται ανδρες αθληται πολεμου σωφρονες τε και ανδρειοι ,  
let them receive such wages for their guardianship , as has been arranged by the other citizens

**416e** δεχεσθαι τοσουτον μισθον της φυλακες , ταξαμενους παρα των αλλων πολιτων ,  
so much as to neither have too-much given to them nor too-little at any given period .  
οσον μητε περιειναι αυτοις μητε ενδειν εις τον ενιαυτον :  
Then , let **Them** regularly share **Their** meals in common , living just as if **They** were in the field .  
δε φοιτωντας ξυσσιτια εις κοινη ζην ωσπερ εστρατοπεδευμενους .  
Then , **They** must be told that **They** have from **The Gods** a **Divine Gold** and **Silver** at all times ,  
δε αυτοις ειπειν οτι εχουσι παρα θεων χρυσιον και αργυριον αι  
in **Their Souls** ; and have no need of the human type , nor is it **Pious** to pollute **That**  
εν τη ψυχη και ουδεν προσδεονται του ανθρωπειου , ουδε οσιον μαινειν την εκεινου  
**Possession** by mixing **It** , with the possession of mortal gold , for the reason that many impious  
κτησιν ξυμμιγνυντας τη κτησει του θνητου χρυσου , διοτι πολλα ανοσια  
things , have also been done in regards to the coinage of the many , but **Theirs** , is **Unpolluted** .

**417** και γεγονεν ερι νομισμα των πολλων , δε το εκεινοις παρ' ακηρατον :  
Thus , **They alone** , of all in the city , it is **not Lawful** , to have any dealings with gold and silver ,  
αλλα , αυτοις μονοις των εν τη πολει , ου θεμις , μεταχειριζεσθαι χρυσου και αργυρου  
and to even touch them , nor to come under the same roof , nor to wear them , nor to drink from  
και απτεσθαι , ουδ' ιεναι υπο τον αυτον οροφον , ουδε περιαψασθαι , ουδε πινειν εξ  
silver or gold-ware . Thus , in this way , on the one hand , **They** will **Preserve Themselves** and  
αργυρου η χρυσου . και ουτω μεν αν σωζοιντο τ' και  
**Preserve The City** ; but on the other hand , whenever they acquire land and houses and money  
σωζοιεν την πολιν : δ' οποτε κτησονται γην και οικιας και νομισματα  
of their own , on the one hand , they will be householders and farmers , instead of guardians ,  
ιδιαν , μεν εσονται οικονομοι και γεωργοι αντι φυλακων ,  
but on the other hand , they will become despots and enemies of the rest of the citizens , instead  
δ' γενησονται δεσποτοι και εχθροι των αλλων πολιτων αντι  
of allies ; surely then , hating and being hated , plotting and being plotted against ,  
ξυμμαχων , δη δε μισουντες και μισουμενοι και επιβουλευοντες και επιβουλεουμενοι  
they will spend all their lives , fearing the enemies within , very much more than  
διαξουσι παντα τον βιον , δεδιοτες τους πολεμειους ενδον και πολυ πλειω μαλλον η  
those without ; and at that time , running a straight course closest to destruction , they themselves  
τους εξωθεν , και τοτε θεοντες ηδη εγγυτατας ολεθρου αυτοι  
and the rest of the city . (τε και η αλλη πολις .)

(*then I continued*) Therefore , for the sake of all these reasons , let us affirm , that  
δ' εγω ην , ουν ενεκα παντων τουτων φωμεν  
**The Guardians** , must be **Provided** for *in this way* , with living-quarters and all the rest ,  
τους φυλακες δειν κατασκευασθαι ουτω περι οικησεως τε και των αλλων ,  
and let us lay these conclusions down by **Law** . Or shall we not do so ?  
και ταυτα νομοθετησωμεν . η μη ;



**Glaucon:** (*to which , Glaucon then said* ) Let us do so , Very much indeed .  
ος ο Γλαυκων δ' η , Πανυ γε .

**Revised**  
**28 July 2017**  
**01April 2013**  
**07/07/07**

## Book 4

### Δ

**Narrator-Socrates:** 1 *At this point , Adeimantos took up the discussion and said ,*  
419

Και ο Αδαιμαντος υπολαβων εφη ,  
**Adeimantos:** What then , O Socrates , will be your defense , if someone shall say that  
Τι ουν , ω Σωκρατες , απολογησει , εαν τις φη  
you do not make these brave souls very *spiritually-well-off* , and that this state of affairs exists  
μη ποιειν τουτους τους ανδρας πανυ ευδαιμονας , και ταυτα  
through themselves , through which on the one hand , the city in **Truth** exists , but on the other  
δι' εαυτους , ων μεν η πολις τη αληθεια εστι , δε  
hand , they *take no good advantage* of the city , such as those others do , who *possess* land ,  
οι μηδεν αγαθον απολαουσιν της πολεως , οιον αλλοι κεκτημενοι αγρους  
and who *have built , beautiful* and large homes , and who *purchase , suitable* furniture  
τε και οικοδομουμενοι καλας και μεγαλας οικιας , και κτωμενοι πρεπουσαν κατασκευην  
for their homes , and *offer* sacrifices the gods and *entertain* guests , *all , at their own expense* ,  
ταυταις , και θυοντες θυσιας θεοις και ξενοδοκουντες ιδιας  
and who certainly , *do possess* that which thou was just now mentioning , gold and silver ,  
και δη και κεκτημενοι α συ δη νυν λεγες , χρυσον τε και αργυρον  
and *everything else* , that is *thought customary* for those who intend to be *blessed* ?  
και παντα οσα νομιζεται τοις μελλουσι ειναι μακαριοις ;  
But one may simply say that , like hired mercenaries , they show nothing for it , other than  
αλλ' αν ατεχνως φαιη , ωσπερ μισθωτοι επικουροι , φαινονται ουδεν αλλο η  
to be employed as guards in the city .

καθησθαι φρουρουντες εν τη πολει .

**Socrates:** (then I said) Yes , and this , indeed only for their maintenance , without receiving any

420 δ' εγω ην , Ναι , και ταυτα , γε επισιτιοι , ουδε λαμβανοντες  
wages in addition to their maintenance , just as all others do . So that they will not be allowed  
μισθον και προς τοις σιτιοις ωσπερ οι αλλοι , ωστε αυτοις ουδ' αν  
to travel abroad privately , should they so wish ; nor to give presents to their mistresses , nor  
εξεσται αποδημησαι ιδια , βουλωνται ουδ' διδοναι εταιραις ουδ'  
to spend it in such other methods in which those who are *considered to be* spiritually-well-off ,  
αναλίσκειν αλλοσε οια οι δοκουντες ειναι ευδαιμονες  
surely do spend . You are omitting , these and many other such counts , from the accusation .  
δη αναλίσκουσι . απολειπεις ταυτα και συχνα αλλα τοιαυτα της κατηγοριας .

**Adeimantos:** (to which he then said) Then , let these counts , also be added to the accusation .

ος δ' η , Αλλ' εστω ταυτα και κατηγορημενα .

**Socrates:** You ask then , what we shall indeed say in our defense ?

420b φης ουν Τι δη απολογησομεθα ;

**Adeimantos:** Yes I do . (Ναι .)

**Socrates:** (then I said) While we travel on The Self/Same Road , we shall discover , as I think ,

δ' εγω ην , πορευομενοι Τον αυτον οιμον ευρησομεν , ως εγωμαι ,  
that which should be said . For we shall say , that on the one hand , it would be nothing strange

α λεκτεα . γαρ ερουμεν οτι μεν αν ειη ουδεν θαυμαστον  
if **They Themselves** , even in these circumstances , **are The Most-Spiritually-Well-Off** ,

ει ουτοι και ουτως εισιν ευδαιμονεστατοι ,

Yet it was certainly not with an eye to this , that we established the city ; so as to have any one  
 μιν ου βλέποντες προς τουτο ημιν οικιζομεν την πολιν , οπως εσται τι εν  
 class , *remarkably* Prosperous ; but on the other hand , that **The Whole City** , *especially* be So .  
 εθνος διαφεροντως ευδαιμον , αλλ' οπως η ολη πολις μαλιστα ο τι .  
 For we thought , that in the establishment of **Such a City** , we would *especially* discover **Fairness** ,  
 γαρ ωθημεν εν τη οικουμενη τοιαυτη αν μαλιστα ευρειν δικαιοσυνην  
 and in turn , in the worst city ; injustice . Then , having thoroughly examined them , we would  
**420c** και αυ εν τη κακιστα αδικιαν , δε κατιδοντες αν  
 determine , that which we have been in search of , for some time . Now then , since we thought ,  
 κριναι ο ζητουμεν παλαι . νυν ουν , ως οιομεθα ,  
 on the one hand , that we were shaping **The Spiritual-Well-Being of The City** , by not taking-out  
 μεν πλαττομεν την ευδαιμονα ουκ απολαβοντες  
 such a select few living in **Self** ; but we are setting-up **The Spiritual-Well-Being of The Whole** ;  
 τοιουτους τινας ολιγους εν αυτη , αλλ' τιθεντες ολην :  
 then , immediately consider the opposite case . Therefore , just as if , while we were painting  
 δε αυτικα σκεπομεθα την εναντιαν . ουν ωσπερ ει ημας γραφοντας  
 human figures , someone approaching should blame us , saying that we do not place the  
 ανδριαντα τις προσελθων εψεγε λεγων οτι ου προστιθεμεν τα  
 most beautiful colors on the most beautiful parts of the creature ; for the eyes , the most-beautiful  
 καλλιστα φαρμακα τοις καλλιστοις του ζου , γαρ οι οφθαλμοι , καλλιστον  
 part , were not painted with purple , but were so with black ; should we then consider it to be  
**420d** ον ουκ εναληλιμμενοι οστρειω αλλ' ειεν μελανι : αν εδοκουμεν  
 reasonably justified , to reply to himself , 'O wonderful one , do not expect us to paint  
 μετριως απολογεισθαι λεγοντες προς αυτον , ω θαυμασιε , μη οiou δειν ημας γραφειν  
 the eyes *so* beautiful , so that they would not appear to be eyes ; nor in turn with reference to  
 οφθαλμους ουτω καλους , ωστε μηδε φαινεσθαι οφθαλμους , μηδ' αυ  
 all the other parts . But observe , whether in assigning each particular part , what is **Proper** to it ,  
 ταλλα μερη , αλλ' αθρει ει αποδιδοντες εκαστοις τα προσηκοντα  
 we make **The Whole Beautiful** . And so now , please do not compel us to bestow such a notion of  
 ποιουμεν το ολον καλον : και νυν και , δη μη αναγκαζε ημας προσαπτειν τοιαυτην  
 'spiritual-well-being' upon **The Guardians** , since that notion shall make them *anything* , rather  
 ευδαιμονιαν τοις φυλαξι , η εκεινους απεργασεται παν μαλλον  
 than **Guardians** . For we could also clothe the farmers in rich robes and adorn them with gold  
**420e** η φυλακας . γαρ και αμφιεσαντες τους γεωργους ξυστιδας και περιθεντες χρυσον  
 and command them to work the soil , at their pleasure ; and we could also make , the potters  
 κελευειν εργαζεσθαι την γην προς ηδονην , και τους κεραμεας  
 recline on couches , from left to right (like cultured people do) by the fire , drinking toasts and  
 κατακλιναντες επιδεξια προς το πυρ διαπινοντας τε και  
 feasting , neglecting the wheel , making pottery only , when so disposed : and  
 ευωχουμενους , παραθεμενους τον τροχον , κεραμευειν αν οσον επιθυμωσι , και  
 we also know how to make all the others citizens 'blessed' in such way ,  
 επισταμεθα ποιειν παντας τους αλλους μακαριους τοιουτω τροπω ,  
 in order to surely render the whole city 'spiritually-well-off' ?  
 ινα δη η ολη πολις ευδαιμονη ,  
 But do not advise us to act in such a way ; since , if we would be persuaded by thee ,  
**421** αλλ' μη νουθετει ημας ουτω : ως αν πειθωμεθα σοι  
 then neither would the farmer be a farmer , nor the potter be a potter ; nor would any other  
 ουτε ο γεωργος εσται γεωργος , ουτε ο κεραμευς κεραμευς , ουτε ουδεις ουδεν αλλος

Art , keep **Its own form** (whole-some) , out of which **The** (Whole) **City** comes to be .

εχων σχημα εξ ων πολις γινεται .  
But , on the one hand , as to the others , it is of less account ; for when shoemakers become  
Αλλα μεν των αλλων ελαττων λογος : γαρ και νευρορραφοι γενομενοι  
corrupted and are defective , and pretend to be shoemakers when they are not , nothing terrible  
διαφθαρεντες και φαυλοι και προσποιησαμενοι ειναι οντες μη ουδεν δεινον  
happens to the city : but on the other hand , when the guardians of the law and of the city ,  
πολει : δε φυλακες νομων και πολεως  
are not so , but only in appearance , surely you see that they would entirely destroy **The Whole**  
οντες μη , αλλα δοκουντες δη ορας οτι πασαν απολλυασιν αρδην  
**City** ; if in turn they solely have the privilege of being ‘well-situated’ and ‘spiritually-well-off’ .  
πολιν , και αυ μονοι εχουσιν τον χαιρον του ευ οικειν και ευδαιμονειν .  
If then , on the one hand , we are for producing **Those** who shall **Truly Be Guardians of The City** ,  
**421b** ει ουν μεν ημεις ποιουμεν μεν ως αληθως φυλακας της πολεως  
who shall be the least harmful to **It** , but on the other hand , he who makes that accusation ,  
ηκιστα κακουργους , δ’ ο εκεινο λεγων  
would rather produce them , just as certain farmers , living in a perpetual festive setting , feasting  
και ωσπερ τινας γεωργους εν πανηγυρει εστιατορας  
‘happily’ , but not in **The City** ; in that case , he must mean , something else than ‘**City**’ .  
ευδαιμονας , αλλ’ ουκ εν πολει , αν λεγοι τι αλλο η πολιν .  
Therefore , we must consider whether we establish the guardians with this view ; that *they*  
ουν σκεπτεον ποτερον καθιστωμεν φυλακας προς τουτο βλεποντες , αυτοις  
should have that which *is thought to be* ‘the greatest happiness’ ; or must we see whether , on the  
εγγενησεται ο τι οπως πλειστη ευδαιμονια , η θεατεον ει  
one hand , we establish **Them** , with this in view ; that **The Whole City** should possess **That**  
μεν εις τουτο βλεποντας την ολην πολιν εγγινεται εκεινη  
**Spiritual-Well-Being** , and on the other hand , let us oblige **These Allies** and **Guardians**  
δ’ αναγκαστεον τους επικουρους και τους φυλακας  
to **Do That** , and we must persuade **Them** , that **They** shall , *in this way* , **Be The Best Artists**  
**421c** ποιειν εκεινο και πειστεον , εσονται ο τι οπως αριστοι δημιουργοι  
of **The Work of Themselves** ; and in a similar manner for all the other artists .

του εργου εαυτων , και ωσαυτως απαντας τους αλλους ,  
And , *in this way* , by **The Entire City Succeeding** , and **Being Well-Constituted** , let us allow  
και ουτω της ξυμπασης πολεως αυξανομενης και καλως οικιζομενης εατεον  
each of the classes to **Participate** of **Spiritual-Well-Being** as far as their natures allow .  
εκαστοις τοις εθνεσιν μεταλαμβανειν του ευδαιμονιας οπως η φυσις αποδιδωσι .

**Adeimantos:** **2** (to which he then said) Thus you seem to me , to speak well .

ος δ’ η , Αλλ’ δοκεις μοι λεγειν καλως .

**Socrates:** (then I said) Take notice then , shall I also appear to you , to speak reasonably ,

δ’ εγω ην , Αρ’ ουν και δοξω σοι λεγειν μετριως  
in that which is akin to this ?

το αδελφον τουτου ;

**Adeimantos:** What , especially ? (Τι μαλιστα ;)

**Socrates:** Consider if other artists are corrupted by the following , in turn ,

**421d** σκοπει ει Τους αλλους δημιουργους διαφθειρει ταδε αυ  
so as to also come to be defective .

ωστε και γινεσθαι κακους .

**Adeimantos:** What is their nature then ? (Τα ποια ταυτα δη ;)

**Socrates:** (*then I said*) Wealth and poverty . (δ' εγω ην , Πλουτος και πενια .)

**Adeimantos:** In what way then ? (Πως δη ;)

**Socrates:** In the following way . Does it appear to you , that the potter would still be willing

Ωδε : δοκει σοι χυτρευς ετι θελησειν  
to pay-attention to his art , once having become wealthy ?

επιμελεισθαι της τεχνης πλουτησας ;

**Adeimantos:** (*he said*) By no means .(εφη , Ουδαμως .)

**Socrates:** But will self become more idle and careless of self ?

δε αυτος γενησεται μαλλον Αργος και αμελης αυτου ;

**Adeimantos:** Much more so . (Πολυ γε .)

**Socrates:** Is it not the case then , that he will become a defective potter ?

Ουκουν γινεται κακιων χυτρευς ;

**Adeimantos:** (*he said*) Much more so , likewise . (εφη , πολυ , Και τουτο .)

**Socrates:** And surely , through poverty , by also being unable to furnish himself with tools , or

Και μην υπο πενιας και μη εχων παρεχεσθαι οργανα η  
indeed anything else required for his art , both his workmanship shall be more deficiently done ,

**421e** γε τι αλλο των εις την τεχνην , τε τα εργα αν πονηροτερα εργασεται  
and his sons , or those others whom he instructs , shall be artists instructed deficiently .

και τους υιεις η αλλους ους διδασκται δημιουργους διδασκη χειρους .

**Adeimantos:** How could they not be ? (Πως δ' ου ;)

**Socrates:** Thus , through both these , poverty and riches , on the one hand , the workmanship in

δη Υπ'αμφοτερων πενιας τε και πλουτου , μεν τα εργα  
the arts is done deficiently , and on the other hand , the artists themselves are defective .

τεχνων χειρω δε αυτοι χειρους .

**Adeimantos:** So it has come to light . (Φαινεται .)

**Socrates:** Certainly then , as it appears , we have discovered other conditions , which

δη , ως εοικε , ευρηκαμεν Ετερα α

**The Guardians** must watch against , in every way , in such a manner that they themselves

φυλακτεον παντι τροπω οπως αυτους

may not in any way steal into the city unnoticed .

μηποτε παραδυντα εις την πολιν λησει .

**Adeimantos:** What kind of conditions are these ?

**422** Ποια ταυτα ;

**Socrates:** (*then I said*) Wealth and poverty . Since the one is productive of luxury and idleness ,

δ' εγω ην , Πλουτος τε και πενια , ως του μεν ποιουντος τρυφην και αργιαν  
and a love of novelty ; whereas the other , besides having a love of novelty , is illiberal ,

και νεωτερισμον , του δε προς νεωτερισμω ανελευθεριαν

and productive of defective workmanship .

και κακοεργιαν .

**Adeimantos:** (*he said*) Entirely so . However , consider the following case , Ο Socrates .

εφη , Πανυ μεν ουν . μεντοι , σκοπει τοδε , ω Σωκρατες ,  
How shall our city be able to engage in war , since she possesses no money , anywhere ,

πως ημιν η πολις οια τ' εσται πολεμειν , επειδαν κεκτημενη μη χρηματα η ,  
and especially if she is compelled to wage war against a great and wealthy city ?

τε καν αναγκασθη πολεμειν προς μεγαλην τε και πλουσιαν

**Socrates:** (*then I said*) It is clear , that to fight against one such city is rather difficult ,

**422b** δ' εγω ην , Δηλον , οτι προς μιαν μεν χαλεπωτερον ,  
but on the other hand , to fight against two such cities is easy .

δε προς δυο τοιαυτας ραον .



**Adeimantos:** (to which he then replied) What do you mean ? (ος δ' η , Πως ειπες ;)

**Socrates:** (I said) First of all , surely , if they must fight , will **They** not , being **Themselves** ειπον , Πρωτον μεν που , εαν δεη μαχεσθαι αρα ου οντες ουτοι

**Adept** in **The Art of War** , be fighting against rich men ?

αθληται πολεμου μαχουνται πλουσιους ανδρασι ;

**Adeimantos:** (he said) Yes , this is indeed the case . (εφη , Ναι τουτο γε .)

**Socrates:** (I said) What then , O Adeimantos ? Does appear to you , that the one boxer , who has Τι ουν , ω Αδειμαντε ; αν δοκει σοι εις πυκτης ως been provided for , in the best manner possible for this exercise , is easily able to fight against παρεσκευασμενος καλλιστα οιον τε επι τουτο , ραδιως μαχεσθαι two boxers who have not , but on the other hand , are rich and fat ?

δυοιν πυκταιν μη , δε πλουσιουν και πιονοιν ;

**Adeimantos:** (he said) He would not perhaps , easily fight with both at the same time indeed .

εφη , αν Ουδ' ισως , αμα γε .

**Socrates:** (then I said) Not if he had it in his power to retreat , and then return to strike the one **422c** δ' εγω ην , Ουδ ει εξειη υποφευγοντι αναστρεφοντα κρουειν τον who advanced first , and by doing this frequently under the stifling heat of the sun , might not προσφερομενον προτερον και ποιοι τουτο πολλακις τε και εν πνιγει ηλιω ; αν ου indeed such a fighter , accordingly also defeat a multitude of those ?

γε ο τοιουτος αρα και χειρωσαιτ' πλειους τοιουτος

**Adeimantos:** (he said) Forget about it , that would be nothing amazing .

εφη , Αμελει , αν γενοιτο ουδεν θαυμαστον .

**Socrates:** But do not you think that the rich have more knowledge and experience of boxing

Αλλ' ουκ οiei τους πλουσιους πλεον επιστημη τε και εμπειρα πυκτικης than of war ?

η πολεμικης ;

**Adeimantos:** (he said) I do at least . (εφη , Εγωγ' .)

**Socrates:** Accordingly then , easily , will our **Experts** fight , by doubling and tripling

αρα Ραδιως , ημιν οι αθληται μαχουνται διπλασιους τε και τριπλασιους

**Themselves** , as it clearly appears .

αυτων εκ των εικοτων .

**Adeimantos:** (he said) I will agree with you , for you seem to me to speak correctly .

εφη , Συγζωρησομαι σοι , γαρ δοκεις μοι λεγειν ορθως .

**Socrates:** What then , if they should send an embassy to another city , telling them **The Truth** ,

**422d** Τι δ' αν πεμψαντες πρεσβειαν εις την ετεραν πολιν ειπωσιν ταληθη that 'We on the one hand , have no use for gold or silver , neither is it lawful for us to use them , οτι ημεις μεν χρωμεθα ουδεν χρυσιω ουδ αργυριω , ουδ' θεμις ημιν but on the other hand , for you , it is lawful ; if then you join in the war with us , you will receive

δε υμιν : ουν ξυμπολεμησαντες μεθ' ημων εχετε the spoils of all the other cities . ' do you imagine that anyone , upon hearing these things ,

τα των ετερων : οiei τινας ακουσαντας ταυτα would choose to fight against strong and resolute dogs , rather than in alliance with the dogs , αιτησεσθαι πολεμειν στερεοις τε και ισχυοις κυσι , μαλλον η μετα κυνων against fat and tender sheep ?

ποσι τε και απαλοις προβατοις ;

**Adeimantos:** (He said) It does not appear so to me . But consider if the accumulation of

εφη , Ου δοκει μοι . αλλ' ορα εαν ξυναθροισθη the wealth of the others into **one city** , does not bring danger to the city that has no wealth . τα χρηματα των αλλων εις μιαν πολιν , μη φερη κινδυνον τη μη πλουτουση .

**Socrates:** (*then I said*) What ‘happiness’, that you imagine any other city deserves to be

**422e** δ’ ἐγὼ ἦν , εἰ Εὐδαιμών , ὅτι οἰεῖ τινα ἀλλήν ἀξίον εἶναι  
named **city** , other than **Such a One** as that which we have been **Preparing/Furnishing** .

προσείπειν πόλιν ἢ τὴν τοιαύτην οἴαν ἡμεῖς κατασκευάζομεν .

**Adeimantos:** (*he said*) But why then ? (εἶπε , Ἀλλὰ τί μὴν ;)

**Socrates:** (*then I said*) We must give the other types a greater name ; for each of them consists

δ’ ἐγὼ ἦν , χρὴ προσαγορεύειν τὰς ἀλλὰς Μειζονώς : γὰρ ἐκαστὴ αὐτῶν εἰσι  
of very many cities , but is not *a* city , as it is said *in jest* . (Meno 77a-b : as when anything ,  
παμπολλὰι πόλεις , ἀλλ’ οὐ πόλις , τὸ τῶν παιζόντων .

like a vessel is *broken* . ‘thus , leave **Virtue** , **Whole** and **Sound**’ . JFB) And if on the one hand ,

κάν μεν  
there are any two factions who are hostile to each other , as the poor and the rich , then , in

**423** οἵουν δύο ἡ πολεμία ἀλλήλαις , μεν ἡ πενήτων , δε ἡ πλουσιῶν : δ’ ἐν  
each of these , there are in turn , very many individuals , and to which , on the one hand , if you  
ἐκάτερα τούτων πανυ πολλὰι , αἷς μεν εἰαν  
deal with them as a singular entity , you will entirely miss the mark , but on the other hand , if you  
προσφέρῃ ὡς μία , ἀν παντός ἀμαρτοῖς , δε εἰαν  
deal with them as a plurality , by giving to them the property , power and indeed

ὡς πολλὰις , δίδους τοῖς ἑτέροις τὰ χρηματὰ τε καὶ δυνάμεις καὶ ἡ  
the persons themselves of the other faction , you shall , continue to have many for fellow-fighters

αὐτοὺς τῶν ἑτέρων , μεν αἰ χρῆσει πολλοῖς ξυμμαχοῖς  
but few for enemies . And so long as thine **City** shall be **Managed Soundly** , as it was just now

δ’ ὀλίγοις πολεμοῖς . καὶ ὥς σοι ἡ πόλις ἀν οἰκῇ σῶφρονως ὡς ἀρτι  
**Arranged** , **It** shall be **The Greatest** . I do not say that **It** shall be reputed to be so , but **It** shall be  
εταχθῇ , ἐστὶ μέγιστη , οὐ λέγω τῷ εὐδοκίμειν , ἀλλ’

**The Greatest** , in **Reality** , and even though **Its Defenders** were only , one thousand . For **One City**  
μέγιστη ὡς ἀληθῶς , καὶ εἰαν ἡ τῶν προπολεμούντων μόνον χιλίων : γὰρ μίαν πόλιν  
that is **Great** , *in this way* , you will not easily find , neither among the Hellenes nor among

**423b** μεγαλήν οὕτω οὐ ραδίως εὐρήσεις οὔτε ἐν Ἑλλήσιν οὔτε ἐν  
the barbarians , but you will find , many of those that are reputed to be ‘great’ and many times  
βαρβαροῖς , δε πολλὰς δοκούσας πολλὰ-  
larger than **So Great A One** . Or do you think otherwise ?

πλασίας τῆς τηλικαύτης . ἢ οἰεῖ ἄλλως ;

**Adeimantos:** (*he said*) No by **Zeus** ! (εἶπε , Οὐ μὰ τὸν Δι’ .)

**Socrates:** **3** (*then I said*) Is it not the case then , that This may also be **The Best Boundary/Limit**

δ’ ἐγὼ ἦν , Οὐκοῦν , οὗτος ἀν καὶ εἰ καλλίστος ὁρος  
for our **Rulers** , as to **The Necessary Size They** must make **The City** , and of the territory  
τοῖς ἡμετέροις ἀρχοῦσιν , ὅσῃν τὸ δεῖ μέγεθος ποιεῖσθαι τὴν πόλιν καὶ χώραν  
**They** must mark-off for **It** , in **Proportion** to Its Size , and forget about the rest ?

ἀφορισάμενους ὅσῃν ἡλικὴ οὖσῃ , εἰαν χαιρεῖν τὴν ἀλλήν .

**Adeimantos:** (*he said*) What boundary ? (εἶπε , Τίς ὁρος ;)

**Socrates:** (*then I said*) I imagine , that on the one hand , **They** should allow **It** to grow , so long as

δ’ ἐγὼ ἦν , οἰμαι μεν ἀν ἐθέλῃ αὐξεῖν μέχρι  
in this growth , **The City** continues ‘**To Be One**’ , but not beyond **This Limit** .

τούτου αὐξομένη τούτου εἶναι μία , δε μὴ περὰ .

**Adeimantos:** (*he said*) And beautifully so . (εἶπε , Καὶ καλῶς γ’ .)

**Socrates:** Is it not the case then , that we in turn also **Assign** this further **Command** upon

**423c** Οὐκοῦν αὐ καὶ προσταξομένον τούτῳ ἄλλο προσταγμὰ

**The Guardians** : **To Guard** , *in every way* , that **The City** neither be small nor appear to be great τοις φυλαξι φυλαττειν παντι τροπω , η πολις μητε εσται σμικρα μητε δοκουσα μεγαλη *in any way* , but of a **Sufficient Size** , and **One** ?

οπως , αλλα τις ικανη και μια .

**Adeimantos**: (*he said*) We shall indeed then , perhaps assign to themselves , an easy one .

εφη , Και γ' ισως προσταξομεν αυτοις φαυλον

**Socrates**: (*then I said*) An even more easy assignment than this , is that which we also **Aimed-at**

δ' εγω ην , ετι Και γε φαυλοτερον τουτο τοδε ου τε και επεμνησθημεν in our previous discussion ; that it is mandatory , if any descendant of **The Guardians** be

εν τω προσθεν λεγοντες , ως δεοι , εαν τις εκγονος των φυλακων found **defective** , **self** must be sent-away to the other classes ; and in turn if any descendant of

γενηται φαυλος , αυτον αποπεμπεσθαι εις τους αλλους , τ' εαν εκ the others be found worthy , they are to be sent to the rank of **The Guardians** . Hence , this

**423d** των αλλων σπουδαιοις , εις τους φυλακας . δ' τουτο

was **Intended** to make **Clear** , that the other citizens , must also apply themselves to that

εβουλετο δηλουν , οτι τους αλλους πολιτας δει και επιτηδευνωσιν προς τουτο **One Art** , for which they have a **Natural Talent** , so that each and every person , by **Preserving**

ενα , προς ο τις πεφυκε , οπως εν εκαστον προς κοιμιζειν **The Singular Necessary Work of Self** , may not become many , but **One** ; and surely , *in this way*

το εν δει εργον αυτου αν μη γινηται πολλοι , αλλα εις , και δη ουτω **The Entire City** , may **Flower** into **One** , but not many .

η ξυμπασα πολις φυηται μια , αλλα μη πολλαι .

**Adeimantos**: (*he said*) This is indeed , more easy than the other .

εφη , τουτο Εστι γαρ , σμικροτερον εκεινου .

**Socrates**: (*then I said*) **These Assignments** , O good Adeimantos , *are not* as one may imagine ,

δ' εγω ην , ταυτα , ω `γαθε Αδειμαντε , Ουτοι ως τις αν δοξειεν , *many* and *great* , that we command **Selves** to do , but such as are all easy , if **They Guard**

**423e** πολλα και μεγαλα προσταττομεν αυτοις , αλλα παντα φαυλα , εαν φυλαττωσι **One Grand Point** , as the saying goes , or rather **One** which is **Sufficient** , instead of Grand .

εν μεγα , το λεγομενον , δ' μαλλον ικανον αντι μεγαλου .

**Adeimantos**: (*he said*) What is that ? (εφη , Τι τουτο ;)

**Socrates**: (*then I said*) **Education** and **Nurture** . For if , by being **Well-Educated** , **They** become

δ' εγω ην , Την Παιδειαν και τροφην . γαρ εαν ευ παιδευμενοι γιγνωνται **Reasonable** people , they will easily see through all these considerations and other matters , such

μετριοι ανδρες , ραδιως διοψονται παντα ταυτα και αλλα οσα as we indeed omit now , respecting both the acquisition of women and of marriages , and the

ημεις γε παραλειπομεν νυν , τε την κτησιν των γυναικων και γαμων και procreation of children . Because it is necessary that these matters be made entirely ,

**424** παιδοποιιας , οτι δει ταυτα ποιεισθαι παντα proverbially , and especially , according to , "**The Communion of Friendship**" .

την παροιμιαν ο τι μαλιστα κατα τα κοινα φιλων .

**Adeimantos**: (*he said*) For that would be most correct .

εφη , γαρ αν γιγνοιτ' Ορθοτατα .

**Socrates**: (*I said*) And surely , if at one time , **That Very Form of Government** is set in motion

ειπον , Και μην , απαξ εανπερ πολιτεια ορμηση **It will Proceed Well** ; increasing *just as* a **Circle** . For as long as **Good-Education** and **Nurture**

ερχεται ευ , αυξανομενη ωσπερ κυκλος . γαρ παιδευσις και τροφη are **Preserved in a useful way** , **They Produce Good-Natures** ; and in turn , by **Useful-Natures** ,

σωζομενη χρηστη εμποiei αγαθεις φυσεις και αυ χρησται φυσεις

receiving in turn such an Education, They will Flower into even Better-Natures than Those αντιλαμβανομεναι τοιαυτης παιδειας , φυνονται εις ετι βελτιους των before , as well as in other respects concerning propagation , *just as* in the case of other animals . 424b προτερων , τε και ταλλα εις το γενναν , ωσπερ και εν τοις αλλοις ζωοις .

Adeimantos: (he said) It is indeed likely . (εφη , γ' Εικος .)

Socrates: Now then to speak concisely , it is to *this* , which The Caretakers of The City must τοινυν ειπειν δια βραχεων , τουτου Ως τοις επιμεληταις της πολεως

Adhere to , *in such a way* , that it may not bring destruction , by Themselves failing to notice , ανθεκτεον οπως αν μη διαφθαρεν αυτους λαθη , that above all things , They must guard against *this itself*: --- To not allow any innovations --- αλλα παρα παντα φυλαττωσι αυτο , το μη νεωτεριζειν in regards to Physical-training and Music , contrary to The Established Order of The City ,

περι γυμναστικην τε και μουσικην πατα την ταχιν but to *especially Guard/Maintain It* , *in such a way as it exists* ; being afraid , that when anyone αλλ' τε μαλιστα φυλαττειν οιον ως φοβουμενους , οταν τις says that , 'the song (music) is appreciated by mankind , even more' λεγη ως την αιοιδην επιφρονεουσιν ανθρωποι μαλλον

*which newest floats , from the singer's lips ,*  
ητις νεωτατη αμφιτεληται αιειδοντεσσι , **Odyssey 1** , 351

one should not frequently think , that the poet does not mean new songs , but a new *method* of 424c τις μη πολλακις οιηται τον ποιητην ουκ λεγειν νεα ασματα , αλλα νεον τροπον singing , and to be praising *this* . Therefore , such a novelty must neither be praised nor ωδης , και επαινη τουτο . δ' το τοιουτον δει ουτ' επαινειν ουτε taken to be *the poet's meaning* . For to change-over to a new form of music , wυπολαμβανειν . γαρ μεταβαλλειν καινον ειδος μουσικης must be Well-Guarded against , since that is wholly dangerous to The City . For as Damon ευλαβητεον ως εν ολω κινδυνευοντα : γαρ ως Δαμων says , The Modes/Ways/Measures of Music must never be altered , without the greatest φησι τροποι μουσικης ουδαμου κινουνται ανευ των μεγιστων political-enactment of Laws , and of which I am also convinced .

πολιτικων νομων , τε εγω και πειθομαι . Adeimantos: (said) Thus , you may also place me , among those who are of that conviction . ο Αδαιμαντος εφη , τοινυν Και θες εμε των πεπεισμενων .

Socrates: (then I said) 4 Surely it is here then ; in Music , that we must build , 424d δ' εγω ην , που ενταυθα δη , εν μουσικη , Το οικοδομητεον The Watchtower for The Guardians , as it is Proper .

φυλακτηριον τοις φυλαξιν , ως εοικεν . Adeimantos: (he said) For surely , such self lawlessness , easily steals in without being noticed . γουν Η αυτη παρανομια ραδιως παραδυομενη λανθανει .

Socrates: (I said) Yes it does , by way of diversion/play , and as if having no part of mischief . εφην , Ναι γε ως εν παιδιας και ως εργαζομενη ουδεν μερει κακον .

Adeimantos: (he said) For neither , does it indeed work/produce any other effect , than that εφη , γαρ Ουδε γε εργαζεται αλλο η by becoming familiar , little by little , it quietly insinuates itself into their dispositions and εισοικισαμενη κατα σμικρον ηρεμα υπορρει προς τα ηθη και their pursuits , then from these , into our associations with one another , it becomes greater ; τα επιτηδευματα : δε εκ τουτων εις τα ξυμβολαια προς αλληλους εκβαινει μειζων ,

then certainly from these associations it enters into laws and policies with much

**424e** δε δη εκ των συμβολαιων ερχεται επι τουςβ νομους και πολιτειας συν πολλη brutality , O Socrates , until at last , it overturns all things , both private and public .

ασελγεια , ω Σωκρατες , εως αν τελευτωσα ανατρεψη παντα ιδια και δημοσια .

**Socrates:** (then I said) Very-well, shall we let this be so ? (δ' εγω ην , Ειεν , εχει τουτ' ουτω ;) )

**Adeimantos:** (he replied) It appears so to me . (εφη , Δοκει μοι .)

**Socrates:** Is it not , what we said from the beginning , the case then ? That our children

Ουκ— ο ελεγομεν εξ αρχης —ουν , τοις ημετεροις παισιν must participate immediately in a more **Law-Abiding Play** , because if the playing itself

μεθεκτεον ευθυς εννομωτερου παιδιας ως παιδων αυτης becomes such as is contrary to law , and the children themselves become of such a nature ,

γιγνομενης τοιουτων παρανομου και αυτων εξ it is impossible that they should grow-up being people who are **Serious** and **Law-Abiding** .

**425** αδυνατον αυξανεσθαι ον ανδρας σπουδαιους τε και εννομους .

**Adeimantos:** (he said) How could this not be so ? (εφη , Πως δ' ουχι ;) )

**Socrates:** Accordingly then , surely , when children **Play Correctly** from the beginning , by means

αρα δη Οταν παιδες παιζεν καλως αρξαμενοι δια of **That Music** , **They embrace The Well-Governed** -quite the opposite in turn , than those others-

της μουσικης εισδεξονται ευνομιαν τουναντιον παλιν η `κεινοις

**This Music Attends Them** in everything and **Fosters Their Growth** ; **Raising-up** anything

ξυνεπεται εις παντα τε και αυξει , επανορθουσα και τι that might have been formerly neglected in **The City** .

ει προτερον εκειτο της πολεως .

**Adeimantos:** (he said) This is certainly true . (εφη , μεντοι Αληθη .)

**Socrates:** (I said) Hence , **They** discover those customs that are considered to be small ,

ειπον , αρα , ουτοι εξευρισκουσιν τα νομιμα δοκουντα ειναι σμικρα and which those that came before , destroyed altogether .

α οι προτερον απωλλυσαν παντα .

**Adeimantos:** What customs ? (Ποια ;) )

**Socrates:** Such as the following ones. Silence of the younger before their elders , which is proper ;

**425b** Τα τοιαδε : σιγας τε των νεωτερων παρα πρεσβυτεροις , ας πρεπει , and how they should sit at table and when to give-up their seat and when to kneel/rise to them ,

και κατακλισεις , και υπαναστασεις και γονεων θεραπειας

and indeed hair-styles and clothes and shoes and the whole of what bodily apparel to wear ,

και γε κουρας και αμπεχονας και υποδεσεις και το ολον του σωματος σχηματισμον and every thing else of the kind . Or do you not think so ?

και ταλλα οσα τοιαυτα . η ουκ οiei ;

**Adeimantos:** I do at least . (Εγωγε .)

**Socrates:** But to establish these customs themselves by law , I imagine , would be a silly thing ;

δ' Νομοθετειν αυτα οimai ευηθες :

nor is it ever done ; nor would it stand , though lawfully-established both in word and writing .

γαρ ουτε που γιγνεται ουτ' αν μεινειεν , νομοθετηθεντα τε λογω και γραμμασι .

**Adeimantos:** How could it ? (Πως γαρ ;) )

**Socrates:** (then I said) At any rate , it is likely , O Adeimantos , that the character/quality

δ' εγω ην , γουν Κινδυνευει , ω Αδειμαντε , οποι of a person , will be such as *to follow* the impulse that arises out of their education .

**425c** τις αν ειναι τοιαυτα επομενα ορμηση τα εκ της παιδειας .

Or is it not always the case that like *attend to* like ?

η ον ουκ αι το ομοιον παρακαλει ομοιον ;



**Adeimantos:** (Of course) What follows then ? (Τι μὴν ;)

**Socrates:** And we may say , I imagine , that the final result will be one self that is either **Good** ,  
και αν φαιμεν , οιμαι , τελευτων αποβαινειν αν εν αυτο η αγαθον  
or the opposite ; in some way complete and new .

η και τουναντιον εις τι τελειον και νεανικον .

**Adeimantos:** (to which he then said) For what reason would this not be the case ?

ος δ' η , γαρ Τι ουκ ;

**Socrates:** (I said) Certainly then , on the one hand , I would not yet , for reasons as these ,  
ειπον , τοιουν μεν Εγω αν ουκ επι δια τα ταυτα  
undertake to establish by law such customs .

επιχειρησαιμι νομοθετειν τοιαυτα

**Adeimantos:** (he said) With good reason indeed . (εφη ,Εικοτως γ' .)

**Socrates:** (I said) Then , by The Gods , what about business-dealings ; their contracts which  
εφην , δε ,ω προς θεων , Τι τα αγοραια ξυμβολαιων α  
they engage in with one another in the market-place , then if you please , and their contracts  
ξυμβαλλουσιν προς εκαστοι αλληλους τε περι κατ αγοραν , δε ει βουλει , ξυμβολαιων  
among their handicrafts , and their scandals , and their bodily injuries , and their raising of  
**425d** περι χειροτεχνικην και λοιδοριων και αικιας και ληξεις  
lawsuits , and their institution of judges , and if any dues need to be paid in any way , either in  
δικων και καταστασεις δικαστων , και ει τινες αναγκαιοι τελων που η  
the market-place or at their harbors ; or business or arrangement that is generally either , private  
κατ' αγορας η λιμενας η πραξεις η θεσεις εισιν το παραπαν η αγορανομικη  
or civil , or marine , or other such dealings there may be of this kind ;

η αστυνομικα η ελλιμενικα η αλλα οσα αττα τοιαυτα ,  
shall we dare to establish any of these ?

τολμησομεν νομοθετειν τι τουτων ;

**Adeimantos:** (he said) Since it is improper , to command Those who are Beautiful and Good ;

εφη , Αλλ' ουκ αξιον επιταττειν ανδρασι καλοις καγαθοις :

for They will quite easily discover the majority of them , as many as must be established by law .  
γαρ που ραδιως ευρησουσιν τα πολλα αυτων , οσα δει νομοθετησασθαι .

**Socrates:** (I said) Yes O friend , if indeed **God** grants to them , **The Preservation of Those Laws** ,  
**425e** ειπον , Ναι , ω φιλε , εαν γε θεος διδω αυτοις σωτηριαν των νομων  
which we formerly described in detail .

ων εμπροσθεν διηλθομεν .

**Adeimantos:** (to which he then said) But if indeed not , they will spend their whole life , making

ος δ' η , δε Ει γε μη , διατελεσουσιν τον βιον αιει τιθεμενοι

and amending many such laws as these , imagining that thus they will attain to that which is best .  
και επανορθουμενοι πολλα τοιαυτα οιομενοι επιληψεσθαι του βελτιστου .

**Socrates:** (I responded) You speak of such as those that shall lead a life , like those who are sick ,  
εγω εφην , Λεγεις τοιουτους τους βιωσεσθαι ωσπερ καμνοντας  
and are unwilling , through lack-of-discipline , to quit an unwholesome diet .

τε και ουκ εθελοντας υπο ακολασιας εκβηναι πονηρας διαιτης .

**Adeimantos:** Entirely so . (Πανυ μεν ουν .)

**Socrates:** And certainly , these people pass their lives in quite a *caring* manner . For even though

**426** Και μὴν , ουτοι διατελουσιν γε χαριεντως . γαρ γε  
they are under the physicians *care* , they gain nothing , but render their diseases greater and  
ιατρευομενοι περαινουσι ουδεν , ποιουσι τα νοσηματα μειζω και

more complex while always hoping , that if any medicine is prescribed to them ,  
πλην ποικιλωτερα και αιει ελπίζοντες , εαν τις φαρμακον ξυμβουλευση ,

they shall be made “healthy” by means of this .

εσεσθαι υγιεις υπο τουτου .

**Adeimantos:** (*he said*) This is entirely the condition of such diseased persons as these .

εφη , γαρ Πανυ παθη ουτω των καμοντων τα τοιαυτα .

**Socrates:** (*then I said*) What follows then ? Is not this a *caring quality* of selves ? To count

δ’ εγω ην , Τι δε ; ου τοδε χαρειν αυτων ; ηγεισθαι

that man the most hateful of all , who tells them **The Truth** ; that , until they should cease from

το τον εχθιστον παντων , λεγοντα ταληθη , οτι πριν αν παυσηται

drunkenness and gluttony , and aphrodisiacs , and laziness , neither drugs nor burnings ,

**426b** μεθυων και εμπιπλαμενος και αφροδισιαζων και αργων ουτε φαρμακα ουτε καυσεις

nor cuttings , nor charms , nor applications , nor in turn any other such things as these ,

ουτε τομαι ουδ επωδαι ουδε περιαπτα ουδε αυ ουδεν αλλο των τοιουτων

will be of any use/profit/advantage for self .

ονησει αυτον ;

**Adeimantos:** (*he said*) That is not very *caring* ; for there is nothing *caring* in being angry

εφη , Ου πανυ χαρειν : γαρ εχει ουκ χαριν το χαλεπαινειν

with the one who speaks well . (τω λεγοντι ευ .)

**Socrates:** (*I said*) You are no admirer , as it appears , of this sort of people .

εγω εφην , ει Ουκ επαινετης , ως εοικας , των τοιουτων ανδρων .

**Adeimantos:** Certainly not , by **Zeus** . (μεντοι Ου μα Δια .)

**Socrates:** **5** Accordingly then , just as we were just saying , not even if the entire city

αρα οπερ αρτι ελεγομεν , Ουδ’ η ολη πολις

would do such a thing , you would still not praise them . Or , does it not appear to thee that

αν ποιη τοιουτον , ουκ επαινεσει . η ου φαινεται σοι

the same thing which is done by these people , is also done by all such cities that are ill-governed

**426c** ταυτον εργαζεσθαι τουτοις οσαι των πολεμων κακως πολιτευομεναι

by forewarning their citizens , on the one hand , not to alter the whole of the political

προαγορευουσι τοις πολιταις μεν μη κινειν την ολην της πολεως

establishment . For whosoever shall do such a thing , is to be put to death ; but that on the other

καταστασιν . ως ος αν δρα τουτο , αποθανουμενους : δ’

hand , whoever shall , with the greatest cheerfulness , *care* for those who govern in this fashion ,

ος αν ηδιστα θεραπευη σφας πολιτευομενους ουτω

and shall *care* for them in the most obsequious manner ; and by anticipating their desires ,

και χαριζεται υποτρεχων και προγιγνωσκων τας σφετερας βουλησεις

be most clever in satisfying them ; accordingly then , such person shall be esteemed by them

δεινος η αποπληρουν ταυτας , αρα ουτος ανηρ εσται τιμησεται υπο σφων  
to be both “good and wise” in matters of “the highest importance” ?

τε αγαθος και σοφος και τα μεγαλα ;

**Adeimantos:** (*he said*) First of all , their conduct seems to me at least , to be the same ,

εφη , μεν δραν δοκουσι εμοιγε Ταυτον

and thus , by no means whatsoever do I commend them .

και ουν ουδ’ οπωστιουν επαινω .

**Socrates:** What then in turn , of those who are willing and eager *to care* for such states ;

**426d** Τι δ’ αυ τους θελοντας και προθυμουμενους θεραπευειν τας τοιαυτας πολεις  
do you not admire their bravery and their good-service ?

ουκ αγασαι της ανδρειας τε και ευχερειας ;

**Adeimantos:** (*he said*) I do at least ; except for those who are indeed self-deceived and believe

εφη , Εγωγ’ , πλην οσοι γ’ υπ’ αυτων εξηπατηνται και οιονται

themselves to be ‘the real statesmen’ , because they are praised as such by the multitude .

ειναι τη αληθεια πολιτικοι , οτι επαινουνται υπο των πολλων .

**Socrates:** (*then I said*) What do you mean ? Do you not make allowances those people ?

δ’ εγω ην , Πως λεγεις ; ου συγγιγνωσκεις τοις ανδρασιν ;

Or do you believe it is possible for a person who does not know how to **Measure** , when many η οiei ειναι οιον τ’ ανδρι μη επισταμενω μετρειν , πολλων others equally ignorant assure them that they are 6 feet tall , are then not to led believe this , ετερων τοιουτων λεγοντων αυτον οτι εστιν τετραπηχυς (4X18) , μη ηγεισθαι ταυτα about themselves ? (περι αυτου ;)

**Adeimantos:** (*he said*) Then in turn , I do not believe this is indeed possible .

**426e** εφη , αυ Ουκ τουτο γε .

**Socrates:** Then in that case , be not harsh with them ; for surely people such as these are also

τοιουν Μη χαλεπαινε : γαρ που οι τοιουτοι εισι και the most-caring of all , since they are always making laws about such matters which we set out χαριεστατοι παντων , τε αι νομοθετουντες οια διηλθ- in detail just now , and in turn they are always amending them , imagining that they shall find ομεν αρτι και επανορθουντες οιομενοι ευρησειν a way of putting an end to these frauds in business , and in those other matters of which I spoke τι περας τα κακουρηματα περι εν τοις ξυμβολαιοις και περι α εγω ελεγον just now, all the while being ignorant that they are in reality as if attempting to wound the Hydra .

δη νυν , αγνοουντες οτι τω οντι ωσπερ τεμνουσιν Υδραν .

**Adeimantos:** (*he said*) And they are surely , doing nothing else indeed .

**427** εφη , Και μην ποιουσιν ουκ τι αλλο γε .

**Socrates:** (*then I said*) Certainly then , I think , that on the one hand , **The True Lawgiver**

δ’ εγω ην , τοιουν εγω ωμην μεν τον αληθινον νομοθετην must not occupy self with such a form of laws and policies , neither in an ill-governed city αν δειν πραγματευεσθαι περι το τοιουτον ειδος νομων και πολιτειας ουτ’ εν κακως nor in a well-governed city ; in the one , because it is useless and amounts to nothing ; while in ουτ εν ευ πολιτευομενη πολει , εν τη μεν , οτι ανωφελη και πλεον ουδεν , εν the other , because any one can discover **The One Form** for themselves , but on the other hand , τη δε , οτι οστισουν καν ευροι τα μεν αυτων δε the other forms , flow-in , in the natural course of life , automatically , from their habits arising τα επεισιν αυτοματα εκ των επιτηδευματων from their prior education . (εμπροσθεν .)

**Adeimantos:** (*he said*) What part then , of legislation , could still be left for us ?

**427b** εφη , Τι ουν της νομοθεσιας αν ετι ειη λοιπον ημιν ;

**Narrator-Socrates:** *And I said that , on the one hand , for us nothing was left ; however to **The***

και εγω ειπον οτι μεν Ημιν ουδεν μεντοι τω **Delphian Apollo** there remains **the Greatest and Noblest and Most-important of Legislations** . τω εν Δελφοις τω Απολλωνι τε τα μεγιστα και καλλιστα και πρωτα των νομοθετηματων .

**Adeimantos:** (*to which he then said*) Of what kind ? (ος δ’ η , Τα ποια ;)

**Socrates:** The caring/serving of Temples and Sacred-rites and Other Services of **The Gods** ,

θεραπειαι τε Ιερων και θυσιαι και αλλαι θεων **Daemons** , and **Heroes** . And in turn the burial the dead , and such *services/duties* that must be δαιμονων και ηρωων . τε αυ θηκαι τελευτησαντων και οσα τοις δει performed to them , so as to make them **Propitious** . For truly of *such matters* as these , we υπηρετουντας τοις εχειν αυτους ιλεως . γαρ δη τα τοιαυτα ημεις

neither know ; nor , in founding **The City** , shall we entrust them to any other man , if we be  
**427c** οὐτ' ἐπισταμεθα τε οἰκίζοντες πόλιν πεισομεθα οὐδενι ἄλλῳ , ἐὰν ἐχῶμεν  
**Mindful** , nor shall we make use of any interpreter , other than **The God** of our fathers . For  
νουν , οὐδε χρῆσομεθα ἐξηγητῇ ἀλλ' ἢ τῷ πατριῳ . γὰρ  
**This God** is without a doubt , **The Interpreter** of **The Fathers** to all mankind concerning *these*  
οὗτος ὁ θεὸς δηποῦν ἐξηγητῆς πατρίσι πᾶσιν ἀνθρώποις περὶ τὰ  
*matters* , **Sitting-Enthroned** , **Interpreting** in **The Center of The Navel of The Earth** .  
τοιαῦτα καθημένος ἐξηγείται ἐν μέσῳ ἐπὶ τοῦ ὀμφαλοῦ τῆς γῆς .  
**Adeimantos:** (*he said*) And it is indeed well said , and we must do so .  
εἶπε , Καὶ γὰρ καλῶς λέγεις : καὶ ποιητέον οὕτω .

**Socrates:** (*then I said*) **6** Now then , on the one hand , O son of Ariston , **The City** should  
**427d** δ' ἐγὼ ἦν , τοίνυν μὲν , ὦ παῖ Ἀριστωνός , ἡ πόλις ἀν  
now be **Self Established** for thee ; but on the other hand , after this , secure from some Source  
ἡδὴ εἴη αὕτη ὠκισμένη σοι : δε μετὰ τοῦτο πορισάμενος ποθεν  
**Sufficient Light** to consider -and do call on your brother and on Polemarchos and these others-  
ἵκανον φῶς σκοπεῖ τε καὶ παρακαλεῖ αὐτὸς τὸν ἀδελφὸν καὶ Πόλεμαρχον τοὺς ἄλλους  
if we can indeed perceive by any means , where and when **Fairness/Righteousness** will exist  
ἐὰν δη ἰδῶμεν πῶς , τὸ πού ποτ' ἡ δικαιοσύνη ἀν εἴη  
and where unrighteousness ; and in what respect they differ from each other : and which of them ,  
καὶ πού ἡ ἀδικία , καὶ τί διαφέρει τὸν ἀλλήλοιν , καὶ ποτερον  
one must acquire , who intends to **Participate** of **Spiritual-Well-Being** , whether they be hidden  
τὸν δεῖ κεκτηθῆναι μέλλοντα εἶναι εὐδαιμόνα , ἐὰν τε λανθάνῃ  
from sight , or not , from **All The Gods** and mankind .

ἐὰν τε μὴ , πάντας θεοὺς τε καὶ ἀνθρώπους .  
**Glaucou:** (*replied*) You speak nonsense , for thou promised to inquire into this matter ,  
**427e** ὁ Γλαῦκων εἶπε , λέγεις Οὐδέν : γὰρ σὺ ὑπεσχού ζήτησιν  
by deeming it impious for thee , not to assist **Fairness** by every means possible in your power .  
ὥς ὃν οὐχ ὅσιον σοι μὴ οὐ βοηθεῖν δικαιοσύνη παντὶ τρόπῳ εἰς δύναμιν .  
**Socrates:** (*I said*) You Remind me of **The Truth** , and on the one hand , I must indeed do so .  
ἐγὼ εἶπον , ὑπομνησκεις Ἀληθῆ , καὶ μὲν γὰρ ποιητέον οὕτω ,  
But on the other hand , you should also lend a hand .  
δε ὑμᾶς χρὴ καὶ ξυλλαμβάνειν .

**Glaucou:** (*he said*) Then , we shall do so . (εἶπε , Ἀλλ' ποιησομεν οὕτω .)  
**Socrates:** (*then I said*) Accordingly then , I hope to discover self , in the following way .

δ' ἐγὼ ἦν , τοίνυν Ἐλπίζω εὐρησεῖν αὐτὸ ὧδε .  
I think that if our **City** , is indeed **Correctly Established** , **It Is** then , **Perfectly Good** .  
οἶμαι εἴπερ ἡμῖν τὴν πόλιν , γὰρ ὀρθῶς ὠκισται , εἶναι τελεῶς ἀγαθὴν .

**Glaucou:** (*he said*) Necessarily so . (εἶπε , Ἀναγκῇ .)  
**Socrates:** Then surely it is clear , that It Is **Wise** , and **Brave** , and **Soundminded** , and **Just** .  
δη Διόν οὐτὶ ἐστὶ σοφὴ καὶ ἀνδρεία καὶ σωφρων καὶ δίκαια .

**Glaucou:** That is clear . (Διόν .)

**Socrates:** Is it not the case then , that whichever one of the selves we find in **Self** ,  
Οὐκοῦν ὁ τί αὐτῶν ἀν εὐρώμεν ἐν αὐτῇ ,  
the remainder shall be that which we have not found ?

τὸ ὑπολοίπον ἐστὶ τὸ οὐχ εὐρημένον ;

**Glaucou:** Yes indeed , what next ? (Τί μὴν ;)

**Socrates:** Moreover , just as if we were in search for a particular **One** , out of any **Four Virtues** ,  
**428** τοίνυν Ὡςπερ εἰ ἐζητούμεν τί ἐν τινῶν τεττάρων ἄλλων

in any self whatsoever , at the time when we recognized the object of our search first , it would  
εν αυτων οτωουν , οποτε εγνωμεν εκεινο πρωτον , αν  
have to be enough for us ; but if we should recognize the other **Three** first , this self  
ειχεν ικανως ημιν , δε ει εγνωρισαμεν τα τρια προτερον , τουτω αυτω  
for which we were searching would be recognized ; for it is clear that it would be no other  
ζητουμενον αν εγνωριστο : γαρ δηλον οτι ην ουκ αλλο  
than that which still remained .  
η το ετι υπολειφθεν .

**Glaucou:** (he said) That is correctly said . (εφη , Ορθως λεγεις .)

**Socrates:** Is it not also the case then , concerning these , seeing that they happen to be **Four** ,  
και Ουκουν περι τουτων , επειδη τυγχανει οντα τετταρα  
shall we search for them , in the same way ?

ζητητεον ωσαυτως ;

**Glaucou:** Surely that is clear . (δη Δηλα .)

**Socrates:** And thus , first of all , **Wisdom** , indeed appears to me , to be conspicuous in **Self** ;  
**428b** Και δη πρωτον μεν η σοφια γε δοκει μοι ειναι καταδηλον εν αυτω  
and *in regards to Self* , *something Uncommon* comes to **Light** .

και περι αυτην τι ατοπον φαινεται .

**Glaucou:** (to which he then said) What is that ? (ος δ' η , Τι ;)

**Socrates:** On the one hand , **The City** which we have described appears to me to be **In Reality**  
μεν η πολις ην διηλθομεν δοκει μοι ειναι τω οντι  
**Wise** , for **Its Councils** are **Wise** . Are they not ?

Σοφη , γαρ ευβουλος . ουχι ;

**Glaucou:** Yes . (Ναι .)

**Socrates:** And surely **This Self** indeed ; **The Ability/Skill** in **Counseling-well** , is a certain kind  
Και μην τουτο αυτο γε , η ευβουλια , εστιν τις  
of **Knowledge** ; for it is clear that no one at all counsels-well through lack-of-knowledge ,  
επιστημη : γαρ δηλον οτι ου που βουλευονται ευ αμαθια  
but indeed through **Knowledge** .

αλλ' γε επιστημη ;

**Glaucou:** That is clear . (Δηλον .)

**Socrates:** But on the other hand , there are indeed , many and various arts in **The City** .

δε εισιν γε Πολλαι και παντοδαπαι επιστημαι εν τη πολει .

**Glaucou:** How could there not be ? (Πως γαρ ου ;)

**Socrates:** Take notice then , is it through the knowledge of the carpenters , that **The City**

Αρ' ουν , δια την επιστημην των τεκτονων η πολις  
is to be denominated **Wise** and **Well-counseled** ?

**428c** προσρητα σοφη και ευβουλος ;

**Glaucou:** (he said) Not indeed in any way through these , but **It** will be said to be technical .

εφη , Ουδαμως γε δια ταυτην , αλλα τεκτονικη .

**Socrates:** Accordingly then , **The City** is not to be denominated wise , when it consults by using  
αρα πολις Ουκ κλητα σοφη , βουλευομενη δια υπερ  
its knowledge in wood-utensils , by knowing how to maintain them in the best manner possible ?  
την επιστημην των ξυλινων σκευων , ως αν εχοι βελτιστα .

**Glaucou:** Certainly not then . (μεντοι Ου .)

**Socrates:** What then ? Is it for **Its** knowledge of these in brass , or for any thing else of this kind ?

Τι δε ; υπερ την των εν του χαλκου η τινα αλλην των τοιουτων ;

**Glaucou:** (he said) For none of these at all . (εφη , Ουδ' ηντινουν .)



**Socrates:** Nor yet (is it said to be wise) for its knowledge of the production of the fruits

Ουδε υπερ την γενεσεως του καρπου  
of The Earth , but to be skilled in agriculture .  
εκ της γης αλλα γεωργικη .

**Glaucon:** It appears so to me . (Δοκει μοι .)

**Socrates:** (*then I said*) What then ? Is there any **Knowledge** among any of our citizens in

**428d** δ' εγω ην , Τι δε ; εστι τις επιστημη υφ' τισι ημων των πολιτων εν  
**The City** which we have just founded , which deliberates , not about anything in particular in  
τη αρτι οικισθειση η βουλευεται ουχ υπερ τινος των εν  
**The City** ,but **about The Whole** , **how It** may of **Itself** , **Commune in The Best Way** , both  
τη πολει , αλλ' υπερ ολης , οντιν αν εαυτης ομιλοι αριστα τροπον τε  
with **Self in relation to Self** , and with the other cities ?

αυτη προς αυτην και προς τας αλλας πολεις ;

**Glaucon:** There certainly is . (μεντοι Εστι .)

**Socrates:** (*I said*) What is it , and in whom , is it to be found ?

εγω εφην , Τις , και εν τισιν ;

**Glaucon:** (*to which he said*) It is **The Self Guardianship** , and it exists in these **Rulers/Leaders**

ος δ' η , η Αυτη φυλακικη και εν τουτοις τοις αρχουσιν ,  
whom we just now denominated **Perfect Guardians** .

ους δη νυν ωνομαζομεν τελεους φυλακας .

**Socrates:** Therefore what do you denominate **The City** on account of **This Knowledge** ?

ουν προσαγορευεις την πολιν δια ταυτην την επιστημην ;

**Glaucon:** (*he said*) **Well-counseled** , and **Truly Wise** .

εφη , Ευβουλον και τω οντι σοφην .

**Socrates:** (*then I said*) Which then , do you imagine will be the most numerous in our **City** ,

**428e** δ'εγω ην , Ποτερον ουν , οiei ενεσεσθαι πλειους εν ημιν τη πολει  
the brass-smiths , or these **True Guardians** ?

χαλκεας η τους τουτους αληθινους φυλακας ;

**Glaucon:** (*he said*) The brass-smiths , will be much more numerous . (εφη , χαλκεας πολυ .)

**Socrates:** (*I said*) Is it not the case then , that these **Leaders** would be the fewest of all of those

εφην , Ουκουν , ουτοι αν ειεν ολιγιστοι παντων τουτων  
groups who possess **Special Knowledge** denominating what they are and **distinct** from all others ?  
εχοντες οσοι επιστημας ονομαζονται τινες ειναι και των αλλων ;

**Glaucon:** Indeed by far . (γε Πολυ .)

**Socrates:** Accordingly then , by virtue of this smallest **Group** and the smallest part of **Itself** , and

αρα Τω σμικροτατω εθνει και μερει εαυτης και  
**That Presiding** and **Leading Knowledge** in It , will thus **The Whole City** be **Wisely** established  
τω προεστωτι και αρχοντι τη επιστημη εν τουτω , αν ολη πολις ειη σοφη οικισθεισα  
according to **Nature** ; and **This Element** , as it is likely , being the fewest by nature , is **The Class**  
**429** κατα φυσιν ; και τουτο , ως εοικε , ολιγιστον φυσει , γιγνεται γενος  
to whom it **Properly** belongs to **Participate** in **This Knowledge** , which of all the other arts ,  
ω προσηκει μεταλλαχανειν ταυτης της επιστημης , ην των αλλων επιστημων  
should alone be denominated , **Wisdom** .

δει μονην καλεισθαι σοφιαν .

**Glaucon:** (*he replied*) Your words are , perfectly true . (εφη , λεγεις Αληθεστατα .)

**Socrates:** Surely on the one hand , we have found **This One** out of the **Four** , both what **Self** is ,

δη μεν ευρηκαμεν Τουτο εν των τετταρων τε αυτο  
and in what part of **The City** It is **Enthroned** , *but I do not know in what way whatsoever* .  
και οπου της πολεως ιδρυται , ουκ οίδα τροπον οντινα .

**Glaucon:** (*he said*) And it indeed appears to me , to be sufficiently unfolded .  
εφη , γουν δοκει Εμοι , αποχρωντως ευρησθαι .

**Socrates:** 7 But surely it is not difficult at all to see , what indeed **Self Courage** is , and in what  
Αλλα μην ου χαλεπον πανυ ιδειν , γε αυτη ανδρεια τε και εν ω  
part of **The City It** resides , and on account of which , **The City** is so denominated .  
της πολεως κειται , δι' ο η πολις τοιαυτη κλητεα .

**Glaucon:** How is this so ? (Πως δη ;)

**Socrates:** (*I said*) Does anyone call a **City** , either **Courageous** or cowardly , with any other view  
429b δ' εγω ην , αν Τις ειποι πολιν η ανδρειαν η δειλην εις τι αλλο αποβλεψας  
other than to this part , which guards against war and campaigns for the sake of **Self** ?

αλλ' η εις τουτο το μερος , ο προπολεμει τε και στρατευεται υπερ αυτης ;

**Glaucon:** (*he said*) No one would call it so , with reference to any other part .

εφη , Ουδ'εις αν , εις αλλο τι .

**Socrates:** (*I said*) For I do not think , that the other parts that are indeed in **Self** , whether *they be*  
ειπον , γαρ Ου οιμαι , οι αλλοι γε εν αυτη η οντες  
cowardly or **Brave** , would have the **Authority** to make **Self** either the one or **The Other** .  
δειλοι η ανδρειοι αν ειεν κυριοι ειναι αυτην η τοιαν η τοιαν .

**Glaucon:** Indeed not . (γαρ Ου .)

**Socrates:** Accordingly then , **The City** is also **Brave in one particular part** of **Itself** , since **It** has  
429c αρα πολις εστι Και ανδρεια τινι μερει εαυτης , δια εχειν  
Such a **Power** within **That** , which *under all conditions* shall **Preserve Their convictions**  
τοιαυτην δυναμιν εν εκεινω , η δια παντος σωσει την δοξαν  
about acts that are dreadful , and which are precisely those addressed in these very **Laws** , and  
περι των δεινων , τε και α ειναι ταυτα αυτα τε και  
of the very same kind , which **The Lawgiver impressed** on **Them** in **Their Education** ?

τοιαυτα , οια ο νομοθετης παρηγγειλεν εν τη παιδεια .

Or , do you not call **This Courage** ?

η ου καλεις τουτο ανδρειαν ;

**Glaucon:** (*he said*) I have not , entirely comprehended what you say ; so please say it over again .  
εφη , Ου πανυ εμαθον ο ειπες , αλλ' ειπε αυθις .

**Socrates:** (*I said*) I most certainly say , that **Courage** is a certain **Preservative** .

ειπον , εγωγ' λεγω την ανδρειαν ειναι τινα Σωτηριαν .

**Glaucon:** What sort of **Preservative** then ? (Ποια σωτηριαν δη .)

**Socrates:** **The Preservation of That Opinion Formed** by **The Law** in a course of **Their Education** ,  
Την της δοξης υπο της νομου δια γεγονυιας της παιδειας  
about what is dreadful. What these things are and of what kind. Thus calling **Self** a **Preservative** ,  
περι των δεινων , α τε εστι και οια . δε ελεγον αυτην σωτηριαν  
by being able to **thoroughly Preserve Self** , *throughout all conditions* ; in pains and in pleasures  
429d το οντα διασωζεσθαι αυτην δια παντος τε εν λυπαις και εν ηδοναις  
and in desires and fears and must never **cast It off** . Thus , if you so wish , I intend to **Compare**  
και εν επιθυμiais και εν φοβοις και μη εκβαλλειν . δε ει βουλει εθελω απεικασαι  
that to which , this process appears to me to be **Like** .

ω δοκει μοι ειναι ομοιον .

**Glaucon:** Then , I do so wish . (Αλλα βουλομαι .)

**Socrates:** (*then I said*) Do you not know then , that whenever **The Dyers/Dippers/Baptizers** ,

δ' εγω ην , Ουκουν οισθα οτι επειδαν οι βαφεις ,  
wish to dye their *wool* , so as to be of a **purple color** , on the one hand , out of all the colors ,  
βουληθωσι βαψαι ερια ωστ' ειναι αλουργα , μεν εκ τοσoutων χρωματων

they first choose , *The Singular Nature of The White* ; seeing that they prepare for *Its* care  
 πρωτον εκλεγονται την μιαν φυσιν των λευκων , επειτα παρασκευη θεραπευσαντες  
 with **no few preparations** , so that *It* is able to receive **The Brightest Purple** that is possible , and  
 ουκ ολιγη προπαρασκευαζουσιν , οπως δεξεται το ανθος ο τι μαλιστα , και  
 surely then they **Baptize/Dip** *It in this way* . And thus **The Dye** becomes *ingrained in That which*  
**429e** δη βαπτουσι ουτω : και μεν το βαφεν γιγνεται δευσοποιον ο  
 is **Dipped in this way** , and no amount of washing , neither without soap nor with soap , is able to  
 βαφη τουτω τω τροπω , και η πλυσις ουτε ανευ ρυμμάτων ουτε μετα ρυμμάτων δυναται  
 take away **The Brightness** of **Selves** ; whereas on the other hand , surely you know what becomes  
 αφαιρεισθαι το ανθος αυτων : δ' δη οισθα οια γιγνεται  
 of any wool which is **not cared for in this way** , whether one is dyeing other colors , or this one ,  
 α αν μη , εαν τε τις βαπτη αλλα χρωματα εαν τε και ταυτα  
 without **The Preparatory Treatment** . (μη προθεραπευσας .)

**Theatetus** (150C) , **Parmenides' Poem** (Frag 1) , **Philosophical Midwifery** (P 50 **The Logos**)  
**The Preservative/Purifying Process : Courage : : The Preparatory Treatment : Wool**  
**The Shepherd** (Book 4 The Krater) , **Heraclitus** (Fragment 1)

**Glaucon:** (*he said*) I know , that they appear washed-out , and ridiculous .

εφη , Οιδα οτι εκπλυτα και γελοια .

**Socrates:** (*then I said*) Certainly then , through such an analogy , understand , that as far as

δ' εγω ην , τεινον τοιουτον υπολαβε κατα

we were able , we were also aiming at such a result , at the time when we were selecting the  
 ημας δυναμιν και εργαζεσθαι οτε εξελεγομεθα τους  
 soldiers , and were educating them in **Music** and physical training . Neither must you imagine that

**430** στρατιωτας και επαιδευομεν μουσικη και γυμναστικη : μηδεν οιου  
 we were contriving anything else , than that they should be persuaded by us , in The Most

μηχανασθαι αλλο , η πεισθεντες ημιν ο καλλ-  
 Beautiful Way , so as to be able to take-in **The Laws** , as if they were a dye ; in order that **Their**  
 -ιστα τι οπως δεξοιντο τους νομους ωσπερ βαφην , ινα η

**Opinion** , about selves dreadful , and about other things , might become ingrained , both

δοξα περι αυτων δεινων και περι των αλλων γιγνοιτο δευσοποιος τε  
 by means of their natural disposition and by maintaining their *nurture* : and that these dyes ,

δια την φυσιν επιτηδειαν και εσχηκεναι την τροφην , και ταυτα την βαφην  
 may not wash-away themselves by those soaps , however dreadful their wearing effects may be ,

και μη εκλυναι αυτων τα ρυμματα , δεινα εκκλυζειν οντα ,  
 whether pleasure , which is more dreadful in effecting this , than all soaps mixed with abrasives ,

η τε ηδονη , ουσα δεινότερα δραν τουτο παντος χαλεστραίου και κονιας ,  
 or pain or fear or desire , than all other detergents . Certainly then , such a **Power**

**430b** τε λυπη και φοβος και επιθυμια , παντος αλλου ρυμματος .δη τοιαυτην την δυναμιν  
 and **Preservation** of **Right Opinion** , *throughout all conditions* , and such as is **Lawful** in respect to

και σωτηριαν ορθης δοξης δια παντος , τε και νομιμου περι  
 whatever is dreadful , and whatever is not , I most certainly call and establish as **Courage** ,

δεινων και μη εγωγε καλω και τιθεμαι ανδρειαν  
 unless thou offers something else .

ει μη συ λεγεις τι αλλο .

**Glaucon:** (*to which he then said*) But I offer nothing else . For you appear to me to have led me

ος δ' η , Αλλ' ουδεν . γαρ δοκεις μοι ηγεισθαι  
 to believe , that any right opinion concerning these themselves , that arises without an education

την ορθην δοξαν περι των τουτων αυτων γεγονυιαν ανευ παιδειας ,

is both beastly and befitting of a slave , and not at all Lawful , and we must call it something  
τε την θηριωδη και ανδραποδωδη , ουτε πανυ νομιμον , τε καλειν τι  
else than **Courage** . (αλλο η ανδρειαν . )

**Socrates:** (then I said) You speak most Truly .

**430c** δ' εγω ην , λεγεις Αληθεστατα .

**Glaucon:** Certainly then , I accept this to be **Courage** .

τοιουν Αποδεχομαι τουτο ειναι ανδρειαν .

**Socrates:** (then I said) For if you also accept , that it is indeed *political* **Courage** , you shall

δ' εγω ην , γαρ Και αποδεχου γε πολιτικην ,  
also admit it correctly . Then , if you so wish , we shall return to examine in detail about **Self**  
και αποδειξει ορθως : δε εαν βουλη , αυθις διμεν περι αυτου  
more beautifully at another time ; for now , it is not this we are searching for , but **Justice** ;  
καλλιον ετι . γαρ νυν ου τουτο εζητουμεν , αλλα δικαιοσυνην :  
Therefore , in regards to the search for **That** , in my opinion , it has been sufficiently maintained .  
ουν προς την ζητησιν εκεινου , ως εγωμαι , ικανως εχει .

**Glaucon:** (he said) Thus , you speak Beautifully . (εφη , Αλλα λεγεις καλως .)

**Socrates:** **8** (then I said) Certainly , there yet remain , two aspects in The City which

**430d** δ' εγω ην , μην ετι λοιπα Δυο εν τη πολει α  
must be looked-over , both **Soundmindedness/Temperance** , and certainly that for the sake  
δει κατιδειν η τε σωφροσυνη και δη ενεκα  
of which , we have been searching after all the rest ; **Fairness/Justice/Righteousness** .

ου ζητουμεν παντα δικαιοσυνη .

**Glaucon:** By all means so . (Πανυ μεν ουν .)

**Socrates:** How then , can we unfold **Fairness** , in order that we may no longer

Πως ουν αν ευροιμεν την δικαιοσυνην , ινα μηκετι  
concern ourselves about **Soundmindedness** ? (πραγματευομεθα περι σωφροσυνης ;)

**Glaucon:** (he said) Certainly then , I on the one hand , neither know , nor do I wish **Self**

εφη , τοιουν Εγω μεν ουτε οιδα ουτ' αν βουλοιμην αυτο  
to come to light first , if indeed we are no longer to consider **Soundmindedness** ;

φανηναι προτερον , ειπερ μηκετι επισκεψομεθα σωφροσυνην :

but if you wish to please me at least , consider this one before the other .

αλλ' ει βουλει χαριζεσθαι εμοιγε , σκοπει τουτο προτερον εκεινου .

**Socrates:** (then I said) But I certainly do wish this indeed , if I do no harm .

**430e** δ' εγω ην , Αλλα μεντοι βουλομαι γε , ει μη αδικω .

**Glaucon:** (he said) Consider away then . (εφη , Σκοπει δη .)

**Socrates:** (I said) We must consider . And as indeed **It** is seen from this point of view ,

ειπον , Σκεπτεον : και ως γε ιδειν εντευθεν ,  
**It resembles** a certain **Symphony** and **Harmony** more than those qualities we formerly discussed .  
προεοικε τινι ξυμφωνια και αρμονια μαλλον η τα προτερον .

**Glaucon:** How ? (Πως ;)

**Socrates:** (then I said) **Soundmindedness** , is somehow a certain **Ornamentation/Arrangement** ,

δ' εγω ην , σωφροσυνη εστι που τις Κοσμος  
and a **Mastery/Self-Control** of certain pleasures and desires ; then , as they say to be “**Superior**  
και εγκρατεια τινων ηδονων και επιθυμιων , δη , ως φασι , κρειττω  
of **Self**” I know not in what way at all , and other such expressions , are spoken as if they were  
αυτου οιδα ουκ τροπον οντινα , και αλλα τοιαυτα αττα , λεγοντες ωσπερ φαινεται  
**tracks/scents/traces/signs/marks** of **Self** ; are they not ?

ιχνη αυτης : η γαρ ;

**Glaucon:** (*he said*) These are most of all , signs of it . (εφη , μαλιστα Παντων.)

**Socrates:** Is it not the case then , that on the one hand , the expression , ‘**Superior of Self**’

Ουκουν μεν το κρειττω αυτου  
is ridiculous ? For whosoever is **superior** and inferior to *themselves* must , without a doubt ,

**431** γελοιον ; γαρ ο κρειττων και ηττων εαυτους δηπου

be both subject and **master of self** ; for *the same self* is spoken of , in all these cases .

ειη ο ηττων και κρειττων αυτου : γαρ ο αυτος προσαγορευεται εν απασι τουτοις .

**Glaucon:** How could this not be the case then ? (Τι ου δ’ ;)

**Socrates:** (*I said*) But to me , this very expression desires to bring to Light **The Logos** , that

δ’ εγω ην , Αλλ’ μοι ουτος λεγειν βουλευσθαι φαινεται ο λογος ως  
there exists in the self/same person , in regards to their soul , one part that is **Better** , but another

εν αυτω τω ανθρωπω περι την ψυχην ενι τι το μεν βελτιον , το δε  
that is inferior ; and when **The Better Part** in their nature , is in some way **Master** of the inferior ;

χειρον , και οταν το βελτιον μεν φυσει η εγκρατες του χειρονος

**This Disposition** , is expressed by saying that this person is **Superior of self** , and indeed

τουτο λεγειν το κρειττω αυτου : γουν  
expresses a commendation . But while being under a defective upbringing , or any defective

επαινει : δε οταν υπο κακης τροφης η τινος  
association, that **better part** which is smaller, falls under the mastery of the many ; of the inferior ;

ομολιας το βελτιον ον μικροτερον υπο κρατηθη πληθους του χειρονος ,  
then , **this part** , by way of reproach , both expresses blame and denotes “the person”

**431b** δε τουτο εν ονειδει τε ψεγειν και καλειν τον

thus affected as being inferior **to themselves** and lacking-of-discipline .

ουτω διακειμενον ως ηττω εαυτου και ακολαστον .

**Glaucon:** (*he said*) Yes , that is likely to be the case . (εφη , γαρ Και εοικεν .)

**Socrates:** (*then I said*) Now then , look upon our new **City** , and you shall find **The Other**

δ’ εγω ην , τοιουν Αποβλεπε προς ημιν την νεαν πολιν , και ειρησεις το ετερον  
of these dispositions existing in **Self** . For you will say , that **It** may **Justly** be said to be **Superior**

τουτων ενον εν αυτη : γαρ προσαγορευεσθαι αυτην δικαιως φησεις κρειττω  
to **Self** , if indeed that which is better , **Rules/Leads** the worse , and we must call **It Sound** and

αυτης , ειπερ ου το αμεινον αρχει του χειρονος και κλητεον σωφρον και  
**Master of Self** . (κρειττον αυτου .)

**Glaucon:** (*he said*) I **see** then , and you speak **The Truth** .

εφη , αποβλεπω Αλλ’ , και λεγεις αληθη .

**Socrates:** And surely one may indeed also find a great many and various desires and pleasures

**431c** Και μην τις αν γε και ευροι τας πολλας και παντοδαπας επιθυμιας και ηδονας

and pains , most especially among children and women and servants , and in the most-numerous

τε και λυπας μαλιστα εν παισι και γυναιξι και οικεταις και εν τοις πολλοις

and most-deficient part of those who are called free .

και φανλοις των λεγομενων ελευθερων .

**Glaucon:** Entirely so . (Πανυ μεν ουν .)

**Socrates:** But **the simple** and **the moderate** desires , and certainly **such** as are **Led** by **Intellect** ,

δε Τας απλας τε και μετριας , δη αι αγωνται μετα νου  
and **According to The Logos of Right opinion** , are wrought in those few-in-number who are ,

τε και λογισμω ορθης δοξης επιτευξει(τευχω) εν τοις ολιγοις

on the one hand, of **The Best Natural Disposition** and on the other hand, of **The Best Education** .

μεν βελτιστα φυσι και δε παιδευθεισιν .

**Glaucon:** (*he said*) True .

(εφη , Αληθη .)



**Socrates:** Is it the case then , that you do **not see** these conditions in your **City** , that in **Self** also ,  
Ουκουν ορας ταυτα εν σοι τη πολει ; αυτοθι και  
the desires of the many are under the rule of the most-defective part , while on the other hand ,  
τας επιθυμιας τοις πολλοις και υπο κρατουμενας τε και φαυλοις τε και  
the desires residing in **Those** that are **Few** are under **The Mastership** of **Soundmindedness** and  
**431d** των επιθυμων ενοντα εν τοις ελαττοσι τε και της φρονησεως τε και  
are **Led** by **The More-Elegant/Fitting/Suitable/Fair/Reasonable/One** ? (επιεικεστεροις ;)

**Glaucon:** (he said) But , I **do see** it . (εφη , Εγωγ' .)

**Socrates:** **9** Accordingly then , if **any City** should be called **Superior** to pleasures and desires ,  
αρα ει τινα πολιν δει προσαγορευειν κρειττω ηδονων τε και επιθυμιων  
and **Itself** , **Superior** in regards to **Itself** , **This One** should also to be given **Such** a name .  
και αυτην αυτης , ταυτην και προσρητεον .

**Glaucon:** (he said) Let us do so , by all means . (εφη , μεν ουν Πανταπασι .)

**Socrates:** Take notice then , is **It** not , on all these accounts , **Soundminded** ?

Αρ' ουν , και ου κατα παντα ταυτα σωφρονα ;

**Glaucon:** (he said) Very much so . (εφη , Και μαλα .)

**Socrates:** And surely , if indeed in any other city , this same opinion again resides in both those  
**431e** Και μην ειπερ εν αλλη πολει η αυτη δοξα αυ ενεστι τε τοις  
that rule/lead and in those that are ruled/led , concerning those who should rule/lead , then ,  
αρχουσι και αρχομενοις περι του ουστινας δει αρχειν , και  
**This Element** will also reside in this city ; or does it not so appear ?

τουτο αν ειη ενον εν ταυτη : η ου δοκει ;

**Glaucon:** It does so , most exceedingly ! (εφη , και μαλα σφοδρα .)

**Socrates:** Therefore , in which of the citizens will you say does **The Soundmindedness** reside ,  
ουν Εν ποτεροις των πολιτων φησεις το σωφρονειν ενειναι ,  
when they are **maintained/sustained** in this way ? In the **Leaders** , or in those that are **Being-led** ?  
οταν εχωσιν ουτως , εν τοις αρχουσιν η εν τοις αρχομενοις ;

**Glaucon:** (he said) In **both of them** somehow . (εφη , Εν αμφοτεροις που .)

**Socrates:** (then I said) Do you see then , that our intuition just now , turned-out to be

δ' εγω ην , Ορας ουν οτι εμαντευομεθα αρτι  
quite **Appropriate** , that **Soundmindedness** , **resembles** a kind of **Harmony** ?

επιεικως , ως η σωφροσυνη ωμοιωται τινι ἁρμονια ;

**Glaucon:** Yes , what follows then ? (Τι δη ;)

**Socrates:** Because **It** is **unlike Courage** and **Wisdom** , since each of them resides **in a Certain**  
**432** Οτι ουχ ωσπερ η ανδρεια και η σοφια εκατερα ενουσα εν τινι  
**Part of The City** , the one making **The City Wise** , and the other making **The City Courageous** .  
μερει την πολιν η μεν παρειχετο(παρεχω) σοφην , η δε ανδρειαν ,  
But **Self** does not work/act in this manner ; it is **Arrayed/Ordered/Arranged Simply** ,  
αλλα αυτη ουχ ποιει ουτω , τεταται(τασσω) ατεχνως  
**throughout The Whole City** , supplying **The Same The Concord** **throughout All** ;

δι' ολης , παρεχομενη(παρεχω) ταυτον ξυναδοντας δια πασων  
to the weakest and to the strongest and to those in the middle , or if you wish , on the one  
τε τους ασθενεστατους και τους ισχυροτατους και τους μεσους , ει βουλει , μεν  
hand , to **Presence of Mind** , then if you will , to **Strength/Health** , on the other hand , or if  
φρονησει δε ει βουλει , ισχυι δε ει  
you will , to Multitude/Quantity , or Wealth or any other of those things ; so that we may

και πληθει η χρημασιν η οτωουν αλλω των τοιουτων : ωστε αν  
most **Justly** say , that **This Same Uniformity of Mind** is **Soundmindedness** ; according to  
ορθοτατ' φαιμεν την ταυτην ομονοιαν ειναι σωφροσυνην , κατα

**The Natural Symphony** between the deficient and the efficient elements , as to which of them  
φυσιν ξυμφωνιαν χειρονος τε και αμεινονος , οποτερον  
should both **Lead/Rule** in **The City** , and in **each individual** .

**432b** δει και αρχειν εν πολει και εν εκαστω ενι .

**Glaucou:** (*he said*) I entirely concur . (εφη , μοι Πανυ ξυνδοκει .)

**Socrates:** (*then I said*) Very well then . On the one hand , we have looked-over these

δ' εγω ην , Ειεν : μεν ημιν κατωπται τα

**Three aspects** in **The City** , as it indeed appears to our present **judgment** ; but on the other hand

τρια εν τη πολει , ως γε ουτωςι δοξαι : δε  
surely the **Idea/Species/Form** , by means of which **The City** may **Partake** of **Virtue** still remains .

δη το ειδος δι' α πολις αν μετεχοι αρετης ετι λοιπον ;  
What in the world can **It** be ? Or is it clear that **This** is **Fairness/Justice/Righteousness** ?

τι ποτ' αν ειη ; γαρ δηλον οτι τουτο εστιν η δικαιοσυνη .

**Glaucou:** It is clear . (Δηλον .)

**Socrates:** Is it not the case then , O Glaucou , that we must now do , as if we were some hunters ,  
Ουκουν , ω Γλαυκων , ημας δει δη νυν ωσπερ τινας κυνηγετας  
and surround the thicket in a circle , **by offering-up our mind** , that **Fairness** may not somehow  
περιστασθαι θαμνον κυκλω προσεχοντας τον νουν , η δικαιοσυνη μη πη  
escape and disappearing, remain undiscovered . For surely it is clear that **She** is somewhere here .  
διαφυγη και αφανισθεισα γενηται αδηλος : γαρ δη φανερον οτι ταυτη εστιν πη :  
Look therefore , and be eager to observe **Her** , and if you see **Her** in any way before I do ,  
**432c** ορα ουν και προθυμου κατιδειν εαν ιδης πως προτερος εμου  
point **Her** out to me . (και φρασης εμοι .)

**Glaucou:** (*he said*) I would if I could ; but if instead , you will employ me as an attendant , and  
εφη , γαρ Ει ωφελον : αλλα μαλλον , εαν χρη μοι επομενω και  
as one who is able to observe what is pointed out to him , you will make use of me quite fairly .

δυναμενω καθοραν τα δεικνυμενα , χρησει μοι πανυ μετριως .  
**Socrates:** (*then I said*) Follow then , **having offered-up your prayers** along with me .

δ' εγω ην , Επου ευξαμενος μετ' εμου .

**Glaucou:** (*to which he then said*) I will do so ; only you must **Lead** the way .

ος δ' η , Ποισω ταυτα , μονον αλλα ηγου .

**Socrates:** (*I said*) And certainly **this place** reveals itself to be **inaccessible** and **obscure** ,  
εγω ειπον , Και μην ο τοπος φαινεται δυσβατος και επισκιος  
in a certain way indeed . In any case , it is **dark** and **difficult to be scrutinized** .

**432d** τις γε . γουν εστι σκοτεινος και δυσδιερευνητος :  
However , we must never-the-less press-on .

αλλα γαρ ομως ιτεον

**Glaucou:** (*he said*) We must press-on . (εφη , γαρ Ιτεον .)

**Socrates:** (*I said*) I am looking-out . . . 'Ιου ! Ιου !' , O Glaucou , and I dare say that we have a  
ειπον , εγω κατιδων Ιου ιου , ω Γλαυκων , Και κινδυνευομεν εχειν τι  
footprint/sign/track ; and it appears to me that this aspect shall not escape us much longer .

ιχνος , και δοκει μοι τι ου εκφευξεισθαι ημας πανυ .

**Glaucou:** (*to which he then said*) You bring us good news .

ος δ' η , Ευ αγγελλεις .

**Socrates:** (*then I said*) We are truly indeed , of a slow/slack disposition .

δ' εγω ην , ημων Η μην γε βλακικον το παθος .

**Glaucou:** How so ? (Το ποιον ;)

**Socrates:** **It** has already come to light , O blessed one ! And has long since been rolling at our  
προ φαινεται , ω μακαριε , Παλαι κυλινδεισθαι ημιν

feet ; from the start in fact , and yet we did not See **Self** , but we cut a most ludicrous figure ,  
ποδων εξ αρχης , και μεν αρ' εωρων αυτο ουχ , αλλ' ημεν καταγελαστοτατοι :  
like those who sometimes seek for that which they have in their hand ; and in the same way , we  
**432e** ωσπερ οι ενιοτε ζητουσιν ο εχοντες εχουσι εν ταις χερσιν και ισως ημεις  
did not see **Self** , in as much as we were looking somewhere off at a distance , thus in this way  
ουχ απεβλεπομεν αυτο , η μεν απεσκοπουμενεις ποι εις πορρω , δε δη και  
we failed to notice **Self** .

ημας ελανθανεν .

**Glaucon:** (*he replied*) What do you mean ? (εφη , Πως λεγεις ;)

**Socrates:** (*I said*) In the following way ; for we appear to me to have been *speaking* and *hearing*  
ειπον , Ουτως ως δοκουμεν μοι και λεγοντες και ακουοντες  
**Self** , from long ago , yet we did not learn from *selves* , that we expressed **Self** , in a certain way .  
αυτο παλαι ημων ου μανθανειν αυτων , οτι ελεγομεν αυτο τινα τροπον .

**Glaucon:** (*he said*) Such a long introduction , for one who is eager to hear .

εφη , το Μακρον προιομιον τω επιθυμουντι ακουσαι .

**Socrates:** (*then I said*) **10** Hear then , if I say anything to the point . For that which

**433** δ' εγω ην , ακουε Αλλ , ει λεγω τι αρα . γαρ ο  
we laid-down from the beginning , when we established the city , concerning *what must be done*  
εθεμεθα εξ αρχης οτε κατωκιζομεν την πολιν δειν ποιειν  
*throughout all conditions* , **This** , or a species of **This** , as **It** appears to me , is **Fairness** .

δια παντος , τουτο , ητοι τι ειδος τουτου , ως δοκει εμοι , εστιν δικαιοσυνη .  
Therefore , without a doubt , we established **It** and we spoke of **It** often , if you remember ;

δε δηπου εθεμεθα και ελεγομεν πολλακις , ει μεμνησαι ,  
*that each individual must apply themselves to one pursuit/practice/devotion , of those relating*  
οτι εκαστον ενα δεοι επιτηδευειν εν των περι  
*to The City* , to which *The Nature of Self* is most naturally adapted/fit .

την πολιν , εις ο η φυσις αυτου ειη πεφυκυια επιτηδειοτατη

**Glaucon:** We did speak of it . (γαρ Ελεγομεν .)

**Socrates:** And surely , *that indeed to do the affairs of Self* , and not take-on many pursuits , is

Και μην οτι γε το πραττειν τα αυτου και μη πολυπραγμανον εστι  
**Justice** . And **This** we have both heard from many others and have often spoken of **It** ourselves .

**433b** δικαιοσυνη . και τουτο τε ακηκοαμεν πολλων αλλων και πολλακις ειρηκαμεν ουτοι .

**Glaucon:** We have indeed spoken of it . (γαρ Ειρηκαμεν .)

**Socrates:** (*then I said*) Certainly then , **This** , O friend , has ventured coming into existence

δ' εγω ην , τοιουν Τουτο , ω φιλε , κινδυνευει γιγνομενον  
*in a certain way* , to be **Fairness** : *The performance of the affairs of Self* . Do you know  
τινα τροπον ειναι η δικαιοσυνη , το πραττειν τα αυτου . οισθα  
from whence I draw my proof/standard/boundary-mark/sign ?

οθεν τεκμαιρομαι ;

**Glaucon:** (*he said*) No ; but do tell .

εφη , Ουκ , αλλα λεγ' .

**Socrates:** (*then I said*) **This** appears to me to be that which still remains of those aspects -

δ' εγω ην , τουτο Δοκει μοι ειναι το υπολοιπον

**Soundmindedness** , **Courage** and **Presence of Mind** - which we have already considered in

σωφροσυνης και ανδρειας και φρονεσεως ων εσκεμμεθα εν  
**The City** ; **That** which *Provides The Power* to all **These Aspects** , so as to be able to come into  
τη πολει , ο παρεσχεν την δυναμιν πασιν εκεινοις , ωστε εγ-  
existence in **The City** , and while *they* indeed exist in **Her** , to **Provide** for **Their Preservation** ,  
-γενεσθαι , και γε εγγενομενοις παρεχειν σωτηριαν ,

so long as *It* may be *Present* in *Her* . And we surely said that *Justice* , would be *That* which  
433c εωσπερ αν ενη . καιτοι εφαμεν δικαιοσυνην εσεσθαι το  
would be left , if we found the other Three .

υπολειφθεν ει ευροιμεν τα εκεινων τρια .

**Glaucon:** (he said) And necessarily so . (εφη , γαρ αναγκη Και .)

**Socrates:** (then I said) But nevertheless , if it is indeed necessary to discern which of *These* ,  
δ' εγω ην , Αλλα μεντοι , ει γε δεοι κριναι , τι τουτων  
shall especially render *It Good* , when *they* exist our *City* . It would be difficult to discern ,  
μαλιστα απεργασεται αγαθην εγγενομενον ημιν την πολιν , αν ειη δυσκριτον  
whether *The Uniformity of Opinion* between The Leaders/Rulers and Those that are Led/Ruled ,  
ποτερον η ομοδοξια των αρχοντων τε και αρχομενων ,  
or *The Inbred Opinion* of *The Law* , that *Preserves* in the soldiers *the right opinion* about what  
η η δοξης εννομου σωτερια εν τοις στρατιωταις αττα περι  
happens to be dreadful , and what is not , or *The Presence of Mind* and *Guardianship* residing in  
433d εγγενομενη δεινων , τε και εστι μη , η η φρονησις τε και φυλακη ενουσα εν  
*The Leaders/Rulers* , or whether *This* , *by existing in The City* , renders *Self especially Good* .  
τοις αρχουσι , η τουτο , ενον ποιει αυτην μαλιστα αγαθην ,  
Whether *in* a child or *in* a woman , whether *in* a non-free or free person , whether *in* an artisan , or  
και εν παισι και εν γυναικι και δουλω και ελευθερω και δημιουργω και  
a ruler or subject ; since every individual *does that which is of Self* , and do not take-on  
αρχοντι και αρχομενω , οτι εκαστος εις επραττε το ων αυτου και ουκ ε-  
many pursuits/practices .

-πολυπραγμονει .

**Glaucon:** (he said) How then could it not be difficult to discern ? (εφη , πως δ' ου Δυσκριτον ;)

**Socrates:** Accordingly then , each *Power* , *in Self performs the duties of The Self*

αρα εκαστον η δυναμις εν αυτη πραττειν τα του αυτου  
is engaged in striving , as it is likely , for *The Excellence / Perfection / Virtue* of *The City* ,

Εναμιλλον , ως εοικε , προς αρετην πολεως  
along with *Her Skill/Wisdom* and *Soundmindedness* and *Courage* .

αυτης τη σοφια και τη σωφροσυνη και τη ανδρεια .

**Glaucon:** (he said) Especially so . (εφη , μαλ' Και .)

**Socrates:** Is it not the case then , that you will indeed establish *Justice* to be engaged in  
Ουκουν αν γε θειης δικαιοσυνην το εν-  
the striving for *The Excellence/Perfection* of *The City* , along with These Other Aspects ?

-αμιλλον εις αρετην πολεως τουτοις

**Glaucon:** Altogether so . (Πανταπασι μεν ουν .)

**Socrates:** Consider it also then , in the following way , and see if it appears in this way .

433e Σκοπει και δη τηδε , ει δοξει ουτω .  
Accordingly then , will you command The Leaders to Rule *Justly* when Ruling in *The City* ?

αρα προσταξεις τοις αρχουσιν δικαζειν τας δικας εν τη πολει ;

**Glaucon:** Of course , what next ? (Τι μην ;)

**Socrates:** But will they Rule *Justly* , by aiming at anything else , other than *This* :

Η δικασουσιν εφιμενοι ουτινοσουν μαλλον αλλου η τουτου ,

*That no one shall keep in their possession what belongs to others , nor be deprived of their own ?*

οπως μητ' εκαστοι αν εχωσι ταλλοτρια μητε στερωνται των αυτων ;

**Glaucon:** No they will not ; but they can only Rule *Justly* , when they do Aim at *This* .

Ουκ , αλλα τουτου .

**Socrates:** And do they not aim at *This* , because *It Is Fair/Just* ?

Ως οντος δικαιου ;

**Glaucou:** Yes they do . (Ναι .)

**Socrates:** Accordingly then , in this way , **Fairness/Justice** should also acknowledged to be  
αρα ταυτη πη δικαιοσυνη αν και ομολογοιτο

**The Habit and Practice of doing Self's Own , Proper Work .**

**434** η εξις τε και πραξις του εαυτου τε και οικειου .

**Glaucou:** It is so . (Εστι ταυτα .)

**Socrates:** See then whether you still agree with me . If a carpenter undertakes to do the work

Ιδε δη , οπερ σοι ξυνδοκη εμοι . εαν τεκτων επιχειρων εργαζεσθαι εργα  
of a shoemaker , or a shoemaker the work of a carpenter , or exchange with each other their tools  
σκυτοτομου η σκυτοτομος τεκτονος , η μεταλαμβανοντες ταλληλων τα οργανα  
or their estimated-worth ; or if the same man undertakes to do both , and all else be exchanged ;  
η τιμας , η ο αυτος επιχειρων πραττειν αμφοτερα , και παντα ταλλα μεταλλαττομενα  
does it appear to thee that The City would accordingly be in any way , greatly injured ?

αν δοκει σοι πολιν αρα τι μεγα βλαψαι ;

**Glaucou:** (*he said*) Not very much . (εφη , Ου πανυ .) (Exchange within a Class , OK)

**Socrates:** But I indeed suspect , that when one who is by nature an artisan , or any other money-

**434b** Αλλ' γε οιμαι , οταν ων φυσηι δημιουργος , η τις αλλος χρη-  
maker , shall afterwards , being incited by either riches , or by the multitude , or by strength ,  
ματιστης , επειτα επαιρομενος η πλουτω η πληθει η ισχυι  
or by any other such thing , attempt to go into the class of warriors , or one of the warriors

η αλλω τω τοιουτω επιχειρη ιεναι εις το ειδος του πολεμικου , η τις των πολεμικων  
into the class of counselors and guardians , while being unworthy of it , and when these people  
εις το του βουλευτικου και φυλακος ων αναξιος , και ουτοι  
shall exchange tools and esteem with one another ; or when the same person shall undertake to do  
μεταλαμβανωσι τα οργανα και τας τιμας αλληλων , η οταν ο αυτος επιχειρη πραττειν  
all these things at once , then , I suspect that I will share the same opinion with thee : That this  
παντα ταυτα αμα , τοτε οιμαι ταυτην δοkein σοι την  
interchange of tools and honor , and this variety of employments , will be the ruin of **The City** .  
μεταβολην τουτων και πολυπραγμοσυνην ειναι ολεθρον τη πολει .

**Glaucou:** Altogether so .(Πανταπασι μεν ουν .) (Exchange between Classes , only by Merit)

**Socrates:** Accordingly then , the taking-on of many pursuits , in the three existent species ;

**434c** αρα Η πολυπραγμοσυνη τριων οντων γενων  
(artisans , warriors , rulers) and the exchange into one another , is the greatest **harm** to **The City** ,

και μεταβολη εις αλληλα τε μεγιστη βλαβη τη πολει  
and may most **Justly** be called , **especially defective** .

και αν ορθοτατ' προσαγορευοιτο μαλιστα κακουργια .

**Glaucou:** Perfectly so .(Κομιδη μεν ουν .)

**Socrates:** But will you not say that **injustice** is **the greatest defectiveness** of **The Self** of **The City** ?

δε ουκ φησεις αδικιαν ειναι την μεγιστην Κακουργιαν εαυτου της πολεως ;

**Glaucou:** How could it not be ? (Πως δ' ου ;)

**Socrates:** Accordingly then , on the one hand , this is **injustice** .

αρα μεν Τουτο αδικια .

**11** But on the other hand , let us speak then in turn , in this manner . When the money-

δε λεγωμεν δε Παλιν ωδε : χρημα-  
making , the assistant and the guardian species **do their Proper Work** , each of them **doing**  
τιστικου , επικουρικου , φυλακικου γενους οικειοπραγια , εκαστου τουτων πραττοντος  
**the work of Self** in **The City** : **Justice** will be both the contrary of that other and will also **Render**  
το αυτου εν πολει , δικαιοσυνη αν τ' ειη τουναντιον εκεινου και παρεχοι



### The City Just .

την πολιν δικαιαν .

**Glaucon:** (to which he then said) It seems to me at least , has to be in no other way than this .

**434d** ος δ' η , δοκει εμοιγε εχειν Ουκ αλλη η ταυτη .

**Socrates:** (then I said) Let us not , affirm **Self** so positively yet : but if it shall be allowed us ,  
δ' εγω ην , Μηδεν λεγωμεν αυτο πανυ παγιως πω , αλλ' εαν ξυγγωρησομεθα ημιν  
on the one hand , that when **This One Idea** , *enters into* each human-being , **It** will also be

μεν το τουτο ενα ειδος ιον εις εκαστον των ανθρωπων και ειναι  
**Fairness/Righteousness/Justice** in that person , then we shall then be in agreement ; for what  
δικαιοσυνη εκει ηδη και ομολογεται γαρ τι  
else can we say ? But if this is not the case , then we shall consider something else . But now  
και ερουμεν ; δε ει μη τοτε σκεψομεθα τι αλλο : δ' νυν  
let us finish that **Speculation** , in which we **Thought** , that if we first attempted to **Contemplate**  
εκτελεσωμεν την σκεψιν , ην ωθημεν , ει προτερον επιχειρησαμεν θεασασθαι  
**Fairness** in some of the greater objects which possess **That** , in such a way that **It** would be **Seen**  
more δικαιοσυνην εν τινι μειζονι των εχοντων εκει , οιον αν εστι κατιδειν  
more easily in one individual ; and a city appeared to us to be the most **Proper** object of this kind .

**434e** ραον εν ενι ανθρωπω , και πολις εδοξε ημιν ειναι δη τουτο ,  
And so we established **It** , to the best of our ability , **knowing Well** that **It** would indeed exist in a  
και ουτως ωκιζομεν ως αριστην εδυναμεθα , ειδοτες ευ οτι αν γε ειη εν  
**Good City** . Therefore , that which came to light **There** for us , we must now refer back to the  
τη αγαθη . ουν ο εφανη εκει ημιν επαναφερωμεν εις τον  
individual . And if on the one hand , the same conclusions correspond , it shall be **Well** . But , if

ενα , καν μεν ομολογεται εξει καλως : εαν  
on the other hand , anything other comes to light in the individual , then , by referring back again  
δε τι αλλο εμφανηται εν τω ενι , επανιοντες παλιν  
to the city , we shall put them to the proof ; and by considering them side by side , and by rubbing  
επι την πολιν βασανιουμεν , και σκοπουντες παρ' αλληλα και τριβοντες  
them together , we shall quickly make **Fairness/Justice** shine forth , just as if from

**435** αν ταχ' ποιησαιμεν την δικαιοσυνην εκλαμψαι , ωσπερ εκ  
fire-producing-sticks , and when **It** has been brought to Light (made Clear/Manifest) ,

πυρειων και γενομενην φανεραν  
we shall **Confirm Self** , among us for ourselves .

αν βεβαιωσαιμεθ' αυτην παρ' ημιν αυτοις .

**Glaucon:** (he said) Then , you are in accord with the path we set , and we must do so .

εφη , Αλλ' λεγεις καθ' οδον τε και χρη ποιειν ουτως .

**Socrates:** (then I said) Take notice then , of anything to which we may indeed apply

δ' εγω ην , Αρ' ουν τις ο αν γε προσειποι  
the same name (Just) , even though it happens to be larger or smaller than this one (City : individual) .

ταυτον τυγχανει μειζον τε και ελαττον ταυτη ,  
In as much as we call it **The Same** , is it **Like** or **Unlike** ?

η προσαγορευεται ταυτον , ον ομοιον η ανομοιον ;

**Glaucon:** (he said) It is **Like** . (εφη , Ομοιον .)

**Socrates:** So accordingly then , **The Just Person** , **will in no way differ from The Just City** ,

**435b** Και αρα δικαιος ανηρ ουδεν διοισει δικαιοσυνης πολεως  
**by The Idea of Justice** , since **They** will be **Like Self** . (But not the same according to The Idea of Size)

κατ' το ειδος της δικαιοσυνης , αλλ' εσται ομοιος αυτο .

**Glaucon:** (he said) **They** will be **Like** . (εφη , Ομοιος .)

\*

**Socrates:** But certainly then , **The City** was indeed esteemed to be **Just** , when each of the Three  
Αλλά μεντοι , πολις γε εδοξεν ειναι δικαια , οτε εκαστον τριττα  
Species of Nature that exist in **Self Performed their own function** ; **Soundness of Mind** , and then  
γενη φυσεων ενοντα εν αυτη επραττε αυτων το : σωφρων δε και  
in turn **Bravery** and **Wisdom** , **by Virtue of their own Proper Genera** , but not according to  
αυ ανδρεια και σοφη δια των τουτων αυτων γενων , αλλ'  
*some other* affection and habit . ( αττα παθη τε και εξεις . )

**Glaucon:** ( *he said* ) True. ( εφη , Αληθη . )

**Socrates:** And accordingly then , O friend , shall we deem it thus worthy , that **the individual** ,  
Και αρα , ω φιλε , αξιωσομεν ουτως τον ενα  
who possesses **These Same Ideas** in **The Soul** of **Self** , **by Virtue of** *having* **The Same Habits**  
**435c** ταυτα τα αυτα ειδη εν τη ψυχη αυτου , δια εχοντα τα αυτα παθη  
**Like** those in **The City** , shall be **Rightly Honored by The Same Names** ?

εκεινοις τη πολει , ορθως αξιουσθαι των αυτων ονοματων .

**Glaucon:** ( *he said* ) By all of them , necessarily . ( εφη , Πασα αναγκη . )

**Socrates:** ( *then I said* ) We have fallen once again , O wonderful man , into yet another unworthy  
δ' εγω ην , εμπεπτοκαμεν αυ , ω θαυμασιε , Εις γε φαυλον  
speculation concerning **The Soul** ; whether **She** contains **In-Self** , **These Three Ideas** or not .

σκεμμα περι ψυχης , ειτε εχει εν αυτη τα ταυτα τρια ειδη ειτε μη .

**Glaucon:** ( *he said* ) Into no unworthy one , as far as I am concerned . For it is likely ,  
εφη , εις Ου φαυλον πανυ μοι δοκουμεν . γαρ ισως  
Ο Socrates , that the common saying is true , that it is difficult to approach Excellence/Beauty .  
ω Σωκρατες , το λεγομενον αληθες , οτι χαλεπα τα καλα .

**Socrates:** ( *then I said* ) So It has come to Light . And know very well , O Glaucon , that  
δ' εγω ην , Φαινεται : και ισθι γ' ευ , ω Γλαυκων ,  
according to my opinion , we shall never , on the one hand , comprehend this matter accurately ,  
**435d** ως εμη η δοξα , ου μη ποτε μεν λαβωμεν τουτο ακριβως  
by such methods which we are now using in these reasonings/discussions ,  
εκ τοιουτων μεθοδων οιας νυν χρωμεθα εν τοις λογοις ,  
for Another Road Leading to This Comprehension is Longer and Fuller . However ,  
γαρ η αλλη οδος αγουσα επι τουτο μακροτερα και πλειων : μεντοι  
we may perhaps indeed discuss it , in a manner worthy of our prior statements and speculations .  
ισως γε αξιως των προειρημενων τε και προεσκεμμενων .

**Glaucon:** ( *he said* ) Is it not then , desirable ? For at the present time , this would indeed

εφη , Ουκουν αγαπητον ; γαρ εν τω παροντι γε  
be sufficient for me at least .

αν εχοι ικανως εμοι μεν .

**Socrates:** ( *I said* ) Then , this shall certainly be quite sufficient for me also .

ειπον , Αλλα μεντοι πανυ εξαρκεσει εμοιγε και .

**Glaucon:** ( *he said* ) Therefore , do not give-up , but continue to pursue your investigation .

εφη , τοινυν Μη αποκαμης , αλλα σκοπει .

**Socrates:** ( *then I said* ) Take notice then ; are we *under a wide necessity to acknowledge*

**435e** δ' εγω ην , Αρ' ουν ημιν πολλη αναγκη ομολογειν  
that *there indeed exist* , in **every one of us** , **The Same Ideas** and **Dispositions just as in The City** ?  
οτι γε ενεστιν εν εκαστω ημων τα αυτα ειδη τε και ηθη απερ εν τη πολει ;  
For **They** arrive **there** from no where else . For it would be ridiculous , if one should imagine  
γαρ αφικται εκεισε ου που αλλοθεν . γαρ αν ειη γελοιον , ει τις οιηθειη  
that The Spirited Disposition , did not arise from the individuals in the cities , who surely also  
το θυμοειδες μη εγγεγονεναι εκ των ιδιωτων εν ταις πολεσιν , οι δη και

have this same characteristic , such as those of Thrace , Scythia , and in some measure , almost all  
εχουσι την ταυτην αιτιαν , οιον οι κατα την Θρακην τε και Σκυθικην και κατα τι σχεδον  
the higher regions ; or The Lover of Learning , which surely one may especially attribute to this  
τον ανω τοπον , η το φιλομαθες , ο δη τις αν μαλιστα αιτιασαιτο περι  
region of ours . Or the lover of riches , which we may say exists , not in the least degree , among  
**436** τον τοπον παρ' ημιν , η το φιλοχρηματων , ο αν φαιη ειναι ουχ ηκιστα περι  
the Phoenicians and among the Egyptians .

τε τους Φοινικας και κατα τους Αιγυπτον .

**Glaucon:** (he said) Especially so . (εφη , μαλα Και .)

**Socrates:** (I said) Thus on the one hand , **This Providential Distribution** , has to exist in this way ,  
δ' εγω ην , δη μεν Τουτο εχει ουτως

and neither is it difficult to **Recognize** .

και ουδεν χαλεπον γνωναι .

**Glaucon:** Indeed not . (δητα Ου .)

**Socrates:** **12** But on the other hand , the following *is surely* difficult to **Recognize** ; whether  
δε Τοδε ηδη χαλεπον , ει  
we perform each of these loves by The Self/Same Power ; or , since they are Three , do we  
πραττομεν εκαστα τουτων τω αυτω η ουσιν τρισιν  
do one by one power , and another by another power ; so that , we learn by one , but we are angry  
μεν ετερω αλλο αλλω μανθανομεν δε θυμουμεθα  
by another of the powers in us , then again by a third power we desire those pleasures relating to  
**436b** αλλω των εν ημιν , δ' αυ τινι τριτω επιθυμουμεν των ηδονων περι  
nutrition and propagation , and other such pleasures related to these . Or do we act , in each of  
την τροφην τε και γεννησιν και οσα αδελφα τουτων , η πραττομεν εκαστον  
these cases , with the whole soul , when we engage them ? These matters are difficult  
τουτων τη ολη ψυχη , οταν ορμησωμεν : ταυτ' τα εσται χαλεπα  
to be Defined/Draw/Divide/Separate by Limits , in a manner worthy of **The Logos** .

διορισασθαι αξιως λογου .

**Glaucon:** (he said) So it appears to me also . (εφη , δοκει εμοι Και .)

**Socrates:** Let us then , attempt to determine these matters , in the following way ;

τοινυν επιχειρωμεν οριζεσθαι αυτα Ωδε ,

by seeing whether they are the same with one another , or different .

ειτε εστιν τα αυτα αλληλοις ειτε ετερα .

**Glaucon:** How are we to do it ? (Πως ;)

### **The Law of Contradiction**

**Socrates:** It is clear , that the same object will not , at the same time , do (actively)

Δηλον οτι ταυτον εθελησει ουκ αμα ποιειν

or undergo (passively) contrary conditions in the same respect , and indeed with reference to

η πασχειν ταναντια κατα ταυτον και γε προς

the same object . So that , if we find these circumstances existing among themselves ,

ταυτον , ωστε εαν ευρισκωμεν ταυτα γιγνομενα εν αυτοις ,  
in anyway or at anytime , we shall know that it was not the same object , but several .

**436c** που εισομεθα οτι ην ου ταυτον αλλα πλειω .

**Glaucon:** Very well .(Ειεν .)

**Socrates:** Consider then what I am saying .

Σκοπει δη ο λεγω .

**Glaucon:** (he replied) Proceed . (εφη , Λεγε .)

**Socrates:** (*I said*) Accordingly then , is it **Possible** , for **The Self/Same** to stand-still **and also** εἶπον , ἀρα δυνατόν το αὐτο ἑστάναι καὶ **to be moved** , **at the same time** , **According to The Self/Same** ?

κινεῖσθαι ἀμὰ κατὰ το αὐτο ;

**Glaucon:** By no means . (Οὐδαμῶς .)

**Socrates:** Now then let us **Define** this even more accurately ; that we may not be in any way

τοῖνυν ὁμολογήσωμεθα Ἐτι ἀκριβεστέρον , μὴ πῇ uncertain as we proceed . For if one should say that when a person stands-still but moves ἀμφισβητήσωμεν προΐοντες . γὰρ εἰ τις λέγοι ἄνθρωπον ἐστηκότα δε κινουντα the hands and the head , that the self/same person , at once , stands-still and is also being moved , τὰς χειρὰς τε καὶ τὴν κεφαλὴν , ὅτι ὁ αὐτὸς ἀμὰ ἐστήκε τε καὶ κινεῖται , we must not I suspect , think it proper to speak in this way . But that *a certain part* of the ἂν δειν οὐκ , οἶμαι , ἀξιοῖμεν λέγειν οὕτω , ἀλλ' ὅτι τὸ μὲν τι self/same person stood-still , while *another part* is moved . We must not speak in this way ?

**436d** αὐτοῦ ἐστήκε το δε κινεῖται . οὐχ οὕτως ;

**Glaucon:** Yes , in this way . (Οὕτως .)

**Socrates:** Is it not the case then , that if one who says these things should , in a still more witty

οὐκ οὖν καὶ εἰ ὁ λέγων ταῦτα ἐτι μᾶλλον χαριεντι-manner , and acutely suggests , that tops stand wholly still , and are moved , at the same time , -ζοῖτο κομψευμένος ὥς στροβίλοι ἑστασι ὅλοι τε καὶ κινουνται ἀμὰ , when its center is fixed in the self/same point , while it is whirling about . Or that anything else , ὅταν τὸ κέντρον πηξάντες ἐν τῷ αὐτῷ περιφερῶνται , ἢ καὶ τι ἄλλο going round in a circle while in the self/same position does this , we should **not** accept it , since περιῶν κυκλῶ ἐν τῇ αὐτῇ ἐδρᾷ τοῦτο , ἂν οὐκ ἀποδεχοίμεθα , ὥς it is not *according to the same parts* of themselves , when *certain* parts stand-still and *others* are οὐ κατὰ ταῦτα ἑαυτῶν τότε τὰ τοιαῦτα μενοντῶν τε καὶ φερο-being moved , but we should say , that these have in them the straight and the peripheral line ;

**436e** -μενων , ἀλλὰ ἂν φαίμεν αὐτὰ εἶναι ἐν αὐτοῖς εὐθύ τε καὶ περιφερές , and that on the one hand , according to the straight line , they stood-still ; since they inclined to καὶ μὲν κατὰ τὸ εὐθὺ ἑστάναι γὰρ ἀποκλίνειν neither side ; but on the other hand , that in relation to the peripheral line , they moved in a circle . οὐδαμῇ , δε κατὰ τὸ περιφερές κινεῖσθαι κυκλῶ : But , when its perpendicularity inclines towards the right or towards the left , or towards the front δε ὅταν τὴν εὐθυωρίαν ἐγκλινῇ εἰς ἡ δεξιάν ἢ εἰς ἀριστεράν ἢ εἰς τὸ προσθεν or towards the back , while it is at the same time whirling round ; at that time , they *are not* ἢ εἰς τὸ ὀπίσθεν ἐστὶν ἀμὰ περιφερομένον , τότε οὐ- in any way , standing-still .

-δαμῇ ἑστάναι .

**Glaucon:** (*he said*) Quite correctly so .(εἶφη , γε ὀρθῶς Καὶ .)

**Socrates:** Accordingly then , no remarks of this kind shall confuse , nor any more convince

ἀρα Οὐδὲν λεγόμενον τῶν τοιούτων ἐκπληξεί , οὐδε τι μᾶλλον πείσει us , that any object , by being **at the same time** the self/same , **according to** the self/same , and ἡμᾶς ὥς τι ὄν ἀμὰ τὸ αὐτὸ κατὰ τὸ αὐτὸ **in relation to** the self/same , could ever undergo or be or do the opposite .

**437** πρὸς τὸ αὐτὸ ἂν ποτε παθοί ἢ καὶ εἴη ἢ καὶ ποιήσειεν ταναντία .

**Glaucon:** (*he said*) That will indeed never be the case with me . (εἶφη , γε Οὐκ οὖν ἐμὲ .)

**Socrates:** (*then I said*) But nevertheless , in order that we may not be obliged to be tedious by δ' ἐγὼ ἦν , Ἀλλ' ὁμῶς , ἵνα μὴ ἀναγκάζωμεθα ἀμφισβητήσεις

going-over all such details at length and confirming them as being not true ,  
επεξιοντες πασας τας τοιαυτας μηκυνειν και βεβαιουμενοι ως ουσας ουκ αληθεις ,  
let us then proceed on the assumption/hypothesis , that these conclusions have to be in this way ;  
προιωμεν εις υποθεμενοι το προσθεν εχοντες ουτως ,  
and having so agreed , if at any time these conclusions come to light in another way than this ,  
ομολογησαντες , εαν ποτε ταυτα φανη αλλη η ταυτη ,  
we shall in turn , give-up everything that we shall gain from this .  
εσεσθαι λελυμενα παντα ημιν τα ξυμβαινοντα απο τουτου .  
**Glaucou:** (he said) Then we must do this . (εφη , Αλλα χρη ποιειν ταυτα .)

**Socrates:** (then I said) **13** Take notice then , would you place/assume/set-up , all such  
**437b** δ' εγω ην , Αρ' ουν αν θειης (τιθημι) παντα τοιαυτα  
aspects among those which are **opposite** to one another ? For it makes no difference whether they  
τα των εναντιων αλληλοις . γαρ ουδεν διοισει(διαφερω) ειτε ταυτη  
be actions or affections : Assention , as opposed to dissention , and the striving to possess/grasp  
ποιηματων ειτε παθηματων , το επινευειν τω ανανευειν και το εφιεσθαι λαβειν  
something , as opposed to the rejection of something , and attraction , as opposed to repulsion ?  
τι τω απαρνεισθαι και το προσαγεσθαι τω απωθεισθαι ;

**Glaucou:** (to which he then said) Then , I would consider these as **opposites** .  
ος δ' η , Αλλ' των εναντιων .

**Socrates:** (then I said) What follows then ? What about being thirsty and being hungry , and  
δ' εγω ην , Τι ουν ; διψην και πεινην και  
in general , the appetites , and in turn , to desire and to wish ; may all these not be placed ,  
ολως τας επιθυμιας , και αυ το εθελειν και το βουλεσθαι , αν παντα ταυτα ου θειης  
in some way , among those species which have been mentioned just now ? For example ; will  
**437c** ποι εις εκεινα τα ειδη τα λεχθεντα δη νυν ; οιον αν  
you not always say that the soul of one who has an appetite , either strives-after the object of its  
ουχι αι φησεις την ψυχην του επιθυμουνοτος ητοι εφιεσθαι ου  
appetite , or is attracted to that which they may wish to become ? Or again , in so far as the soul  
επιθυμη , η προσαγεσθαι τουτο ο οι αν βουληται γενεσθαι , η αυ καθ' οσον  
desires something to be provided for her , she nods assent of this to herself , just as if someone  
εθελει τι πορισθηναι οι , επινευειν τουτο προς αυτην ωσπερ τινος  
had asked a question of self , striving to bring it into existence ?

ερωτωντες αυτου , επορεγομενην της γενεσεως ;

**Glaucou:** I would say so . (Εγωγε .)

**Socrates:** What about , being unwilling , and not-wishing , nor-desiring ? Shall we not place  
Τι δαι το αβουλειν και μη εθελειν μηδ' επιθυμειν ; ουκ θησομεν  
these under the soul's rejection and repulsion from herself , and so with everything else which  
εις το απωθειν και απελανειν απ' αυτης και εις απαντα  
is opposite to those ?

**437d** ταναντια εκεινοις ;

**Glaucou:** How could we not ? (Πως γαρ ου ;)

**Socrates:** Then if the desires have to be in this way of themselves , shall we say there is a certain  
δη επιθυμων εχοντων ουτως αυτων φησομεν ειναι τι  
species of these , among which , the most conspicuous are those which we call thirst and hunger ?  
ειδος Τουτων ην εναργεστατας τουτων ην καλουμεν τε διψαν και πειναν ;

**Glaucou:** (to which he then replied) We shall say so . (ος δ' η , Φησομεν .)

**Socrates:** Is it not the case then , that the one , the desire of drinking , and the other of eating ?  
Ουκουν την μεν ποπου , την δ' εδωδης ;



**Glaucon:** Yes . ( Ναι . )

**Socrates:** Take notice then ; in as much as it is thirst , would it be an appetite in the soul

Αρ' ουν , καθ' οσον εστι διψα , αν ειη τινος επιθυμια εν τη ψυχη  
of something more than that which we say it is ? Is it indeed according to the nature of thirst  
πλεονος η ου λεγομεν εστι γε αρα οιον διψα  
to thirst for a hot drink , or a cold one , or of much or of little , or in a word , of some particular  
διψα φερμου ποτου η ψυχρου , η πολλου η ολιγου , η και ενι λογω τινος  
kind of drink ? Or even if , on the one hand , the day is hot while having the thirst , would the  
**437e** ποιου πωματος ; η εαν μεν τις θερμοτης τω διψει αν την  
desire , immediately call for a cold drink . Or if on the other hand , the day is cold , does the soul  
επιθυμιαν προσπαρεχειτ' προση του ψυχρου , εαν δε ψυχροτης , την  
immediately call for a warm drink : then if the thirst be great , for many reasons , does the soul  
του θερμου ; δε ει η διψα η πολλη δια πληθους παρουσιαν την  
call for much drink , but if the thirst is small , does it call for a small drink ? Then , thirst itself  
παρεζεται του πολλου , δε εαν ολιγη , την του ολιγου ; δε τι διψην αυτο  
will never , naturally create the desire of anything at all , other than of drink itself , and in turn  
ου μη ποτε πεφυκεν γενηται επιθυμια ουπερ αλλου η πωματος αυτου , και αυ  
neither will the appetite of hunger , in relation to food ?

το πεινην βρωματος ;

**Glaucon:** (he said) In this way , every appetite in itself , is indeed of that object alone to which it

εφη , Ουτως , εκαστη η επιθυμια αυτη γε αυτου μονον ου  
naturally belongs ; but to be a desire *of such* or *such a kind* , are additional conditions .

πεφυκε εκαστου , δε του τοιου η τοιου προσγιγνομενα τα .

**Socrates:** (then I said) Let not any one , confuse us while being inattentive , by saying that

**438** δ' εγω ην , Μητοι τις , θορβηση ημας οντας ασκεπτους , ως

no one desires drink , but good/useful drink ; or not just food , but good/useful food .

ουδεις επιθυμει ποτου αλλα χρηστου ποτου , και ου σιτου αλλα χρηστου σιτου .

For everyone accordingly desires good things . If thirst is a desire , then it will be of what is

γαρ παντες αρα επιθυμουσιν των αγαθων . ει η διψα εστι επιθυμια , ουν αν ειη

good/useful , whether it is of drink , or of whatever else it desires . And in the same way

χρηστου ειτε εστι πωματος ειτε οτου αλλου επιθυμια , και ουτω

for the others . ( αι αλλαι . )

**Glaucon:** (he replied) For the person who says these things would equally appear to say

εφη , γαρ ο λεγων ταυτα αν Ισως δοκοι λεγειν  
something relevant . ( τι . )

**Socrates:** (then I said) Certainly then , such objects that are indeed of such a kind so as to be ,

δ' εγω ην , μεντοι Αλλα , τοιαυτα εστι γ' οια οσα ειναι ,  
some on the one hand , are a certain species of the genus ; as it appears to me , whereas

**438b** τα αττα μεν εστιν τινος ποια του ποιου , ως δοκει εμοι ,  
on the other hand , each one of these species , is only one of each self/same/genus

δ' τα εκαστα αυτα μονον εκαστου αυτου .

**Glaucon:** (he said) I do not understand . ( εφη , Ουκ εμαθον . )

**Socrates:** (I said) Have you not understood , that the greater is of such a kind so as to be

εφην , Ουκ αμαθες οτι το μειζον εστιν τοιουτον οιον ειναι  
greater than something ?

μειζον τινος ;

**Glaucon:** Very much so . ( Πανυ γε . )

**Socrates:** Is it not the case then , that it is greater than the lesser ?

Ουκου του ελαττονος ;

**Glaucon:** Yes . (Ναι .)

**Socrates:** Then , it *is* indeed much greater than that which *is* much lesser ; is it not ?

δε γε Το πολυ μειζον πολυ ελαττονος . η γαρ ;

**Glaucon:** Yes . (Ναι .)

**Socrates:** Take notice then , is this also the case with that which *was at one time* greater than that

Αρ' ουν και το ποτε μειζον

which *was at one time* lesser ; and with that which *is to be* greater than that which *is to be* lesser ?

ποτε ελαττονος , και το εσομενον μειζον εσομενου ελαττονος ;

**Glaucon:** (*to which he then said*) Certainly , what follows then ? (ος δ' η , τι μην Αλλα ;)

**Socrates:** And surely it is also the case with what is more numerous in respect to what is

**438c** δη Και τα πλειω προς τα  
less numerous , and what is double with reference to what is half , and all such like things ;

ελαττω και τα διπλασια προς ημισα και παντα τα τοιαυτα ,  
and further , what is heavier with respect to lighter , and swifter to slower , and further still ,  
και αυ βαρυτερα προς κουφοτερα και θαττω προς τα βραδυτερα , και γε ετι  
the hot as opposed to the cold ; and all such like things , do they not exist in this manner ?

τα θερμα προς τα ψυχρα και παντα τα ομοια τουτοις αρ' ουχ εχει ουτως ;

**Glaucon:** Entirely so . (Πανυ μεν ουν .)

**Socrates:** But what about the knowledges ? Is it not in the self/same way ? For on the one hand ,

δε Τι περι τας επιστημας ; ουχ ο αυτος τροπος ; μεν

Self Knowledge is The Knowledge of Learning of Self , or of whatever else you must surely

αυτη επιστημη εστιν επιστημη μαθηματος αυτου η οτου δει δη

assign the knowledge ; so that then it is a certain kind knowledge , and of a certain kind .

θειναι την επιστημην , και δε τις τινος ποια επιστημη και τινος ποιου .

Thus , what I mean is this . After the knowledge of building houses arose , did it not separate

**438d** δε λεγω το τοιονδε : επειδη επιστημη εργασιας οικιας εγενετο , ουκ διηνεγκε  
from the other knowledges , so as to be called architecture ?

των αλλων επιστημων , ωστε κληθηναι οικοδομικη ;

**Glaucon:** Certainly , what next ? (Τι μην ;)

**Socrates:** Was it not from its being of a certain kind , such as none of others were ?

Αρ' ου τω ειναι τις ποια , οια ουδεμια των αλλων ετερα ;

**Glaucon:** Yes . (Ναι .)

**Socrates:** Is it not the case then , that since it is the knowledge of a particular kind ,

Ουκουν επειδη τινος ποιου

that Knowledge Itself also became a particular kind knowledge ? And just so with all the other

αυτη και εγενετο τις ποια ; και ουτω αι αλλαι

arts and knowledges ?

τεχναι τε και επιστημαι ;

**Glaucon:** They are so . (Εστιν ουτω .)

**Socrates:** (*then I said*) **14** Now then , This is what I wished to make known at that time (**436**) ,

δ' εγω ην , τοιουν , Τουτο βουλευσθαι φαθι τοτε

if you now understand my meaning ; that by as much as anything whatsoever is considered as

ει νυν εμαθες με λεγειν , οτι οσα οια εστιν

having reference to something else , then on the one hand , you must understand that **Monads**

ειναι του , αρα μεν μονα

**Themselves** , refer to **Monads Themselves** , while on the other hand , certain species refer to

αυτα εστιν μονων αυτων , δε αττα ποια

**Certain Qualities of Theirs** . And I do not *in any way* mean , that they are also of such a Genus

**438e** τινων ποιων των . και ου τι λεγω , εστιν και τοιαυτα

as **The Beings** by which they are referenced ; as if , for example , **The Knowledge** of Health  
 ως οίων αν η ως αρα η επιστημη των υγιειων  
 and sickness were itself healthy and sickly ; and that **The Knowledge** of Goodness and vices  
 και νοσώδων υγιεινη και νοσώδης και των αγαθων και των κακων  
 were itself good and defective . But since Knowledge became specific (not at all **Generic**) to that  
 αγαθη και κακη : αλλ' επειδη επιστημη εγενετο τινος ουκ ουπερ **αυτου** τουτο  
 very field of which it is the knowledge ; of both that which is healthy and sickly , and surely  
 ποιου εστιν επιστημη ην υγιεινον και νοσώδες και δη  
 then , as a result , the knowledge itself comes to be a certain particular knowledge ,  
 αλλα ξυνεβη αυτη γενεσθαι τις ποια  
 and this causes herself to be called no longer , simply a **Knowledge** , but **The Art of Healing** ;  
 και τουτο εποιησε αυτην καλεισθαι μηκετι απλως επιστημην , αλλα ιατρικην  
**the specific kind** to which **It** belongs , being added-on .

τινος ποιου του προσγενομενου .

**Glaucon:** (*he said*) I understand , and it appears to me that it has to be in this way .

εφη , Εμαθον , και δοκει μοι εχειν ουτως .

**Socrates:** (*then I said*) Surely in that case , will you not place thirst , in one of those

**439** δ' εγω ην , δη δε ου θησεις Το διψος τινος τουτων  
 very specific classes that exist in relation to this class , but considered "as it is" , without a doubt ,  
 οπερ των ειναι τουτο δε εστιν δηπου  
 it is generically/simplely , a **Thirst** ?

εστι διψος ;

**Glaucon:** (*to which he then said*) I certainly will . And its generic object is indeed a drink .

ος δ' η , Εγωγε , γε πωματος .

**Socrates:** Is it not the case then , that on the one hand , a specific kind of thirst also desires after

Ουκουν μεν τι ποιον διψος και  
 a specific kind of drink ? Therefore , on the other hand , **Thirst Itself** (generically/simplely) ,  
 τινος ποιου πωματος ; ουν δε διψος αυτο  
 is neither of much nor of little , nor of good nor of bad , nor in a word , of any specific kind ;  
 ουτε πολλου ουτε ολιγου , ουτε αγαθου ουτε κακου , ουδ' ενι λογω τινος ποιου ,  
 for **Thirst Itself** , is simply and naturally a desire for **Drink Itself** ?

αλλ διψος αυτο μονον πεφυκεν πωματος αυτου ;

**Glaucon:** Altogether so . (Πανταπασι μεν ουν .)

**Socrates:** Accordingly then , The Soul of the person who Thirsts , so far as It Thirsts ,

αρα η ψυχη Του διψωντος , καθ' οσον διψη ,  
 wishes for nothing else , than to Drink ; and for this , it yearns , and to this , it is impelled .

**439b** βουλεται ουκ τι αλλο η πειν , και τουτου ορεγεται και επι τουτο ορμα .

**Glaucon:** It is indeed clear .

δη Δηλον .

**Socrates:** Is it not so then , that if , at any time , **anything** pulls-back the thirsting self , it must be

Ουκουν , ει ποτε τι ανθελκει διψωσαν αυτην , αν ειη  
**some different Part** in self , than the self which thirsts , and leads it to drink as a wild beast ? For  
 τι ετερον εν αυτη του αυτου διψωντος και αγωντος επι το πειν ωσπερ θηριον ; γαρ  
 then we must **not** say , that it is indeed possible for **the self/same** in relation to **the self/same** ,  
 δη , ου φαμεν , γε το αυτο περι το αυτο  
 and with **the self/same** part of **itself** , to do (or undergo) , the opposite , at **the same** time ?

τω αυτω εαυτου πραττει ταναντια αμα .

**Glaucon:** No we must not . (γαρ ουν Ου .)

**Socrates:** Just as , I suspect , it must surely be improper to say that the archer **himself** , pushes-out  
Ωσπερ , οίμαι , γε έχει ου καλως λεγειν οτι του τοξοτου αυτου απωθουνται  
**and** pulls-in the bow with his hands **at the same time** ; but that the **one hand** , pushes out ,  
και προσελκονται το τοξον αι χειρες αμα , αλλ' οτι η μεν χειρ απωθουσα  
while **the other hand** pulls in .

δε η ετερα προσαγομενη .

**Glaucon:** (he said) Altogether so . (εφη , Πανταπασι μεν ουν .)

**Socrates:** May we say that there are surely some who when thirsty are unwilling to drink ?

**439c** Ποτερον φωμεν εστιν δη τινας οτε διψωντας ουκ εθελειν πειν ;

**Glaucon:** (he said) Yes indeed so , there are many , and that is often the case .

εφη , Και μαλα γ' , πολλους και πολλακις .

**Socrates:** (I said) What then , may one say about these persons ? Might it not be said ,

εγω εφην , Τι ουν αν τις φαιη περι τουτων ; ουκ  
on the one hand , that there exists in their soul that which impels them to drink , while on the  
μεν ενειναι εν αυτων τη ψυχη το κελευον πειν  
other hand , there exists in them that which prevents/keeps them , being different from , and  
δε ενειναι το κωλυον , ον αλλο και

**Superior** to , that which impels ?

κρατουν του κελευοντος ;

**Glaucon:** (he said) It seems so to me at least . (εφη , δοκει Εμοιγε .)

**Socrates:** Take notice then , does not that which prevents arise from **Reasoning** , on the one hand ,

**439d** Αρ' ουν ου το κωλυον εγγιγνεται εκ λογισμου μεν  
when such preventions do arise ; but those which draw , and drive forwards , on the other hand ,  
οταν τα τοιαυτα εγγιγνηται , τα αγοντα και ελκοντα δε  
are produced by **passions/affections** and **diseases** ?

παραγιγνεται δια παθηματων τε και νοσηματων ;

**Glaucon:** So it comes to light . (Φαινεται .)

**Socrates:** (then I said) Surely then , we shall not deem these , to be two , and different from

δ' εγω ην , δη Ου αξιωσομεν αυτα ειναι διττα τε και ετερα  
one another , in an unreasonable/illogical manner , by on the one hand , calling the part which  
αλληλων αλογως , μεν προσαγορευοντες το ω  
**reasons/defines/sets-in-order** , **the rational part** of the soul ; but on the other hand , that part which  
λογιζεται λογιστικον της ψυχης , δε το ω  
loves , and hungers , and thirsts , and those other appetites , **the irrational and appetitive part** ,  
ερα τε και πεινη και διψη και περι τας αλλας επιθυμιας αλογιστον τε και επιθυμητικον ,  
the companion of certain satisfying/fulfilling pleasures .

εταιρον τινων πληρωσεων ηδονων .

**Glaucon:** (he said) We shall not , but we may most reasonably , consider them in this way .

εφη , Ουκ , αλλ' αν εικοτως , ηγοιμεθ' ουτως .

**Socrates:** (then I said) Accordingly then , on the one hand , let us define these two forms/species

**439e** δ' εγω ην , τοινυν , μεν ημιν ωρισθω Ταυτα δυο ειδη  
as existing in the soul ; but on the other hand , let us then define **the spirited part** , by which we  
ενοντα εν ψυχη : δε δη του θυμου ω  
become **impassioned** , as the third form , whether or not it is akin by nature to one of those two ?

θυμουμεθα το τριτον , ποτερον η ποτερω αν ειη ομοφυες τουτων

**Glaucon:** (he said) Perhaps , to the other part ; **to the appetitive part** .

εφη , Ισως τω ετερω τω επιθυμητικω .

**Socrates:** (then I said) But I once heard a story **in which I trust** , how then Leontas , the son of

δ' εγω ην , Αλλ ποτε ακουσας τι τουτω πιστευω , αρα Λεοντιος ο

Aglaion , as he came up from the Pyraeus , perceived some dead bodies publically executed ,  
 Αγλαιωνος ως ανιων εκ Πειραιεως αισθομενος νεκρους παρα τω δημω  
 lying under the outer-side of the north wall , and on the one hand , **had a desire to look** at them ,  
 κειμενους υπο το εκτος βορειον τειχος , μεν επιθυμοι ιδειν  
**while at the same time** , on the other hand , **was in turn repelled** by them . And turned himself  
 αμα δ' αυ δυσχεραιοι και αποτρεποι εαυτον  
 away ; and for a while , he struggled with his desire , and covered his head in shame ; but then ,  
**440** και τεως μαχοιτο τε και παρακαλυπτοιτο , δ' ουν  
 being overcome by his appetite/desire , with eyes wide open , turning towards  
 κρατουμενος υπο της επιθυμιας , τους οφθαλμους διελκυσας , προσδραμων προς  
 the dead bodies he said , 'Behold , you evil-spirits ! Fill yourselves up with this fine spectacle .'  
 τους νεκρους , εφη , ιδου υμιν ω κακοδαιμονες , εμπλησθητε του καλου θεαματος .

**Glaucon:** (he said) I myself have also heard this . (εφη , αυτος και Ηκουσα .)

**Socrates:** (I said) **This Logos** , certainly proves that **the impulse/passion/force** sometimes  
 εφην , Ουτος ο λογος μεντοι σημαινει την οργην ενιοτε  
 fights-against **the appetites/desires** , by being different to the other . (according to **the law of contradiction**)  
 πολεμειν ταις επιθυμιας ως ον αλλο αλλω .

**Glaucon:** It indeed proves it . (εφη , γαρ Σημαινει .)

**Socrates:** (I said) **15** Is it not also the case , in many other cases that we perceive ; when  
 εφην , και Ουκουν πολλachu αλλοθι αισθανομεθα οταν  
**the appetites force** anyone to act contrary to **The Way of The Logos** , they **reproach** self ,  
**440b** επιθυμια βιαζονται τινα παρα τον λογισμον λoidορουντα αυτον  
 and are **angry** at **the forcing element** within self ? And just as when two political factions are  
 θυμουμενον τω βιαζομενω εν αυτω , και ωςπερ δυοιν στασια-  
 fighting against each other , **the spirited element** of such a person comes to be an **ally**  
 -ζοντων τον θυμον του τοιουτου γιγνομενον ξυμμαχον  
 to **The Logos** ? But I do not think that you can say that at the time when **The Logos has decided**  
 τω λογω ; δε ουκ οιμαι αν φαναι ποτε λογου γενομενου αιρουντες  
 that **It** must not be opposed , that you have ever perceived **the spirited element** associating self  
 δειν μη αντιπραττειν , αισθεσθαι του τοιουτου κοινωνησαντα αυτον  
 with **the appetites/desires** , I suspect , either in thine-self nor in anyone else .  
 ταις επιθυμιας οιμαι δ' εν σαυτω ουδ' εν αλλω .

**Glaucon:** (he said) No , by Zeus .

εφη , Ου μα τον Δια .

**Socrates:** (then I said) What follows then ? What happens when anyone thinks they are wrong ?

**440c** δ' εγω ην , Τι δε ; οταν τις οιηται αδικειν ,  
 Is it not the case that by as much as they are **more nobly-born** , by so much the less  
 ουχ οσω αν η γενναιοτερος , τοσουτω ηττον  
 are they capable of being angry , or when they suffer hunger and cold , or any other such things ,  
 δυναται οργιζεσθαι και πασχων πεινων και ριγων και οτιουν αλλο των τοιουτων  
 at the hands of one whom they believe , may be inflicting these things on them **justly** , and as  
 υπ' εκεινου οιηται αν ον δραν ταυτα δικαιως , και ο  
 I have said , **the spirited element** of self will not incite them to rise up against such a person ?  
 λεγω , ο θυμος αυτου ουκ εθελει εγειρεσθαι προς τουτον ;

**Glaucon:** (he said) True . (εφη , Αληθη .)

**Socrates:** But what follows then ? What happens when someone is led to believe that

Τι δε ; οταν τις ηγηται



they have been wronged ? Does not **the spirited element** within them boil and grow indignant ,  
αδικεισθαι , ουκ εν τουτω ζει τε και χαλεπαινει  
and does it not , fight as an ally , on the side of what appears to be **just** ? And throughout all  
**440d** και ξυμμαχει τω δοκουντι δικαιω και δια παντα  
the sufferings of hunger and cold and through such trials , do they not survive and prevail ; and  
το πασχειν πεινην και το ριγουν και δια τα τοιαυτα υπομενων και νικα και  
cease not from their **Noble** toils , until they should either accomplish them , or die trying , or  
ληγει ου των γενναιων πριν αν η διαπραξηται η τελευτηση η  
**be restrained** by **The Logos** beside Self , just like a **dog** is rendered **gentle** by **The Herdsman** ?  
ανακληθεις υπο του λογου παρ' αυτω ωσπερ κυων πραυνθη υπο του νομεως ;  
**Glaucon:** (he said) Quite so , for this resembles what you say ; for surely in our city , we indeed  
εφη , Πανυ μεν ουν , τουτω εοικε ω λεγεις , καιτοι εν ημετερα τη πολει γ'  
assigned **the assistants** , as it were , as dogs subject/obedient to **The Rulers** who are as it were ,  
εθμεθα τους επικουρους ωσπερ κυνας υπηκοους των αρχοντων ωσπερ  
**The Shepherds** of the city .

ποιμενων πολεως .  
**Socrates:** (then I said) You have in mind in a beautiful way , what I wish to say .

**440e** δ' εγω ην , γαρ νοεις Καλως ο βουλομαι λεγειν .  
But have you also taken to heart , this following point ?

αλλ' η και προς ενθυμει τουτω τοδε ;

**Glaucon:** Concerning what ? (To ποιον ;)

**Socrates:** That concerning **the spirited-kind** , the opposite case to the one just now considered

Οτι περι του θυμοειδους τουναντιον η αρτιως  
comes to light for us . For on the one hand , then we thought of self as something belonging to  
φαινεται ημιν . γαρ μεν τοτε ωμεθα αυτο τι ειναι  
**the appetitive/desiring kind** ; but now , we say that self has to be far from this ; since in the  
επιθυμητικον , δε νυν φαμεν δειν πολλου , αλλα εν τη  
factions of the soul , self much rather places its arms **with the rational kind/active-agent** .  
στασει της ψυχης αυτο πολυ μαλλον τιθεσθαι τα οπλα προς το λογιστικον .

**Glaucon:** (he said) Altogether so . (εφη , Πανταπασιν .)

**Socrates:** Take notice then , is **it** also something different than **the rational agent** or is **it** a species

Αρ' ουν ον και ετερον λογιστικου η τι ειδος  
of **it** ; so that there are not three species in the soul , but only two , **the rational** and  
τουτου , ωστε ειναι μη τρια ειδη εν ψυχη αλλα δυο , λογιστικον και  
**the appetitive** ? Or just as there were three species in **The City** which completed/contained **Self** ,  
**441** επιθυμητικον ; η καθαπερ οντα τρια γενη εν τη πολει ζυνειχεν αυτην ,  
the tradesmen , the assistants and the counselors ; so also , in the soul , **this spirited kind** is  
χρηματιστικον , επικουρητικον , βουλευτικον , ουτω και εν ψυχη τουτο το θυμοειδες εστι  
the third ; being an assistant to **the rational by nature** , if it is not corrupted by defective nurture ?  
τριτον ον επικουρον τω λογιστικω φυσει , εαν μη διαφθαρη υπο κακης τροφης ;

**Glaucon:** (he said) Of necessity it is the third . (εφη , Αναγκη τριτον .)

**Socrates:** (then I said) Yes , if indeed **it** comes to light in any way different than **the rational** ,  
δ' εγω ην , Ναι , αν γε φανη τι αλλο του λογιστικου  
just as **it** was brought to light as being different than **the appetitive** .

ωσπερ εφανε ον ετερον του επιθυμητικου .

**Glaucon:** (he said) But that is not difficult to be brought to light . For one may also see this ,

εφη , Αλλ' ου χαλεπον φανηναι . γαρ τις αν και ιδοι τουτο  
even in children , that on the one hand , immediately from their infancy they are **full** of **spirit** ;  
γ εν τοις παιδιοις , οτι μεν ευθυς γενομενα εστι μεστα θυμου

but on the other hand , some appear , to me at least , **never at all** to participate of **reason** .

**441b** δε ενιοι δοκουσιν εμοιγε ουδεποτε μεταλαμβανειν λογισμου ,  
And the most of them , only late in life .

οι πολλοι δε οψε ποτε .

**Socrates:** (*then I said*) Yes , by Zeus , you speak quite correctly . Then one may yet further

δ' εγω ην , Ναι μα Δι , ειπες γε καλως . δε τις αν επι  
observe what you mention in wild animals , that it has to be in this way . But besides these cases ,  
ιδοι ο λεγεις εν τοις θηριοις , οτι εχει ουτως . δε προς τουτοις  
that which we quoted above from Homer also bears witness ; where he says that :  
εκει ο ειπομεν ανω του Ομηρου και το μαρτυρησει , που το

**Striking his breast , he thus reproved his heart with these words :**

πληξας στήθος δε ηνιπατε κραδιην μυθω **Odyssey 20-17**

For surely in that passage , Homer has clearly made **the one part** which **makes Analogies** about

**441c** γαρ δη ενταυθα Ομηρος σαφως πεποιηκεν το ετερον αναλογισαμενον περι  
the better/**Superior**/efficient **and** the worse/**inferior**/deficient course , and which strikes ,  
του βελτιονος τε και χειρονος επιπληττον  
as **different** from , that part which is **angry without reasoning** . (according to **The Law of Contradiction**)  
ως ετερω τω θυμουμενω αλογιστως .

**Glaucon:** (*he said*) You speak perfectly correct . (εφη , λεγεις Κομιδη ορθως .)

**Socrates:** (*then I said*) **16** Accordingly then , on the one hand , we have gone through

δ' εγω ην , αρα μεν διανενευκαμεν  
these arguments with labor , and hence it has been **reasonably** acknowledged by us , that  
Ταυτα μογισ και επιεικως ομολογεται ημιν ,  
The Self/Same Species that exist in a city , on the other hand , **also** exist in the soul of each one ,  
τα αυτα γενη ενειναι εν πολει , δ' εν τη ψυχη εκαστου ενος ,  
and **equally** , in The Self/Same Number .  
και ισα τα αυτα τον αριθμον .

**Glaucon:** This is the case . (ταυτα Εστι .)

**Socrates:** Is it not indeed necessarily and immediately the case then , that , that individual soul  
γε Ουκουν αναγκαιον ηδη ως εκεινο τον ιδιωτην  
is **Wise**/Skillful in the same way , in which **The City** was **Wise** and in that same part ?  
ειναι σοφον ουτω και ω πολις ην σοφη και τουτω .

**Glaucon:** Of course , what next ? (Τι μην ;)

**Socrates:** So also then , according to which , and just as the individual soul is **Brave** ,

**441d** Και δη ω και ως ιδιωτης ανδρειος ,  
so also according to this , and in the same way , **The City** is **Brave** . And so also ,  
και τουτω και ουτως πολιν ανδρειαν , και ουτως ,  
in all other ways , both of them have to exist in the same way in regards to **Virtue** .  
και παντα ταλλα αμφοτερα εχειν ωσαυτως προς αρετην .

**Glaucon:** Necessarily . (Αναγκη .)

**Socrates:** And I certainly suspect , O Glaucon , that we shall say that a person is **Fair/Just**

Και δη οιμαι , ω Γλαυκων , φησομεν ανδρα ειναι δικαιον  
in the same way , as we said **The City** was **Just** ?  
τω αυτω τροπω ωπερ και πολις ην δικαια .

**Glaucon:** This likewise is altogether necessary .

τουτο Και πασα αναγκη .

**Socrates:** But surely , we have not in some way forgotten this ; that **The City** was indeed **Just** ,  
Αλλ' μὴν οὐ πῃ ἐπιλελησμεθα τοῦτο , ὅτι ἐκείνη ἦν γέ δικαία  
when every one of **The Three Beings** living in **Self** , *performed the work* of **Themselves** .

ἐκαστον τριῶν γενῶν ὄντων ἐν αὐτῇ πράττειν τῷ τοῦ αὐτοῦ .

**Glaucon:** (*he said*) We do not appear , to me , to have forgotten it .

εἶπε , Οὐ δοκοῦμεν μοι , ἐπιλελησθαι .

**Socrates:** Accordingly then , we must then **Remember** , that each one of us will also be **Just** ,  
ἀρα ἡμῖν Μνημονεύτεον , ὅτι ἐκαστος ἡμῶν καὶ ἐστὶ δικαίος  
and do the works of **self** , when each one of us performs the work of **self** , *within the self* .

**441e** τε καὶ τῶν πραττῶν τὰ αὐτοῦ , οὗ ἐκαστον ἀν' ἀνδρῶν τὰ αὐτοῦ ἐν αὐτῷ .

**Glaucon:** (*to which he then said*) We must especially remember this .

ὅς δ' ἡ , Καὶ μάλα μνημονεύτεον .

**Socrates:** Is it not the case then , **Proper/fitting** , on the one hand , for **The Rational Element**

οὐκ οὐκ , προσηκεί , μὲν τῷ λογιστικῷ  
to **Lead/Govern** , since **It** is **Wise** , and **Truly** has **The Providential Care** for **The Whole Soul** ?

ἀρχεῖν , σοφῶ , καὶ ὄντι ἔχοντι τὴν προμηθεῖαν ὑπὲρ τῆς ἀπάσης ψυχῆς ,  
And on the other hand , that **The Spirited Kind** should be obedient/subject to , and

δε τῷ θυμοειδεῖ εἶναι ὑποκοῶ καὶ  
an ally/assistant/fellow defender of , **That Other** ?

ξυμμαχῶ τοῦτο ;

**Glaucon:** Entirely so .( Πάνυ γε . )

**Socrates:** Take notice then , shall not the mixture of Music and physical education , just as

Ἀρ' οὐν οὐκ κρᾶσις μουσικῆς καὶ γυμναστικῆς , ὥστερ  
we observed , make themselves Symphonic/Concordant ? On the one hand , **Tightening**  
ἐλεγόμεν , ποιήσει αὐτὰ ζυμφονα , μὲν ἐπιτείνουσα  
and **Nourishing The One** with **Beautiful Kinds of Logos** and **Learnings** , but on the other hand ,  
**442** καὶ τρεφούσα τὸ καλοῖς λόγοις τε καὶ μαθημασι , δε

**Loosening The Other** , by **Comforting** and **Rendering it Gentle** through **Harmony** and **Rhythm** ?

ἀνείσεια τὸ παραμυθουμένη τε ἡμερουσα ἀρμονία καὶ ρυθμῷ ;

**Glaucon:** (*to which he then said*) Most perfectly . (ὅς δ' ἡ , γε Κομίδη . )

**Socrates:** And surely then , because These Two are nourished in this way , and Truly Educated ,

Καὶ δὴ ὥς τούτῳ τραπεύετε οὕτῳ καὶ ἀληθῶς μαθόντες ,  
and Instructed *in the works* of **Themselves** , they must Preside-over **the appetitive element** ,

καὶ παιδευθέντες τὰ αὐτῶν προστατήσετον τοῦ ἐπιθυμητικοῦ ,  
which surely is , in everyone , **the greater part** of the soul , and is **by nature** , most insatiably

ὅς δ' ἐστὶ ἐν ἐκαστῷ πλείστον τῆς ψυχῆς καὶ φύσει ἀπληστο-  
desirous of possessions/property/money/goods . Over which , they must keep watch , unless  
-τάτον χρημάτων :

ὅς δ' ἐστὶ ἐν ἐκαστῷ πλείστον τῆς ψυχῆς καὶ φύσει ἀπληστο-  
by being filled with these so called bodily pleasures , **it** then becomes large and strong ,

τῷ πιμπλάσθαι περὶ τῶν καλουμένων τὸ σῶμα ἡδονῶν γενομένων πολὺ καὶ ἰσχυρὸν  
and in turn , **not perform the works** of **self** , but attempts to enslave and rule/lead/govern

**442b** αὐτὰ οὐκ ἀνδρῶν τὰ αὐτοῦ , ἀλλὰ ἐπιχειρήσει καταδουλωσασθαι καὶ ἀρχεῖν  
those classes which are not **Proper** for **self** to rule , and thus overturn the entire life of all .

γενεῖται ὅν οὐ προσηκόν αὐτῷ , καὶ ἀνατρεψή τον ζυμπάντα βίον πάντων .

**Glaucon:** (*he said*) Entirely so . (εἶπε , Πάνυ μὲν οὐν . )

**Socrates:** (*then I said*) Take notice then , would These Two also , Best keep Guard against

δ' ἐγὼ ἦν , Ἀρ' οὐν , ἀν' αὐτῷ καὶ καλλίστα φυλαττοῖται  
enemies from without , by its influence-over both **The Whole Soul** and the body ; **The One**  
τούς πολεμοὺς ἐξώθεν ὑπὲρ τε τῆς ἀπάσης ψυχῆς καὶ τοῦ σώματος , τὸ μὲν

deliberating and **The Other fighting-for** , and following **Its Leader** , and completing with **Bravery** ,  
βουλευομενον , το δε προπολεμουν , δε επομενον τω αρχοντι και επιτελουν τη ανδρεια  
that which has been **deliberated** ?

τα βουλευθεντα ;

**Glaucon:** It is so . (Εστι ταυτα .)

**Socrates:** And surely , we call every person **Brave** , I believe , when **This Spirited Element**  
**442c** Και δη καλουμεν εκαστον ενα ανδρειον , οιμαι , οταν τω τουτω το θυμοειδες μερει  
of Self , **Preserves The Orders** given by **The Logos** , throughout all pains and pleasures ,  
αυτου , διασωζη το παραγγελθεν υπο του λογου δια τε λυπων και ηδωνων  
concerning what is terrible , and what is not . (δεινον τε και μη .)

**Glaucon:** (*he said*) Quite Rightly . (εφη , γ' Ορθως .)

**Socrates:** Then they are indeed **Wise** , from **That small part** in Self , by which It **Governs** and by  
δε γε Σοφον τω εκεινω σμικρω μερει εν αυτω , ο τω ηρχε και  
which It **Communicates Its** messages , and by having in **Self** , **The Knowledge** of that which is  
παρηγγελλεν ταυτα , αυ εχον εν αυτω την επιστημην κακεινο  
**Quite Beneficial** for each one and for **The Whole In-Common** ; by being of their three Selves .  
του ξυμφεροντος τω εκαστω και ολω κοινω οντων σφων τριων αυτων .

**Glaucon:** Perfectly so . (Πανυ μεν ουν.)

**Socrates:** What follows then ? Are they not **Soundminded** from **The Friendship** and **Symphony**  
**442d** Τι δε ; ου ου σωφρονα τη φιλια και ξυμφωνια  
in these elements themselves , when both The Leaders and Those Led , **Agree-as-One** ,  
τη τουτων αυτων οταν τε το αρχον και τω αρχομενω ομοδοξωσι  
that **The Rational Element** should **Lead** , but when it does not , raise factions against Self ?

το λογιστικον δειν αρχειν και μη στασιαζωσιν αυτω ;

**Glaucon:** (*to which he then said*) **Soundmindedness** , is indeed no other than this ,  
ος δ η , Σωφροσυνη εστιν γουν ουκ τι αλλο η τουτο ,  
both , in regards to the city and the individual .

τε πολεως και ιδιωτου .

**Socrates:** Then certainly , on the one hand , which we have often said , they shall be **Just** ,  
Αλλα δη μεν , ω πολλακις λεγομεν , εσται δικαιοσυνη  
by these distinctions and in this way .

τουτω και ουτως .

**Glaucon:** This is quite necessary . (Πολλη αναγκη .)

**Socrates:** (*I said*) What follows then ? We have not in any way lost our edge , so that **Justice**  
εγω ειπον , Τι ουν ; ημιν μη πη απαμβλυνεται δικαιοσυνη  
appears to be anything else than **The Very Aspect** that has been brought to light in **The City** ?  
δοκειν ειναι τι αλλο η οπερ εφανη εν τη πολει ;

**Glaucon:** (*he said*) It does not appear so to me at least . (εφη, Ουκ δοκει εμοιγε .)

**Socrates:**(*then I said*) If any part of our soul still disputes this claim , then let us confirm it  
**442e** δ' εγω ην , ει τι ημων τη ψυχη ετι αμφισβηται , γαρ αν βεβαιωσαιμεθα  
altogether , by the following method : let us apply a load to self . (Prove them)  
πανταπασιν Ωδε προσφεροντες τα φορτικα αυτω .

**Glaucon:** What kind then ? (Ποια δη ;)

**Socrates:** Such as this : In respect to both **That City** and **that individual** who is **Like It** by Nature  
Οιον περι τε εκεινης της πολεως και του εκεινη ανδρος ομοιως πεφυκοτος  
and by Nurture , if it were necessary that we come to an agreement , whether it appears that **Such**  
τε και τεθραμμενου , ει δεοι ημας ανομολογεισθαι , ει δοκει ο  
an **Individual** would embezzle deposits of gold or silver entrusted to their care ? Do you that that  
τοιουτου αν αποστερησαι δεξαμενος χρυσιου η αργυριου παρακαταθηκην , οiei

anyone would think that **This Self** would do it , sooner than those who are not of such a stamp ?

**443** τιν' οιηθηναι τουτο αυτον αν δρασαι μαλλον η οσοι μη τοιουτοι ;

**Glaucou:** (*he said*) No one would . (εφη , Ουδεν αν .)

**Socrates:** Is it not the case then , that **such an individual** will be free , of sacrilege and

Ουκουν ουτος αν ειη εκτος και ιεροσυλιων και theft and treachery against companions , whether in private , or publicly in the city ?

κλοπων και προδοσιων εταιρων η ιδια η δημοσια πολεων ;

**Glaucou:** He will be free . (Εκτος .)

**Socrates:** And will certainly never be faithless in any way , either to oaths or other agreements .

Και μην ουδ' απιστος οπωστιουν η κατα ορκους η κατα τας αλλας ομολογιας .

**Glaucou:** How could they ? (Πως γαρ αν ;)

**Socrates:** Adultery and neglect of parents and neglect of serving **The Gods** ,

Μοιχειαι και αμελειαι γονεων και αθεραπευσαι θεων will certainly be fitting to everyone else , sooner than to **Such an Individual** .

μην προσηκουσιν παντι αλλω μαλλον η τω τοιουτω .

**Glaucou:** (*he said*) These things would surely be fitting for every one else .

εφη , μεντοι Παντι .

**Socrates:** Is it not the case , that **The Cause** of all these , is that **each of the parts of Self**

**443b** Ουκουν αιτιον παντων τουτων , οτι εκαστον των αυτου **within Self Performs the works of Self** , whether it is **Leading** or **Being-led** ?

εν αυτω πραττει τα αυτου περι του αρχης τε και αρχεσθαι ;

**Glaucou:** It is because of this , and nothing else .

μεν ουν Τουτο και ουδεν αλλο .

**Socrates:** Therefore , are you still looking for **Fairness/Justice/Righteousness** , to be

ουν Ετι ζητεις δικαιοσυνην ειναι anything other than **This Power/Activity** , which **Produces Such Individuals** and **Such Cities** ?

τι ετερον η ταυτην δυναμιν , η παρεχεται τοιουτους ανδρας τε και πολεις ;

**Glaucou:** (*to which he then said*) Not I , by Zeus ! (ος δ' η , ουκ εγω Μα Δια .)

**Socrates:** **17** Accordingly then , we have Completely Realized **That Dream** which we had ,

αρα Τελεον αποτετελεσθαι το ενυπνιον ο ημιν , as soon as we began to build our **City** , when we conjectured that , **by Some Divine Presence** ,

ως ευθυς αρχομενοι οικιζειν της πολεως εφαμεν υποπτευσαι κατα τινα θεον

it was possible for us to have **Lit** upon an **Cause/Beginning** and a **Image/Likeness** of **Justice** .

**443c** κινδυνευομεν εμβεβηκεναι εις τινα αρχην τε και τυπον της δικαιοσυνης .

**Glaucou:** Entirely so . (Πανταπασι μεν ουν .)

**Socrates:** Accordingly then , **That** was indeed , Ο Glaucou , a certain **Image** of **Justice** , and

αρα δε Το ην γε , ω Γλαυκων , τι ειδωλον της δικαιοσυνης , και through which , it was **Beneficial/Useful** , that the one *who was fitted by nature* to be a shoemaker

δι' ο ωφελει , το τον μεν φυσει σκυτοτομικον should perform the business of shoemaking , **Properly** , and nothing else , but the one who was

εχειν πραττειν σκυτοτομειν ορθως και μηδεν αλλο , δε τον fitted by nature to be a carpenter , must perform that work , and in the same way for all others .

τεκτονικον τεκταινεσθαι , και ουτως δη ταλλα .

**Glaucou:** So it came to light . (Φαινεται .)

**Socrates:** But **The Truth** of this is , that **Justice** indeed **Resembles** something like this ,

**443d** δε Το αληθες μεν ην ως η δικαιοσυνη γε εοικεν τι τοιουτο ,

but **not** in regards to the doing of the works of **Self externally** , but as in regards to **That** which

αλλ' ου περι την πραξιν των αυτου εξω , αλλα ως περι την



**Is Internal/Within** , in **The True Way** , in regards to **Itself** , and to those matters/works that are εντος αληθως περι εαυτον και τα **of It-Self , In Self** , they must not allow any Genus in **The Soul** , to do the work belonging to εαυτου , εν αυτω μη εασαντα εκαστον γενη εν τη ψυχη , πραττειν τα προς another , nor to engage in many businesses with each other ; but by **Truly** , **Setting Its** own αλλοτρια μηδε πολυπραγμονειν αλληλα αλλα τω οντι θεμενον τα **Home in Order** , and by **Self Ruling Self** , while **Adorning** and becoming **A Friend to Itself** , οικεια ευ και αυτου αρξοντα αυτον , και κοσμησαντα και γενομενον φιλον εαυτω , by **Tuning The Three Beings** of **Its Soul** , in the most simple manner , as **Three Harmonic Rules** ; και ξυναρμοσαντα τρια οντα ατεχνως ωσπερ τρια αρμονιας ορους the **Lowest** and **Highest** and **Middle** , and all others there if they happen being between them . **443e** νεατης τε και υπατης και μεσης , και αττα αλλα ει τυγχανει οντα μεταξυ , by having **bound** together all these terms , and out of many , having become **Perfectly One** , ξυνδησαντα παντα ταυτα και εκ πολλων γενομενον πανταπασιν ενα , **Sound** and **In-Tune** , thus in this way **Self Immediately Knows what must be done** , if anything is σωφρονα και ηρμοσμενον , δη ουτω ηδη(πlqpf of οιδα) πραττειν , εαν τι to be done , whether in the acquisition of wealth or concerning the care of the body or in any πραττη η περι κτησιν χρηματων η περι θεραπειαν σωματος η τι public or private contracts ; and in all these cases , on the one hand , being led to **See** and **Define** πολιτικον η περι ιδια τα ξυμβολαια , και εν πασι τουτοις , μεν ηγουμενον και ονομαζοντα **That Action** as **Being Fair** and **Elegant** , which will **Preserve** and **Bring to Completion This** πραξιν δικαιαν και καλην , η αν σωζη τε και ξυναπεργαζεται την ταυτην **Disposition** , and **The Knowledge** which **Presides** over **This Action** ; **Wisdom** . But on the other εξιν , δε την επιστημην επιστατουσαν τη πραξει σοφιαν , δε hand , being led to **See** and **Define** that reaction as unjust , which will always dissolve **444** πραξιν αδικον , η αν αι λυη **This Disposition** , and in turn **the opinion** which presides over this reaction ; **ignorance** . ταυτην δε αυ την δοξαν επιστατουσαν ταυτη αμαθιαν . **Glaucon:** (to which he then said) Your words are perfectly true , O Socrates . ος δ' η , λεγεις Πανταπασιν αληθη , ω Σωκρατες . **Socrates:** (then I said) Very well . If then , we were to say that we have discovered , what δ' εγω ην , Ειεν , ει μεν φαιμεν ευρηκεναι ο a **Just person** and a **Just City** and **Fairness/Righteousness** happens to be in themselves , I do not τον δικαιον ανδρα και πολιν και δικαιοσυνην τυγχανει ον εν αυτοις , ουκ think that it would hardly be thought a lie . οιμαι αν πανυ δοξαιμεν τι ψευδεσθαι . **Glaucon:** (he said) Certainly not , by Zeus ! (εφη , μεντοι ου , Μα Δια .) **Socrates:** May we say so ? (Φωμεν αρα ;) **Glaucon:** We may say so . (Φωμεν .)

**Socrates: 18** (then I said) Let it be so . For after this we must consider **injustice** , I believe . δ' εγω ην , Εστω δη : γαρ μετα τουτο σκεπτεον αδικιαν , οιμαι . **Glaucon:** That is clear . (οτι Δηλον .) **Socrates:** Is it not the case then , that it must be in turn , some factious-sedition among these **444b** Ουκουν δει ειναι αυ τινα στασιν τουτων Three Genera of **Self** , some practical-minded-ness and interference-in-one-another's-work , τριων οντων αυτην και πολυπραγμοσυνην και αλλοτριοπραγμοσυνην and an insurrection of some one part against **The Whole Soul** , in order to govern in **Her** , when και επαναστασιν τινος μερους τω ολω της ψυχης , ιν' αρχη

governing , does not belong in self , but by self being of such a nature , so as to be conspicuously

ου προσηκον εν αυτη , αλλα αυτω οντος τοιουτου φυσει , οιου πρεπειν fit to truly be the subject to **The Governing Genus** ? It is something such as this , I suspect ,

οντι τω δουλευειν του αρχικου γενους ; ειναι αττα τοιαυτ' ,οιμαι ,

that we shall call their confusion and wandering from their proper course : **injustice** ,

φησομεν τουτων την ταραχην και την πλανην τε αδικιαν

**lack-of-discipline** and **cowardice** and **ignorance** and collectively , **total vice** .

ακολασιαν και δειλιαν και αμαθιαν και ξυλληβδην πασαν κακιαν .

**Glaucou**: (he said) These things then , are so .

εφη , Ταυτα μεν ουν ταυτα .

**Socrates**: (then I said) Is it not the case then , that to react unjustly and to be unjust and in turn

**444c** δ' εγω ην , Ουκουν πραττειν το αδικια και το αδικειν και αυ

to act **Justly** ; that all these ideas , must happen to light up at once in a manifestly clear way ,

ποιειν το δικαια , παντα ταυτα τυγχανει ηδη καταδηλα σαφως ,

if indeed **injustice** and **Justice** are so ?

ειπερ και η αδικια τε και δικαιοσυνη οντα ;

**Glaucou**: In what way ? (Πως δη ;)

**Socrates**: (then I said) Because they happen to be no way different from what is **Healthy** and

δ' εγω ην , Οτι τυγχανει ουδεν διαφεροντα των υγιειων τε και

what is **harmful** : For as those are in the body , so are these in **The Soul** .

νοσωδων , ως εκεινα εν σωματι , ταυτα εν ψυχη .

**Glaucou**: (he said) In what way ? (εφη , Πη ;)

**Socrates**: Such things as are **Healthy** , to some degree implant **Health** , while such as are **harmful**

Τα μεν υεινα που εμποiei υγειαν , δε τα νοσωδη

to some degree inflict **disease** . (νοσον .)

**Glaucou**: Yes . (Ναι .)

**Socrates**: Is it not also the case then , that on the one hand , to act **Justly** **Implants Justice** ,

Ουκουν και , μεν πραττειν το δικαια εμποiei δικαιοσυνην ,

while on the other hand , to react **unjustly** **inflicts injustice** ?

δ' το αδικα αδικιαν ;

**Glaucou**: Necessarily . (Αναγκη .)

**Socrates**: Hence , on the one hand , **The Production** of **Health** , is to establish the elements in

**444d** δε μεν Το ποιειν υγειαν Εστι καθισταναι τα εν

the body , according to **Nature** ; to **Fulfill** and to be **Fulfilled** by each other ; but on the other

τω σωματι κατα φυσιν ; κρατειν τε και κρατεισθαι υπ' αλληλων , δε

hand , the infection of **disease** , is to lead and to be led , one part by another ,

το νοσον αρχειν τε και αρχεσθαι αλλο υπ' αλλου

that is **contrary** to **Nature** . (παρα φυσιν .)

**Glaucou**: It is indeed . (Εστι γαρ .)

**Socrates**: (I said) Is it not the case then , in turn , that **The Implantation** of **Justice** , is to establish

εφην , Ουκουν αυ το εμποiei δικαιοσυνην καθισταναι

the elements in the soul according to **Nature** , to **Fulfill** and to be **Perfected** by one another ? And

τα εν τη ψυχη κατα φυσιν κρατειν τε και πρατεισθαι υπ' αλληλων ,

while the infection of **injustice** , is to lead and be led , one by another , **contrary** to **Nature** .

δε το αδικιαν αρχειν τε και αρχεσθαι αλλο υπ' αλλου παρα φυσιν ;

**Glaucou**: (he said) Perfectly so .

εφη , Κομιδη .

**Socrates**: Accordingly then , on the one hand , **Virtue** will be **Like** , a sort of **Health** , and

**444e** αρα μεν Αρητη εν ειη ως εοικεν τις τε υγεια και

**Beauty/Perfection** and a **Good Disposition** of **The Soul** ; while on the other hand , **vice is like**

καλλος και ευεξια ψυχης , δε κακια  
a sort of **sickness** , and **deformity**, and **deficiency/weakness** of the soul .

νοσος τε και αισχος και ασθενια .

**Glaucon**: It is so . (Εστιν ουτω .)

**Socrates**: Take notice then, does not **The Pursuit** after **Beauty/Perfection**, on the one hand , also

Αρ' ουν ου επιτηδευματα τα καλα μεν και  
lead to the acquisition of **Virtue** , but on the other hand , **to pursue** what is **defective** lead to **vice** ?  
φερει εις κτησιν αρετης , δ' τα αισχρα εις κακιας ;

**Glaucon**: Necessarily . (Αναγκη .)

**Socrates**: 19 Surely then , that which now remains for us , as it appears , is to consider ,  
**445** δη Το ηδη λοιπον ημιν , ως εοικεν , εστι σκεψασθαι ,  
whether in turn , it is **Advantageous** both to act **Justly** , and to **Pursue** what is **Beautiful** , and to be  
ποτερον αυ λυσιτελει τε πραττειν δικαια και επιτηδευειν καλα και ειναι  
**Just** ; whether a person having such a character is unnoticed or not ? Or whether it is  
δικαιον , εαν ων τοιουτος εαν τε λανθανη εαν τε μη , η ειναι

**Advantageous** , to react **unjustly** and to be **unjust** , even though one may never be brought to trial ,  
αδιειν τε και αδικον εανπερ μη διδω δικην  
nor become **better** by being **corrected** ?

μηδε γιγνηται βελτιων κολαζομενος ;

**Glaucon**: (he said) Ο Socrates , but this speculation has already shown , or , at least to me , that

εφη , ω Σωκρατες , Αλλ' το σκεμμα ηδη φαινεται εμοιγε  
it would be ridiculous , if , on the one hand , the **Nature** of the body were **corrupted** , in that case  
γιγνεσθαι γελοιον , ει μεν της φυσεως του σωματος διαφθειρομενης αρα  
**living life will not be worth living** ; even if one could do whatever else they wished , along with  
ζωμεν βιωτον ουδε ειναι , εανπερ τις αν ποιη ο αλλο βουληθη μετα  
**all** the food and drink and **all** wealth and **every** source of power -except this- on the one hand ,  
παντων σιτιων τε και ποτων και παντος πλουτου και πασης αρχης , πλην τουτο , μεν  
**Seeing** from what **Source** , this self will be **Liberated** from **vice** and **injustice** , and **Seeing**

οποθεν τουτο αυτου εσται απαλλαγησεται κακιας και αδικιας ,  
from what **Source** , on the other hand , this self may **Acquire Justice** and **Virtue** , by indeed  
δε κτησεται δικαιοσυνην και αρετην , ειπειδη-  
having **Seen** that each of these **Beings** have indeed come to **Light** such as we set them in detail .  
-περ εκατερα οντα γε εφανη οια ημεις διεληλυθαμεν .

**Socrates**: (then I said) It would be ridiculous . However , since indeed we have thus arrived  
δ' εγω ην , γαρ Γελοιον οπως επειπερ αλλ' εληλυθαμεν(ερχομαι)  
at such a **Source** , **That enables us to Over-see most clearly** , that these **Ideas** have to exist  
ενταυθα οιον τε κατιδειν σαφεστατα , οτι ταυτα εχει  
in **This Way** , we must then , not grow weary .

ουτως χρη ου αποκαμνειν .

**Glaucon**: (he said) By Zeus , We must grow weary , the least of all .

εφη , νη τον Δια , αποκμητεον Ηκιστα παντων .

**Socrates**: (then I said) Now come here , in order that you may also **See** , how many **forms/aspects**

**445c** δ' εγω ην , νυν Δευρο , ινα και ιδης , οσα ειδη  
**vice** possesses ; aspects which , as they appear to me , to be indeed also worthy of speculation .  
η κακια εχει , ω ως δοκει εμοι γε δη και αξια θεας .

**Glaucon**: (he said) I will follow , only tell me .

εφη , Εποιμαι : μονον λεγε .

**Socrates:** (*I said*) And surely now , seeing that **we have ascended** to this **Point of The Logos** ,  
δ' εγω ην , Και μην επειδη αναβεβηκαμεν ενταυθα του λογου ,  
just as if from a **Lofty Place of Survey**, as it comes to **Light** for me , that there is on the one hand ,  
ωσπερ απο σκοπιας φαινεται μοι , ειναι μεν  
**One Idea** of **Virtue** , whereas on the other hand , those of **vice** are **unlimited** , furthermore ,  
εν ειδος της αρετης , δε της κακιας απειρα , δ'  
in which , there are **Four** of themselves , which deserve to be mentioned .  
εν αττα τετταρα αυτοις ων αξιον επιμνησθηναι .

**Glaucon:** (*he replied*) What do you mean ?

εφη , Πως λεγεις ;

**Socrates:** (*then I said*) There have to exist , as many aspects of types of government that are  
δ' εγω ην , εχοντες Οσοι τροποι ειδη πολιτειων εισιν  
possible , just as there exist such aspects of types of soul .  
κινδυνευουσι και ειναι τοσουτοι τροποι ψυχης .

**Glaucon:** In that case , how many are there ?

δη Ποσοι ;

**Socrates:** (*then I said*) There are **Five** forms of governments , just as there are **Five** of the soul .

**445d** δ' εγω ην , μεν Πεντε πολιτειων , δε πεντε ψυχης .

**Glaucon:** (*he said*) Tell us , what these are .

εφη , Λεγε τινες .

**Socrates:** (*I replied*) I say , that **This** , on the one hand , which we have gone through in detail ,  
ειπον , Λεγω , οτι ουτος μεν ον ημεις διεληλυθαμεν  
will be **One Aspect of Government** , but *twofold names* may be applied to **It** . For if ,  
αν ειη εις τροπος πολιτειας , δ' διχη αν και επονομασθη : γαρ  
on the one hand , among The Leaders/Rulers there is One Outstanding/Superior Person ,  
μεν εν τοις αρχουσι ενος διαφεροντος ανδρος  
**It** may be called a **Kingdom** , but if on the other hand , there were more , an **Aristocracy** .  
αν κληθειη βασιλεια , δε πλειονων αριστοκρατια .

**Glaucon:** (*he said*) True .

εφη , Αληθη .

**Socrates:** (*then I said*) Therefore , I say , **This** is **One Species** . For neither if several , nor if only  
**445e** δ' εγω ην , τοινυν λεγω Τουτο εν ειδος : γαρ ουτε αν πλειους ουτε  
one arose among them , would they ever **reasonably** alter **The Worthy Laws of The City** ;  
εις εγγενομενος αν λογου κινησειεν των αξιων νομων της πολεως ,  
which **Provide for The Nurture** and **Education** we have described in detail .

η χρησαμενος τροφη τε και παιδεια διηλθομεν .

**Glaucon:** (*he said*) That is not likely to happen .

εφη , γαρ Ου εικος .

## End of Book 4



Revised

Aug 2007  
5 April 2013  
31 July 2017



## Book 5

### E

**Socrates:** 1 Accordingly then , on the one hand , I name both such a **City** and **Government** ,  
449 τοινυν μεν καλω τε την τοιαυτη πολιν και πολιτειαν  
and such a **person** , **Good** and **Upright** ; if indeed it is **Self Upright** , but on the other hand , I name  
και τον τοιουτον ανδρα , Αγαθην και ορθην : ειπερ αυτη ορθη , δε  
the others **vicious** and **erroneous** , both in regards to the administration of cities , and in regards to  
τας αλλας κακας και ημαρτημενας , τε περι διοικησεις πολεων και περι  
providing the disposition of individual souls , existing in **Four** species of **depravity/deficiency** .  
κατασκευην τροπου ιδιωτων ψυχης , ουσας εν τετταρσι ειδεσιν πονηριας .  
**Adeimantos:** (he said) Of what kind are these then ? (εφη , Ποιας ταυτας δη ;)  
(This theme will not be picked-up again until the Eighth Book . jfb)

### The First Wave

**Narrator-Socrates:** *On the one hand , I was then going to describe them in order , as each one*  
449b μεν εγω ηα και ερων τας εφεξης ως εκασται  
*appeared to me to arise from one another : but on the other hand , Polemarchos , stretching*  
εφαινοντο μοι μεταβαινειν εξ αλληλων : δε ο Πολεμαρχος εκτεινας  
*out his hand -for he sat a little further off than Adeimantos- and catching him by his robe*  
την χειρα -γαρ καθηστο σμικρον απωτερω του Αδειμαντου- και λαβομενος αυτου του ιματιου  
*from above , at his shoulder , drew him near ; and bending him towards himself , spoke*  
ανωθεν παρα τον ωμον προσηγαγετο εκεινον τε και και προτεινας εαυτον ελεγεν  
*something in a whisper , of which , on the one hand , we heard nothing else , but the following :*  
αττα προσκεκυφως , ων μεν κατηκουσαμεν ουδεν αλλο , δε τοδε :  
**Polemarchus:** (he said) Shall we let it pass then , or what shall we do ?  
εφη , Αφησομεν ουν , η τι δρασομεν ;

**Narrator-Socrates:** *Adeimantos said , speaking now aloud :*

ο Αδειμαντος εφη , λεγων ηδη μεγα

**Adeimantos:** Not in the least . (Ηκιστα γε .)

**Narrator-Socrates:** *And I replied : (και εγω εφην ,)*

**Socrates:** What especially , will you not let pass ?

Τι μαλιστα , υμεις ουκ αφιετε ;

**Adeimantos:** (to which he then said) You . (Σε.)

**Socrates:** (I said) And because of what , especially ?

449c εγω ειπον , Οτι τι μαλιστα ;

**Adeimantos:** (he said) You seem to us to be negligent , and to be stealing not the least part of

εφη , δοκεις ημιν Απορραθυμειν , και εκκλεπτιν ου το ελαχιστον

**The Whole Idea of The Logos** , that you may not have the trouble of going through it in detail ,

ολον ειδος του λογου , ινα μη διελθης ,

and you imagine that **Self** escaped our notice , when you casually said (423e) ; that accordingly ,

και οιηθηναι αυτο λησειν φαυλως ειπων , αρα

as both women and children are concerned “it is manifest to everyone” , that they will exist

ως τε γυναικων και παιδων περι δηλον παντι , οτι εσται

“**In The Communion/Community/Commonality of Friendship**” .

τα κοινα

φιλων .

\*

**Socrates:** (*I said*) , Is it not the case then , that it was said correctly , O Adeimantos ?

εφην , Ουκουν ορθως , ω Αδειμαντε ;

**Adeimantos:** (*to which he then said*) Yes , but this , that was correctly said , just like the other

ος δ' η , Ναι , αλλα τουτο το ορθως , ωσπερ ταλλα parts of **The Logos** , requires explanation ; in order to show what is **The Way** of their

λογου δειται τις ο τροπος της communion . For there may be many kinds of it . Therefore , do not overlook to mention κοινωνιας : γαρ αν γενοιντο πολλοι . ουν μη παρης(παρειδον) λεγιεις which one you mean . Since we have been expecting , for a long time , imagining that you 449d οντινα συ . ως ημεις περιμενομεν παλαι οιομενοι σε would remember about both the propagation of children; in what way they should be propagated , μνησθησεσθαι περι τε παιδοποιιας που παιδοποιησονται and once they are born , how they should be nurtured ; and then about the whole of that which και γενομενους πως θρεψουσι , και ολην ταυτην ην you spoke of , concerning the commonality of women and children ; for we imagine , that it is of λεγιεις κοινωνιαν γυναικων τε και παιδων : γαρ οιομεθα γιγνομενον some considerable difference -all the difference in fact - to the government , when this is either τι μεγα φερειν και ολον εις πολιτειαν η carried-out correctly or not correctly carried-out . Hence , now , that you are attempting-to-lay-γιγνομενον ορθως η μη ορθως . ουν νυν επειδη επιλαμβανει hold-of another government , before you have sufficiently unfolded these subjects , this that you αλλης πολιτειας πριν ικανως διελεσθαι ταυτα , τουτο ο συ now heard , seemed proper to us , not to release thee , until you should unfold all these matters , 450 ηκουσας δεδοκται ημιν , το μη μεθιεναι σε , πριν αν διελθης παντα ταυτα , just as you did the others . (ωσπερ ταλλα .)

**Narrator-Socrates:** *Glaucou said:* (ο Γλαυκων εφη)

**Glaucou:** And you may then , also count me in , as joining-in-common in this vote .

τοιουν και τιθετε εμε , κοινωνον ταυτης της ψηφου .

**Narrator:** *Thrasymachus said:* (ο Θρασυμαχος εφη)

**Thrasymachus:** Be not neglectful , O Socrates , and consider this a joint-resolution of us all !

Αμελει , ω Σωκρατες , νομιζε ταυτα δεδογμενα ημιν πασι .

**Socrates:** 2 (*then I said*) What is this , you have done , by laying hold of me ! Such a

δ' εγω ην , Οιον ειργασασθε επιλαβομενοι μου . οσον

**Logos** in turn , as the one you set in motion at the beginning , about the nature government !

λογον παλιν ωσπερ κινειτε εξ αρχης περι της πολιτειας !

In which I was already rejoicing , as having been completed , being **Well-Disposed** , if anyone

ων εγωγε ηδη εχαιρον ως διεληλυθως αγαπων ει τις would have allowed these matters , as stated at that time , to have been accepted . For now , you

450b εασοι ταυτα ως ερρηθη τοτε αποδεξαμενος : νυν υμεις

know not , what a swarm of **explanations** it is which you excite , by calling them forth ; which I ,

ιστε ουκ οσον εσμον λογων α επεγειρετε , παρακαλουντες : ον εγω beholding , passed by at that time , that it would not bring-about a huge mob .

ορων παρηκα τοτε , μη παρασχοι πολυν οχλον .

**Narrator-Socrates:** *to which , Thrasymachus then said:* (ος ο Θρασυμαχος δ' η )

**Thrasymachus:** What then ? Do you imagine that these men have now come here to melt gold ,

Τι δε ; οiei τουσδε νυν αφιχθαι ενθαδε χρυσοχοησοντας ,

and not to hear of **The Logos** ?

αλλ ου ακουσομενους λογων ;

**Socrates:** (*I said*) Yes indeed , but within **Measure** .

ειπον , Ναι γε , μετριων .

**Narrator-Socrates:** *Glaucon said:* (ο Γλαυκων εφη )

**Glaucon:** It is indeed then , within **Measure** , O Socrates , for those who possess **Intellect** ,

γ' δε Μετρον , ω Σωκρατες , εχουσιν νουν ,  
to listen to such kinds of **Logos** , through-out their whole life . So , on the one hand , never mind  
ακουειν τοιουτων λογων ο ολος βιος . αλλα μεν το εα  
about us , but thou , on the other hand , in no way at all grow weary explaining to us that which  
**450c** ημετερον συ δε μηδαμως αποκαμης ερωτωμεν ων  
appears to thee to be the object after which we enquire . What sort of **Commonality** is to be  
δοκει σοι η διεξιων . τις η κοινωνια εσται  
established in regards to children and women by our guardians , and in regards to the nurture of  
περι τε παιδων και γυναικων ημιν τοις φυλαξιν , τροφης  
children while they are still newly-born , in the period between their generation and the beginning  
οντων ετι νεων , εν τω χρονω μεταξυ της γιγνομενης τε και γενεσεως  
of their education , which certainly seems to be the most troublesome of all . Therefore ,  
παιδειας , η δη δοκει ειναι επιπονωτατη . ουν  
try to say , in what way **Self** must come into existence .

πειρω ειτειν τινα τροπον αυτην δει γινεσθαι .

**Socrates:** (*then I said*) It is **not** easy , O Good Spirit , to go through these matters in detail ; for  
δ' εγω ην , Ου ραδιον , ω ευδαιμον , διελθειν : γαρ  
there are many of them that elude persuasion , even more than those which we have gone through  
εχει πολλας απιστίας , ετι μαλλον των ων διηλθομεν  
previously . And even though what we say may be possible , it might still be doubted , whether  
εμπροσθεν . και γαρ ως λεγεται δυνατα , αν απιστοιτ' , και ει  
these matters were brought into existence , with special consideration for what may be **Best** ,  
ταυτα γενοιτο ο τι μαλιστα ως αν ειη αριστ' ,  
and hence remain un-persuaded by these considerations . For which **Reason** , O dear companion ,  
**450d** και απιστησεται ταυτη . διο , ω φιλε εταιρε ,  
I surely hesitate , to touch anything concerning these matters themselves , that **The Logos**  
δη και οκνος απτεσθαι τις αυτων ο λογος  
may not appear to be wishful-thinking .

μη δοκη ειναι ευχη .

**Glaucon:** (*to which he then said*) Do not hesitate ; for neither are your hearers uneducated ,  
ος δ' η , Μηδεν οκνει : γαρ ουτε οι ακουσομενοι αγνωμονες  
nor un-persuadable , nor intractable .

ουτε απιστοι ουτε δυσνοι

**Socrates:** (*and I said*) Do you wish to say this , O excellent one , to encourage me in some way ?

και εγω ειπον , η βουλομενος λεγεις , ω αριστε , παραθαρρυνειν με που ;

**Glaucon:** (*he said*) Yes I do . (εφη , Εγωγ' .)

**Socrates:** (*then I said*) Accordingly then , your words have had quite the opposite effect . For if

δ' εγω ην , τοινυν ποιεις Παν τουναντιον . γαρ  
on the one hand , I trusted myself , that I knew what I am about to say , your encouragement  
μεν εμου πιστευοντος εμοι ειδεναι α λεγω , η παραμυθια  
would hold well . For one can speak with **Safety** and **Confidence** amongst **Thoughtful Friends**  
**450e** ειχον καλως : γαρ λεγειν ασφαλες και θαρραλεον εν φρονιμοις τε και φιλοις  
about **The Greatest** and **The Most Intimate Matters** , by **Knowing The Truth** , but on the other  
περι των μεγιστων τε και φιλων ειδοτα ταληθη : δε

\*

hand , to be distrustful while at the same time seeking to produce **The Logos** , which is  
 απιστούντα και αμα ζητούντα ποιησθαι τους λογους , ο  
 what I am surely doing , is both **dreadful** and **dangerous** . Not that I would be liable to some  
**451** εγω δη δρω , φοβερων τε και σφαλερον , ου οφλιν τι  
 ridicule ; for that is indeed childish ; but I fear that I may not only miss my footing in my search  
 γελωτα : γαρ τουτο γε παιδικον : αλλα μη ου μονον σφαλεις περι  
 for **The Truth** , but that I myself may also drag down **my friends** in a fall , wherein a false step  
 της αληθειας αλλα αυτος και ξυνεπισπασαμενος τους φιλους κεισομαι α σφαλλεσθαι  
 should least happen . Thus , I bow to **Adrasteia (Necessity)** , O Glaucōn , for that which I am  
 δει ηκιστα . δε προσκυνω Αδραστειαν , ω Γλαυκων , ου  
 about to say with **Goodwill** , for I then trust it is a lesser offense to kill someone unintentionally ,  
 μελλω λεγειν χαριν : γαρ ουν ελπιζω γενεσθαι ελαττον αμαρτημα φονεα τινος ακουσιως  
 than to deceive people in matters regarding that which is **Beautiful** and **Good** , **Just** and **Lawful** :  
 η απατεωνα περι καλων τε και αγαθων και δικαιων νομιμων .  
 So that , it would be better to risk this hazard among enemies , than among **Friends** .

**451b** ωστε κρειττον κινδυνευειν τουτο το κινδυνευμα εν εχθροις η φιλοις ,  
 Hence , your encouragement has no effect on me .

ουν παραμυθει ου με .  
**Narrator-Socrates:** *Then Glaucōn laughing , said :*

και ο Γλαυκων γελασας εφη ,  
**Glaucōn:** Then , O Socrates , if we suffer anything out-of-tune by **The Logos** ,  
 Αλλ' , ω Σωκρατες , εαν παθωμεν τι πλημμελες υπο του λογου ,  
 we shall release and clear thee , as if of homicide , and of being no deceiver of us ,  
 αφιεμεν και καθαρον σε ωσπερ φονου και ειναι μη απατεωνα ημων ,  
 therefore , speak with confidence .

αλλα λεγε θαρρησας .  
**Socrates:** *(I said)* Therefore , accordingly then , just as **The Law** declares such a person to be  
 ειπον , Αλλα μεντοι , ως ο νομος λεγει ο  
 indeed pure and free of guilt in those cases ; then it is indeed **reasonable** if that is the case here .  
 γε καθαρος και αφεθεις εκει : δε γε εικος ειπερ εκει , κανθαδε .

**Glaucōn:** *(he said)* Accordingly then , for this reason , please proceed .

εφη , τοιουν τουτου ενεκα , γ' Λεγε  
**Socrates:** *(I said)* We must now certainly return again to say , that which should have been said  
 εγω εφην , χρη νυν δη αναπαλιν αυ λεγειν , α εδει Λεγε  
 at that time , **in due order** ; perhaps ; but at this time , this way may well be the right way ; that  
**451c** τοτε εφεξης : ισως δε ταχα ουτως αν εχοι ορθως ,  
 after having entirely delineated the actions respecting the men , we may now in turn , distinguish  
 μετα παντελως διαπερανθεν δραμα ανδρειον αυ περαινειν  
 those of women , especially since you call on me to do so .  
 το γυναικειον , αλλως τε και επειδη συ προκαλει ουτω .

**3** For in my opinion , men who have been born and educated as we have set-out in detail ,  
 γαρ κατ' εμην δοξαν Ανθρωποις εστ' φυσι και παιδευθεισιν ως ημεις διηλθομεν  
 have **no right** to the possession and use/advantage of children and women , other than to keep on  
 ουκ ορθη κτησις τε και χρεια παιδων τε και γυναικων αλλη η ιουσιν  
 following that same impulse , even as we have been impelled by from the beginning ; For  
 κατ' την εκεινην ορμην , ηνπερ ωρμησαμεν το πρωτον : δε  
 we have attempted by **The Logos** , to some degree to mould men **as if Guardians** of a **Herd** .  
 επεχειρησαμεν τω λογω που καθισταναι τους ανδρας ως φυλακας αγελης .

**Glaucon:** Yes we have .

Ναι .

**Socrates:** Accordingly then , let us follow that close *Resemblance* and assign to them the  
**451d** τοινυν Ακολουθωμεν παραπλησιαν και αποδιδοντες την  
propagation and upbringing of children , and then consider , if it is proper for us to do so or not .  
γενεσιν και τροφην , και σκοπωμεν , ει πρεπει ημιν η ου .

**Glaucon:** (*he replied*) How ? (εφη , Πως ;)

**Socrates:** In the following way. Must we then expect the female watch-dogs to join in guarding  
Ωδε . ποτερα οιομεθα τας θηλειας των φυλακων κυνων ζυμφυλαττειν  
just as the males would guard , and to hunt along with them and do *everything* else *in common* ?  
απερ οι αρρενες αν φυλαττωσι , και ξυνθηρευνειν και πραττειν ταλλα κοινη ,  
Or shall we expect , on the one hand , for the females to manage domestic affairs within doors ,  
η μεν τας οικουρειν ενδον  
as being unable to keep-watch , because of the up-bringing and nursing of the pups , while on the  
ως αδυνατος δια τον τοκον τε και τροφην των σκυλακων , δε  
other hand , the males labor , and to have the overall-care over *the flocks* ?

τους πονειν τε και εχειν πασαν επιμελειαν περι τα ποιμνια ;

**Glaucon:** (*he said*) They are to do *everything* , *in common* . Except that we are to employ  
**451e** εφη , παντα Κοινη , πλην χρωμεθα  
the females as the weaker , but the males as the stronger of the two .

ως ασθενεστεραις , δε ως ισχυροτεροις τοις .

**Socrates:** (*I said*) Therefore , is it possible to employ any creature for *the self/same* purposes ,  
εγω εφην , ουν , Οιον τ' χρησθαι τινι ζωω επι τα αυτα  
unless you give it *the self/same* nurture and education ?

αν μη αποδιδως την αυτην τροφην τε και παιδειαν ;

**Glaucon:** It is not possible . (Ουχ οιον τε .)

**Socrates:** Accordingly then , if we shall employ the women for *the self/same* purposes as we do  
αρα Ει χρησομεθα ταις γυναιξιν επι ταυτα και  
the men , then we must also teach them these *the self/same* things ?

**452** τοις ανδρασι , και διδακτεον ταυτας αυτας .

**Glaucon:** Yes , we must . (Ναι.)

**Socrates:** Were not both music and physical training assigned to the males ?  
μεν Μουσικη τε και γυμναστικη εδοθη εκεινοις .

**Glaucon:** Yes , they were . (Ναι .)

**Socrates:** Therefore , these two arts , and those relating to war , must also be assigned  
αρα τουτω τω τεχνα και τα περι τον πολεμον Και αποδοτεον  
to the women , and they must be employed with *the same* tasks .

ταις γυναιξιν και χρηστεον κατα ταυτα .

**Glaucon:** (*he said*) It is reasonable , from what you say .

εφη , Εικος εξ ων λεγεις .

**Socrates:** (*I said*) Yet perhaps , as these circumstances are contrary to custom , many of these  
ειπον , δη Ισως , περι τα παρα το εθος πολλα  
situations that we now mention , may appear ridiculous , if practiced in the way we mention .

νυν λεγομενα αν φαινοιτο γελοια , ει πραζεται η λεγεται .

**Glaucon:** (*he replied*) Extremely so . (εφη , Και μαλα .)

**Socrates:** (*then I said*) What do you see as the most ridiculous part of *Selves* ? Or is it quite clear ,  
δ' εγω ην , Τι ορας γελοιοτατον αυτων ; η δη δηλα  
that it is because you foresee the naked women wrestling with the men in the wrestling schools ;

**452b** οτι τας γυμνας γυναικας γυμναζομενας μετα των ανδρων εν ταις παλαιστραις



not only the young , but also those that are quite elderly , who like old men in the gymnasiums ,  
ου μονον τας νεας , αλλα και ηδη τας πρεσβυτερας , ωσπερ τους γεροντας εν τοις γυμνασιοις ,  
when , wrinkled and not at all pleasing to look at , are nevertheless fond of exercise ?

οταν ρυσοι και μη ηδεις την οψιν ομως φιλογυμναστωσιν ;

**Glaucon:** (he said) Yes , by Zeus . Because it might indeed appear ridiculous ,

εφη , Νη τον Δια , γαρ αν γε φανειη γελοιον ,  
as matters stand at present .

ως εν τω παρεστωσι .

**Socrates:** (then I said) Is it not the case then , that since we have been impelled to speak ,

δ' εγω ην , Ουκουν επειπερ ωρμησαμεν λεγειν ,  
we must not be afraid of all the jokes that the wits may produce , in regards to what type and

ου φοβητεον τα σκωμματα των χαριεντων αν ειποιεν περι οια και  
in what degree are being generated from such a change ; whether in gymnastics as well as

**452c** οσα γενομενην τοιαυτην μεταβολην και εις γυμνασια και  
in regards to music , and not least of all , in the use of arms , and the management of horses ?

περι μουσικην και ουκ ελαχιστα περι την σχεσιν των οπλων και οχησεις ιππων .

**Glaucon:** (he replied) You speak correctly . (εφη , λεγεις Ορθως .)

**Socrates:** But since we have indeed started to speak , we must cross-over to *the rough-part* of

Αλλ' επειπερ ηρξαμεθα λεγειν , πορευτεον προς το τραχυ  
**The Law** , and *compel* these men not to do what is customary for selves , but to think seriously ,  
του νομου , τε δεηθεισι τουτων μη πραττειν τα αυτων αλλα σπουδαζειν ,  
and remember , that not very long ago , such practices appeared to be base and ridiculous to the  
και υπομνησασιν , οτι ου πολυς χρονος εξ ου εδοκει ειναι αισχρα και γελοια τοις  
Hellenes , just as they do now to most of the barbarians : seeing naked men . And at the time  
Ελλησιν , απερ νυν τοις πολλοις των βαρβαρων , ορασθαι γυμνους ανδρας , και οτε  
the Cretans first began their exercises , and afterwards the Lacedaemonians , it was within

**452d** μεν Κρητες πρωτοι ηρχοντο των γυμνασιων , επειτα Λακεδαιμονιοι , εξην  
the power of the witty of that time , to make fun of all these practices . Or do you not think so ?

τοις αστειοις τοτε κωμωδειν παντα ταυτα : η ουκ οiei ;

**Glaucon:** I do indeed . (Εγωγε .)

**Socrates:** But I suspect , that when those who practiced stripping all such things , brought to light

Αλλ' , οιμαι , επειδη χρωμενοις το αποδυεσθαι παντα τα τοιαυτα εφανε  
that it was better than covering-up , what appeared ridiculous to the eye , was indeed removed by  
αμεινον του συγκαλυπτειν , το και γελοιον εν τοις οφθαλμοις δη εξερρυη υπο

**That which was Revealed by The Logos as Best** , and this clearly showed that it is vain

του μηνυθεντος εν τοις λογοις αριστου , και τουτο ενεδειξατο , οτι ματαιος  
to be led to consider anything ridiculous other than that which is **defective** , or to attempt to

ηγειται τι γελοιον αλλο το ος κακον , και επιχειρων  
raise a laugh by looking upon any other aspect as ridiculous , other than that which is **thoughtless**

ο γελωτοποιεον αποβλεπων προς τινα αλλην οψιν ως γελοιου η την αφρονος  
and that which is **defective** , or in turn , to be serious about any other pursuit , other than

**452e** αφρονος τε και του κακου , και αυ σπουδαζει προς τινα αλλον στησαμενος η  
the consideration of **That Which** is **Good** .

τον σκοπον του αγαθου .

**Glaucon:** (he said) Altogether so .

εφη , Πανταπασι μεν ουν .

**Socrates:** **4** Take notice then , is not this the first thing that must be agreed about **Selves** :

Αρ' ουν ου τουτο πρωτον μεν ανομολογητεον περι αυτων ,

If these considerations are possible or not ? And if we must allow it to be a matter of dispute ,  
 ει δυνατα η ου , και δοτεον αμφισβητησιν ,  
 whether anyone in jest or in earnest , is inclined to question , whether **The Nature**  
**453** ειτε τις φιλοπαισμων ειτε σπουδαστικος εθελει αμφισβητησαι , ποτερον η φυσις  
 of the human female is capable of **sharing in common** with the male species , in all tasks ,  
 η ανθρωπινη η θηλεια δυνατη κοινωνησαι του αρρενος τη γενους εις απαντα τα εργα ,  
 or in none at all , or in some , but not in others , and then under which of these headings are the  
 η εις ουδ' εν , η εις τα μεν οια τε , εις τα ου , και δη ποτερον τουτο το εστιν τον  
 affairs of war conducted ? Accordingly then , would not this be that best beginning , that would  
 πολεμον περι ; αρ' αν ουχ ουτως τις καλλιστα αρχομενος ως και  
**Reasonably** lead to the best end ?

εικος το καλλιστα τελευτησειεν ;

**Glaucou:** (he said) Quite so .(εφη , Πολυ γε .)

**Socrates:** (then I said) Therefore , do you wish that we dispute these matters ourselves , in behalf  
 δ' εγω ην , ουν Βουλει ημεις αμφισβητησωμεν προς ημας υπερ  
 of those **Selves** , in order that their point-of-view may not be besieged and bereft of **Logos** ?

υπερ αυτους των αλλων , ινα του ετερου μη πολιορκηται ερημα λογου ;

**Glaucou:** (he said) There is nothing to hinder us .

εφη , Ουδεν κωλυει .

**Socrates:** Let us say then , for **Selves** , that : ‘O Socrates and Glaucou , there is no need for others

**453b** Λεγωμεν δη υπερ αυτων οτι “ω Σωκρατες τε και Γλαυκων , ουδεν δει αλλους  
 to dispute with you ; for at the beginning of the foundation of the city which you settled , you  
 αμφισβητειν υμιν : γαρ εν αρχη της κατοικισεως πολιν ων ωκιζετε ,  
 yourselves agreed , that it was necessary for each individual (man-woman , young-old)

αυτοι ωμολογειτε δειν εκαστον ενα

**to practice the one work of Self , for which they were best fitted by Nature .**

πραττειν το εν αυτου κατα φυσιν .”

**Glaucou:** I think we acknowledged it ; for how could they not ?

οιμαι Ωμολογησαμεν : γαρ πως ου ;

**Socrates:** Then , does not **The Nature** of the man differ in a way , widely from that of the woman ?

ουν Εστιν ου την φυσιν ανδρος διαφερει οπως παμπολυ γυνη ;

**Glaucou:** How then , could it not differ ? (Πως δ' ου διαφερει ;)

**Socrates:** Is it not the case then , that it is fitting that a **different function** be assigned ,

Ουκουν προσηκει και αλλο εργον προσταττειν

corresponding to each **difference** of the **Nature** of **Self** ?

κατα το την φυσιν αυτου ;

**Glaucou:** Of course . What follows then ? (Τι μην ;)

**Socrates:** How then , are you not mistaken now , and contradict yourselves , when you say in turn

**453c** Πως ουν , ουχ αμαρτανετε νυν και ταναντια λεγετε αυτοις , φασκοντες αυ  
 that men and women must do **the self/same** things , while their **Natures** are so far apart ?’

τους ανδρας και τας γυναικας δειν πραττειν τα αυτα , φυσιν εχοντας πλειστον κεχωρισμενην ;  
 Have you any defense to these objections , O wonderful man ?

εξεις τι απολογεισθαι προς ταυτ' , ω θαυμασιε ,

**Glaucou:** (he said) Since , on the one hand , it is not at all easy to defend , all of a sudden ;

εφη , Ως μεν ου πανυ ραδιον εξαφνης :

hence I will plead and do now plead , that thou would go through these explanations ,

αλλα δεησομαι τε και δεομαι σου και ερμηνευσαι

from the point of view of our **Logos** , whatever they may be .

τον υπερ ημων λογον , οστις ποτ' εστιν .

**Socrates:** (*then I said*) These are the objections , O Glaucon , and many others such as these ,  
**453d** δ' ἐγὼ ἦν , Ταυτ' ἐστίν , ὦ Γλαυκῶν , καὶ πολλὰ ἀλλὰ τοιαῦτα ,  
which I foresaw long-ago , and was both afraid and unwilling to touch , on what is  
ἀ ἐγὼ προορων παλαι τε ἐφοβουμένην καὶ ὠκνοῦν ἀπτεσθαι , τοῦ

**Lawful** concerning the acquisition and up-bringing of women and children . (451c)

νομοῦ περὶ τοῦ κτησίν καὶ τροφῆν τῶν γυναικῶν καὶ παιδῶν .

**Glaucon:** (*he replied*) No , by Zeus , they do not seem to be easily satisfied !

εἶπε , Οὐ μὰ τὸν Δία , γὰρ οὐ εἰσὶν εὐκόλῳ .

**Socrates:** (*I said*) They are not . But the following surely has to be the case : Should someone fall

εἶπον , γὰρ Οὐ : ἀλλὰ ὠδ' ἡ δὴ ἐχει : ἂν τις ἐμπεσῇ  
into a small fish-pond or into the middle of the greatest sea , one must nevertheless then swim  
εἰς μικρὰν κολυμβήθραν τε ἂν εἰς μέσον τὸ μέγιστον πελάγος , γέ ὁμως οὐν νεί  
in the one , no less than in the other .

μὲν οὐδὲν ἥττον .

**Glaucon:** Entirely so . (Πάνυ μὲν οὖν .)

**Socrates:** Is it not the case then , that we must also swim and endeavor to save ourselves from

οὐκ οὖν ἡμῖν καὶ νηυστέον καὶ πειρατέον σωξέσθαι ἐκ  
these objections , expecting that either some dolphin **lift us out** , or that we shall have some

τοῦ λόγου , ἐλπίζοντας ἦτοι τίνα δελφίνα ἡμᾶς **υπολαβεῖν** ἢ ἂν τίνα  
other inscrutable deliverance ?

ἀλλήν ἀπορον σωτηρίαν

**Glaucon:** (*he replied*) It seems we must do so . (εἶπε , Εἰσὶκεν .)

**Socrates:** (*then I said*) Come then , let us see if we can find some way of getting-out . For surely

**453e** δ' ἐγὼ ἦν , Φέρε δὴ , εἰάν τις εὐρωμένῃ πῇ τὴν ἐξοδὸν . γὰρ δὴ  
we did acknowledge that **different Natures** must practice **different** works . Whereas that the

ὁμολογοῦμεν ἀλλήν φύσιν δεῖν ἐπιτηδεύειν ἄλλο , δε  
**Nature** of a woman and a man is **different** ; yet now , we say that **different Natures** must practice

γυναικὸς καὶ ἀνδρὸς εἶναι ἀλλήν : δε νῦν φάμεν τὰς ἀλλὰς φύσεις δεῖν ἐπιτηδεύσαι  
**the self/same** works . Are these the charges of which we are accused ?

τὰ αὐτὰ . ταῦτα ἡμῶν κατηγορεῖτε ;

**Glaucon:** Precisely so . (Κομιδὴ γέ .)

**Socrates:** (*then I said*) How '**noble**' , O Glaucon , is **the power** of the skill of **contradiction** !

**454** δ' ἐγὼ ἦν , Ἡ γενναία , ὦ Γλαυκῶν , ἡ δύναμις τῆς τέχνης ἀντιλογικῆς .

**Glaucon:** In what way ? (Τί δὴ ;)

**Socrates:** (*I replied*) Because , many appear to me to fall into **self unwillingly** , and imagine

εἶπον , Ὅτι πολλοὶ δοκοῦσι μοι ἐμπίπτειν εἰς αὐτὴν καὶ ἀκόντες καὶ οἰεσθαι  
that they are not contentious , but are instead **Reasoning Truly** , because they are not able

οὐκ ἐρίζειν , ἀλλὰ διαλεγέσθαι , διὰ μὴ δύνασθαι  
to formally **Divide/Distinguish** the subject under consideration , hence , they **merely** pursue  
κατ' εἰδὴ διαιρούμενοι τὸ λεγόμενον ἐπισκοπεῖν , ἀλλὰ κατ' αὐτὸ διώκειν  
verbal oppositions ; the opposite of their *intended* subject , by employing **contentious** methods  
τὸ ὄνομα ἐναντιώσιν τὴν τοῦ λεχθέντος , χρώμενοι ἐρίδι  
on each other , instead of **Dialectics** .

πρὸς ἀλλήλους , οὐ διαλεκτῶ .

**Glaucon:** (*he said*) Surely many people are affected in this way , but does this equally apply

εἶπε , γὰρ δὴ πολλοὺς ἔστι τὸ πάθος περὶ τοῦτο , ἀλλὰ μὲν καὶ τείνει  
to us in this case ?

πρὸς ἡμᾶς ἐν τῷ παρόντι ;

**Socrates:** (*then I said*) Altogether so . In any case , I am afraid that we have *unwillingly* fallen  
454b δ' εγω ην , Πανταπασι μεν ουν : γουν κινδυνευομεν ακοντες απτεσθαι  
into **contradiction** . (αντιλογιας .)

**Glaucon:** How ? (Πως ;)

**Socrates:** By having verbally pursued , very strenuously and very contentiously , that when  
Το κατα το ονομα διωκομεν πανυ ανδρειως τε και εριστικως , οτι  
their **Nature** happens to be *different* , they must *not* have *the self/same* pursuits ; but we have  
την φυσιν τυγχανειν αλλην , δει ου των αυτων επιτηδευματων , δε  
not in any respect considered , *what is The Idea of The Self/Same* and of *The Difference*  
ουδ'οπηουν επεσκεψαμεθα , τι το ειδος της αυτης τε και της ετερας  
of their **Nature** , and *to what* our **Distinction** points/tends . At that point we stopped ; when we  
φυσεως και προς τι ωριζομεθα τεινον , τοτε οτε  
had assigned *different* pursuits to *different* **Natures** , and to *the same* **Natures** *the same* pursuits .  
απεδιδομεν τα αλλα επιτηδευματα αλλη φυσει , δε τη αυτη τα αυτα .

**Glaucon:** (*he said*) We have indeed , never considered it .

εφη , γαρ ουν Ου επεσκεψαμεθα .

**Socrates:** (*I replied*) Therefore , it is still possible for us , as appears , to question ourselves ,  
454c ειπον , Τοιγαρτοι , εξεστιν ημιν , ως εοικεν , ανερωταν ημας αυτους ,  
if the **Nature** of bald-men and hairy-men is *the same* , and not the opposite ? And afterwards ,  
ει φυσις φαλακρων και κομητων η αυτη και ουχ η εναντια , και επειδαν  
if we agree that they are opposite , then question ourselves , whether if , we allowed the bald ones  
ομολογωμεν ειναι εναντιαν , εαν φαλακροι  
to make shoes , whether we should not allow the long-haired-ones to make them also ?

σκυτοτομωσι , εαν μη κομητας ,  
then in turn , if the long-haired-ones made them , not allow the others ?

δε αυ εαν κομηται , μη τους ετερους .

**Innate  
vs  
superficial**

**Glaucon:** (*he replied*) That would be ridiculous . (εφη , μεντ' αν ειη Γελοιον .)

**Socrates:** (*I said*) Accordingly then , is it ridiculous , for any other reason , than because ,  
εγω ειπον , Αρα γελοιον , κατ' αλλο τι , η οτι  
at that time , we did not wholly **Determine The Same** and **The Difference** of their **Nature** , but  
τοτε ου παντως ετιθεμεθα την αυτην και την ετεραν φυσιν , αλλ'  
only guarded **That Species** of **Unlikeness** and **Likeness** , *that points to*  
454d μονον εβαλαττομεν εκεινο το ειδος της αλλοιωσεως τε και ομοιωσεως το τεινον  
to *the self/same* pursuits ? Such as when we say , on the one hand , that **the soul**

προς τα αυτα επιτηδευματα ; οιον ελεγομεν μεν την ψυχην  
of a male-healer and of a female-healer have one and *the same* **Nature** ? Or do you not think so ?

ιατρικον και ιατρικην εχειν οντας την αυτην φυσιν : η ουκ οiei ;

**Glaucon:** I do at least . (Εγωγε .)

**Socrates:** But that on the other hand , **the soul** of the healer and architect have a *different* **Nature** .  
δε Ιατρικον και τεκτονικον αλλην ;

**Glaucon:** Entirely so . (Παντως που .)

**Socrates:** (*then I said*) 5 Is it not the case then , that if on the one hand , the **Nature** of men  
δ' εγω ην , Ουκουν , εαν μεν το γενος και των ανδρων  
and of women , is seen to be *different* in respect to any Art , or any other Pursuit , we shall say  
και των γυναικων φαινεται διαφερον προς τινα τεχνην η αλλο επιτηδευμα , φησομεν  
that this *different* employment , must be assigned to each *separately* . But if on the other hand ,  
δη τουτο δειν αποδιδοναι εκατερω , εαν δ'  
**it** is seen to be *different* by *self* only in the following way ; that on the one hand , the female  
φαινεται διαφερον αυτω τουτω , μεν το θηλυ

bears-children , while on the other hand , the male begets-children , we shall say , that  
454e τικτειν , δε το αρρεν οχευειν , φησομεν  
up to this time , it has not been shown *in what way* , the man is **different** from the woman ,  
πω ουδεν αποδεδειχθαι τι ανδρος διαφερει γυνη  
at least , *in the manner* of which we speak , but we shall still believe that both our guardians  
μαλλον ως προς ο λεγομεν , αλλ επι οησομεθα τε ημιν τους φυλακας  
and their women must pursue **the self/same** practices .

και αυτων τας γυναικας δειν τα αυτα επιτηδευειν .

**Glaucon:** (*he said*) And rightly so . (εφη , Και ορθως .)

**Socrates:** Is it not the case then , that after this , we shall urge anyone who says the contrary ,  
Ουκουν μετα τουτο κεκευομεν τον λεγοντα τα εναντια  
to instruct us in this very point . For what Art or what Practice/pursuit in regards to conducting  
455 διδασκειν ημας τουτο αυτο , τινα τεχνην η τι επιτηδευμα προς κατασηυην  
the affairs of a city , is the **Nature** of a man and a woman not **the self/same** , but **different** ?  
των περι πολεως φυσις ανδρος τε και γυναικος ουχ η αυτη αλλα ετερα ;

**Glaucon:** At any rate , it is Just . (γουν Δικαιον .)

**Socrates:** Then , someone else may say , just as you were saying a while ago ,  
τοιουν αλλος και αν ειποι οπερ συ ελεγες ολιγον προτερον ,  
'Possibly , because on the one hand , it is not easy to explain this sufficiently on the spot ,  
Ταχα οτι μεν ου ραδιον ειπειν τω ικανως εν παραχρημα  
but on the other hand , it is not difficult , for one who has considered it .'

δε ουδεν χαλεπον επισκεψαμενω .

**Glaucon:** They may indeed say so .

γαρ αν ειποι .

**Socrates:** Therefore , are you willing that we urge such a contradictory person to follow-along  
455b ουν Βουλει δεωμεθα τα τοιαυτα αντιλεγοντος ακολουθησαι  
with us , if we can show him , by some means , that there is , in the administration of the city  
ημιν , εαν ημεις ενδειξωμεθα πως οτι εκεινω εστιν προς διοικησιν πολεως  
**no** employment/practice/pursuit **peculiar** to the women ?

ουδεν επιτηδευμα ιδιον γυναικι ;

**Glaucon:** Entirely so .(Πανυ γε .)

**Socrates:** Come then , shall we say to himself , 'Answer us . Do you then mean to say this :

Ιθι δη , φησομεν προς αυτον , αποκρινου . αρα ελεγες ουτως  
When one person , on the one hand , who is **Naturally**-gifted for anything , is compared to  
τον μεν ειναι ευφυη προς τι δε  
another person that is not **Naturally**-gifted , in which respect , the one learns anything **easily** ,  
τον αφυη , εν ω ο μεν μανθανοι τι ραδιως ,  
while the other learns with **difficulty** ; furthermore , the one with a **little** instruction ,  
ο δε χαλεπως , και ο μεν απο βραχειας μαθησεως  
discovers much from that which he learns ; while the other , though receiving **much** instruction  
ευρετικος πολυ επι ου εμαθεν , ο δε τυχων πολλης μαθησεως  
and care , does not preserve even that which he has learned . And with the one , the faculties  
και μελετης μηδ' σωζοιτο α εμαθε , και τω μεν τα  
of the body are sufficiently **subservient** to **The Understanding Mind** ; while with the other , the  
455c του σωματος ειη ικανως υπηρετοι τη διανοια , τω δε  
faculties of the body **oppose** **The Mind** ? Are there then , any other distinctions than these ,

εναντιοιτο ; εστιν αρ' αλλ' αττα η ταυτα  
by which to determine one to be **Naturally**-gifted for each and every thing , and the other not ?  
οις ωριζου τον ευφυη προς εκαστα και τον μη ;



**Glaucon:** (to which he then said) No one , would mention another .

ος δ' η , Ουδεις φησει αλλα .

**Socrates:** Therefore , do you know of anything practiced/attended/studied by mankind , with  
ουν Οισθα τι μελετωμενον υπο ανθρωπων ,  
reference to which , the male species does not have all these distinctions-in-a-greater-degree ,  
εν ω των ανδρων το γενοσ ου εχει παντα ταυτα διαφεροντως  
than the female species ? Or would we be overly-tedious , by mentioning the art of weaving  
η των γυναικων το ; η μακρολογωμεν , λεγοντες την υφαντικην  
and the tasks of baking and of cooking ; skills in which , the female species surely  
τε και την θεραπειαν των ποπανων τε και εψηματων , εν οις το γυναικειον γενοσ δη  
has some distinction , and in which , it would be most laughable of all , for women to be  
**455d** τι δοκει , και ου εστι καταγελαστοτατον παντων ειναι  
in the least degree inferior ?

ηττωμενον ;

**Glaucon:** (he said) What you say is **True** , that one species is far stronger than the other species  
εφη , λεγεις Αληθη , οτι το γενοσ πολυ κρατειται του γενοσ  
in everything , as the saying goes . Yet on the one hand , there are many women who in many  
εν απασιν ως ειπειν επος . τοι μεν πολλαι γυναικες εις πολλα  
ways , excel many men ; but on the other hand , on the whole , it is as thou says .

βελτιους πολλων ανδρων : δε το ολον εχει ως συ λεγεις .

**Socrates:** Accordingly then , O friend , there is no practice/pursuit/task among the administrators  
αρα , ω φιλε , εστιν Ουδεν επιτηδευμα των διοικουντων  
of the city by reason that a woman is considered as a woman , nor by reason that a man  
as πολιν διοτι γυναικος γυνη ουδ' διοτι ανδρος  
is considered as a man ; but the **Natural**-gifts are **similarly diffused throughout** both **Natures** .

ανηρ , αλλ' αι φυσεισ ομοιως διεσπαρμεναι εν αμφοιν τοιν ζωοιν ,  
Thus , on the one hand , the woman is **Naturally**-fitted to **share in** all offices , and so is the man ;  
και μεν γυνη κατα φυσιν μετεχει παντων επιτηδευματων δε παντων ανηρ ,  
but on the other hand , the woman is weaker in most , than the man .

**455e** δε γυνη ασθενεστερον επι πασι ανδρος .

**Glaucon:** Entirely so . (Πανυ γε .)

**Socrates:** Shall we then assign all tasks to the men , but nothing to the women ?

Η ουν προσταξομεν παντα ανδρασι , δε ουδεν γυναικι ;

**Glaucon:** And how could we do that ? (Και πως ;)

**Socrates:** For it is then , I imagine , as we said , that one woman is **Naturally**-fitted to be  
γαρ εστι Αλλ' , οιμαι , ως φησομεν , γυνη φυσει και  
a physician , but another is not ; one is **Naturally** a musician , but another is unmusical ?  
ιατρικη , δ' η ου , και μουσικη , δ' η αμουσος .

**Glaucon:** Of course , what next ? (Τι μην ;)

**Socrates:** Accordingly then , one **Nature** is **Naturally**-fitted for physical-training ,

**456** αρα Γυμναστικη  
while another is not , nor **Naturally**-fitted for war , but is un-war-like and averse-to-training .

δ' ου , ουδε πολεμικη , δε η απολεμος και ου φιλογυμναστικη ;

**Glaucon:** I at least believe so . (εγωγε Οιμαι .)

**Socrates:** What follows then ? Is one a **Lover**-of-Philosophy and another a hater-of Philosophy ?

Τι δε ; φιλοσοφος τε και μισοσοφος ;  
and one **High**-spirited , but another un-spirited ?  
και θυμοειδης , δ' η αθυμος ;

**Glaucon:** This is likewise is the case . (Εστι και ταυτα .)

**Socrates:** Accordingly , one woman has a **Natural**-gift for being a **Guardian** , but another , not ?

αρα γυνη Εστιν και φυλακινη , δ' η ου .  
Or was it not a **Nature** such as this , that we also selected from among men for our **Guardians** ?  
η ου φυσιν τοιαυτην και εξελεξαμεθα των ανδρων των φυλακικων ;

**Glaucou:** Such as this then . (Τοιαυτην μεν ουν .)

**Socrates:** Accordingly then , the **Nature** of both the woman and the man is **Naturally the same** ,

αρα φυσις και γυναικος και ανδρος η αυτη  
for **The Guardianship** of **The City** , except in so far as the one is weaker and the other stronger .  
εις φυλακην πολεως , πλην οσα εστιν ασθενεστερα η ισχυροτερα .

**Glaucou:** So it has been brought to light . (Φαινεται .)

**Socrates:** **6** Accordingly then , such women as these are also to be chosen to dwell  
**456b** αρα αι γυναικες τοιαυται Και εκλεκται ξυν-  
together with such men as these , and be **Guardians** along with them , if indeed they are **Naturally**  
οικειν τοις ανδρασιν τοιουτοις τε και ξυμφυλαττειν , επειπερ εισιν φυσιν  
**Capable** and of a **Kindred-spirit** to **Selves** .  
ικαναι και την ξυγγενεις αυτοις .

**Glaucou:** Entirely so . (Πανυ γε .)

**Socrates:** Therefore , must not **the same** pursuits/practices be assigned to **the self/same** natures ?

δ' τα αυτα Τα επιτηδευματα αποδοτεα ταις αυταις φυσεσιν ;  
**Glaucou:** **The same** . (Τα αυτα .)

**Socrates:** Therefore , we have come completely around to our previous statement ; and agree  
αρα Ηκομεν περιφερομενοι εις τα προτερα , και ομολογουμεν  
that it does not go against **Nature** , to assign music and physical-training to the female **Guardians** .  
μη ειναι παρα φυσιν αποδιδοναι μουσικην τε και γυμναστικην ταις γυναιξι των φυλακων .

**Glaucou:** Altogether so . (Πανταπασι μεν ουν .)

**Socrates:** Therefore , we are not legislating impossibilities nor yet indulging in wishful-thinking ,  
**456c** αρα Ουκ ενομοθετουμεν αδυνατα ουδε γε ομοια ευχαις ,  
if indeed we set-up **The Law** according to **Nature** ; but presently , what is contrary to these **Laws**  
επειπερ επιθεμεν τον νομον κατα φυσιν : αλλα νυν τα γιγνομενα παρα ταυτα  
has instead become contrary to **Nature** , as it is likely .  
μαλλον γιγνεται παρα φυσιν , ως εοικε .

**Glaucou:** It is likely . (Εοικεν .)

**Socrates:** Is it not the case then , that the object of our inquiry was , if that which

Ουκουν η ημιν επισκεψις ην , ει  
we were proposing , was possible and what is **Best** ?  
λεγοιμεν δυνατα τε και βελτιστα ;

**Glaucou:** It was . (γαρ Ην .)

**Socrates:** And have we agreed on the one hand , that these **Laws** are certainly possible ?

Και διωμολογηται μεν οτι δη δυνατα ;

**Glaucou:** Yes we have . (Ναι .)

**Socrates:** Then on the other hand , after this admission , we must agree that **They** are surely **Best** .

δε μετα τουτο το δει διομολογηθηναι Οτι δη βελτιστα ;

**Glaucou:** It is clear that we must . (Δηλον .)

**Socrates:** Is it not the case then , that in order for our production of the female **Guardian** to take  
Ουκουν προς ημιν το ποιησει γυναικα φυλακινην γεν-  
place , the education of the females must **not** be **different** from that of the males , especially since  
-εσθαι παιδεια μεν αλλη γυναικας ουκ δε αλλη ανδρας , αλλως τε και  
they have received **the same Nature** .

παραλαβουσα την αυτην φυσιν

**Glaucon:** It will *not* be *different* . (Ουκ αλλη .)

**Socrates:** What do you think then , about such an opinion as this ?

**456d** Πως εχεις ουν περι του δοξης τοιουδε ;

**Glaucon:** What is it then ? (Τινος δη ;)

**Socrates:** To consider by thyself , that on the one hand , one person is *Better* , whereas

Του υπολαμβανειν παρα σεαυτω μεν τον ανδρα αμεινω ,  
on the other hand, another is *worse* . Or are you led to believe that all humans are alike ?

δε τον χειρω : η ηγει παντως ομοιους ;

**Glaucon:** Not at all . (Ουδαμως .)

**Socrates:** Therefore , which do you think will prove to be *The Better* persons in *The City* which

ουν ποτερον οiei εξειργασθαι αμεινους ανδρας Εν τη πολει ην  
we are founding , *The Guardians* receiving *The Education* which we have described in detail , or  
ημιν ωκιζομεν , τους φυλακας τυχοντας παιδειας ης διηλθομεν , η  
the shoemakers educated by the art of shoe-making ?

τους σκυτοτομους παιδευθεντας τη σκυτικη ;

**Glaucon:** (*he replied*) Your question , is ridiculous . (εφη , ερωτας Γελοιον .)

**Socrates:** (*I said*) I understand ; but what about all the other citizens , are they not the *Best* ?

**456e** εφην , Μανθανω : δε τι των αλλων πολιτων αυτοι ουχ αριστοι ;

**Glaucon:** By far . (Πολυ γε .)

**Socrates:** What follows then ? Will not the women among these women , themselves be the *Best* ?

Τι δε ; ουχ αι γυναικες των γυναικων αυται εσονται βελτισται ;

**Glaucon:** (*he replied*) And this also , by far .

εφη , Και τουτο , πολυ .

**Socrates:** But is there anything *Better* in a *City* , than that both the women and the men ,

δε Εστι τι αμεινον πολει η τε γυναικας και ανδρας  
be rendered as *The Very Best* ?

εγγιγνεσθαι ως αριστους ;

**Glaucon:** There is not . (εστιν Ουκ .)

**Socrates:** This then , will be effectively brought about , by *Music* and *physical training* ,

**457** Τουτο δε παραγινομενοι απεργασονται μουσικη τε και γυμναστικη ,  
as we have described in detail ? (ως ημεις διηλθομεν ;)

**Glaucon:** How could it not ? (Πως δ' ου ;)

**Socrates:** Accordingly then , we have established not only that which *is possible* , but is

αρα ετιθεμεν Ου μονον δυνατον αλλα  
moreover , *Lawful* and *Best* for *The City* .

και νομιμον αριστον πολει .

**Glaucon:** It is so . (Ουτως .)

**Socrates:** The female *Guardians* must be stripped of clothing , if indeed they are to *Adorn*

ταις γυναιξιν των γυλακων Αποδυτεον επειπερ αμφιε-  
themselves with *Virtue* instead of clothing ; and they must take their *share* of war , and of the  
-σονται αρετην αντι ιματιων , και κοινωνητεον πολεμου τε και της  
other aspects of *Guardianship* of *The City* , and they must practice nothing else . But the lightest  
αλλης της φυλακης περι την πολιν , και πρακτεον ουκ αλλα : δ' τα ελαφροτερα  
part of these *Services* must be allotted to the women rather than to the men , on account of the

τουτων αυτων δοτεον ταις γυναιξιν η τοις ανδρασι , δια την  
*Natural*-weakness of their species . But the man who laughs at naked women , while performing

**457b** ασθενειαν του γενους . δε ο ανηρ γελων επι γυμνας γυναιξι , γυμναζο-  
their exercises , for the sake of what is *Best* , reaps the unripe fruit of ridicule , and in no respect  
-μεναις ενεκα του βελτιστου , δρεπων ατεληκαρπον του γελοιου , ουδεν

knows , as it is likely , at what he laughs , nor why he does it . For This , that is said , and will οιδεν , ως εοικεν , εφ ω γελα ουδ' ο τι πραττει : γαρ τουτο και λεγεται και surely always be **The Fairest** saying , is that 'What is , on the one hand , **Useful** is **Beautiful** ,

δη λελεξεται καλλιστα , οτι το μεν ωφελιμον καλον  
το δε βλαβερον αισχρον .

**Glaucon:** Altogether so . (Πανταπασι μεν ουν .)

### The Second Wave

**Socrates:** 7 Let us say then , that we have escaped this one wave , as it were , in our φωμεν τοινυν διαφευγειν Τουτο εν κυμα ωσπερ , λεγ- discussion about **The Law** concerning women , so as to not to have been wholly overwhelmed , **457c** -οντες περι του νομου γυναικειου , ωστε μη πανταπασι κατακλυσθηναι , when we established that our male and female guardians must practice all tasks **in common** .

τιθεντας ως ημιν τους φυλακας και τας φυλακιδας δει επιτηδευειν παντα κοινή , Since **The Self Logos** has been to some degree **Consistent with Self** , as it takes into account , αλλα τον αυτον λογον πη ομολογεισθαι αυτω , ως λεγει what is *possible/potential* and what is **Useful** ? (**Just as Perfect Number**)

δυνατα τε και ωφελιμα ;

**Glaucon:** (*he said*) And it is truly no small wave you have escaped .

εφη , Και μαλα ου σμικρον κυμα διαφευγεις .

**Socrates:** (*then I said*) You will indeed not affirm self to be great , when you see this that follows.

δ' εγω ην , γε ου Φησεις αυτο ειναι μεγα , οταν ιδης τουτο το μετα .

**Glaucon:** (*he said*) Tell us then , that I may see . (εφη , Λεγε δη , ιδω .)

**Socrates:** (*then I said*) In my opinion , this following **Law** , also follows from those other **Laws**

δ' εγω ην , ως εγωμαι , Τουτω οδε νομος και επεται τοις αλλοις we enacted earlier .

τοις εμπροσθεν .

**Glaucon:** Which one ? (Τις ;)

**Socrates:** That these women be **shared-in-common** by all these men , but that no woman at all **457d** ταυτας τας γυναικας ειναι κοινας παντων τουτων των ανδρων , δε μηδεμιαν live-together with any man **privately** ; and that their off-spring in turn , be **shared-in-common** ; συνοικειν μηδενι ιδια : και τους παιδας αυ κοινους , and that neither the parents **know** their own offspring , nor the offspring their parents .

και μητε γονεα ειδεναι τον αυτου εκγονον μητε παιδια γονεα .

**Glaucon:** (*he said*) This provokes much greater distrust than the former , both in terms of its

εφη , τουτο προς Πολυ μειζον απιστιαν εκεινου και περι του being possible/potential , and in terms of its being **Useful/Good** .

δυνατου και του ωφελιμου .

**Socrates:** (*then I said*) I do not think , that there would be any question about its being **Useful** ,

δ' εγω ην , Ουκ οιμαι , αν αμφισβητεισθαι περι του ωφελιμου , at least indeed not in regards to its being **The Greatest Good** , if it were but possible , **to-share-**

γε ου ως ειναι μεγιστον αγαθον , ειπερ οιον τε , κοινας **in-common** both the women and the children . But I think the greatest question will come to be , κοινους μεν τας γυναικας δε τους παιδας : αλλ' οιμαι πλειστον αμφισβητησιν αν γενεσθαι in regards to whether it is possible or not ?

**457e** περι ει του δυνατον η μη .

**Glaucon:** (*to which he then said*) One may quite well regard them both as questionable .

ος δ' η , αν μαλ' ευ Περι αμφοτερων αμφισβητηθειη .

**Socrates:** (*then I said*) Do you mean , that must take-on all these arguments together ?

δ' εγω ην , Λεγεις , λογων ξυστασιν :

Here I thought that I could have escaped from the one at least , for if their **Usefulness**

δ' εγω ωμην αποδρασεσθαι εκ του ετερου γε , ει ωφελιμον  
was apparent to thee , then it would have only remained for me , to consider whether it were  
ειναι δοξειεν σοι , δε δη λοιπον μοι περι εσεσθαι  
possible , or not .

του δυνατου και μη .

**Glaucou:** (*he then said*) But you have not escaped unobserved ; give then , **The Logos** of both .

ος δ' η , Αλλ' ουκ αποδιδρασκων ελαθες , διδου αλλ' λογον περι αμφοτερων .

**Socrates:** (*then I said*) I must then submit to trial . However , indulge me thus far ; and allow me

δ' εγω ην , Υφεκτεον δικην . μεντοι χαρισαι μοι τοσονδε : εασον με  
to feast myself , just as those who do not use **their understanding** are disposed to feast themselves

**458** εορτασαι , ωσπερ οι αργοι την διανοιαν ειωθασιν εστιασθαι  
from themselves , when they walk alone . For to some degree , this sort of person , before  
υφ' εαυτων , οτον πορευωνται μονον . γαρ που οι τοιουτοι και πριν  
they discover , in what way they shall attain the object of their desire ; put-aside that inquiry ,  
εξευρειν , τινα τροπον εσται τι ων επιθυμουσι , παρεντες τουτο ,  
in order that they may not fatigue themselves in deliberating about its possibility or impossibility ,

ινα μη καμνωσι βουλευομενοι περι του δυνατου και μη ,  
assume they have the beginning that they desire , and then go through the remaining details  
θεντες ειναι υπαρχον ως ο βουλονται , ηδη διαταττουσι τα λοιπα  
while delighting in going-over what they will do when it comes to be . Rendering their otherwise  
και χαιρουσι διεξιοντες οια δρασουσι γενομενου , ποιουντες αλλως  
**inactive** soul , still more **inactive** . Therefore self has also already succumbed to this effeminacy ,  
αργον ψυχην ετι και αργοτεραν . ουν αυτος ηδη και μαλθακιζομαι ,  
and so I desire , on the one hand , to cast-aside those questions and to inquire afterwards , whether

**458b** και επιθυμω μεν αναβαλεσθαι εκεινα και επισκεψασθαι υστερον , η  
they are possible . But on the other hand , at present , assuming them as being possible , if you

δυνατα , δε νυν θεις ως οντων δυνατων , αν  
allow me , I will show *in what manner* **The Leaders** shall **Set-in-order/Arrange** these matters ,  
παριης μοι , γιγνομενα πως οι αρχοντες διαταξουσιν αυτα ,  
that everything may also be done in **The Most Resourceful Manner** for both **The City** and for **The**  
οτι παντων αν και ειη πραχθεντα ξυμφορωτατ' τη πολει και τοις

**Guardians** . I shall attempt , in the first place , to go through these matters **with your assistance** ,  
φυλαξι . πειρασομαι προτερα ταυτα **συν**διασκοπεισθαι

then afterwards the others , if you allow me .

δ' υστερα εκεινα , ειπερ παριης .

**Glaucou:** (*he said*) I allow it , and so consider it .

εφη , παριημι και Αλλα σκοπει .

**Socrates:** (*then I said*) I imagine then , that if **The Leaders** and likewise their **Assistants**

**458c** δ' εγω ην , οιμαι τοινυν ειπερ οι αρχοντες τε κατα ταυτα τουτοις οι επικουροι  
are both worthy of their name ; on the one hand , the latter will be **Disposed** to carry-out orders ,  
τε εσονται αξιοι τουτου του ονοματος , μεν τους εθελησειν ποιειν τα επιτατομενα ,  
while on the other hand , the former will be **Disposed** to give-orders ; on the one hand , **by**

δε τους αν επιταξιν τα , μεν

**Trusting** in their **Laws** , and on the other hand , **by imitating** such **Laws** that we entrusted them .  
πειθομενους αυτους τοις νομοις , και τα δε μιμουμενους οσα εκεινοις επιτρεψωμεν .

**Glaucou:** (*he said*) That is probable . (εφη , Εικος .)



**Socrates:** (*then I said*) You then , as their **Lawgiver** , just as you chose the men ,  
 δ' εγω ην , Συ τοινυν , αυτοις ο νομοθετης , ωσπερ εξελεξας τους ανδρας ,  
 will likewise , on the one hand , choose the women to deliver over to them as nearly as possible  
 και ουτω μεν εκλεξας τας γυναικας παραδωσεις καθ' οσον οιον τε  
 of **the same Nature** . Then , seeing that they dwell and have their meals **in common** ; and since  
 ομοφυεις : δε ατε οι οικιας τε και εχοντες ξυσσιτια κοινα δε  
**no one** takes possession of any such thing **privately** , they will surely **live together** ; and thus  
**458d** ουδενος κεκτημενου ουδεν τοιουτον ιδια , δη εσονται ομου δε  
 being **commingled** with each other in their exercises and in all their other up-bringing ,  
 αναμεμιγμενων ομου και εν γυμνασίοις και εν τη αλλη τροφη  
 they will be led from an **innate** necessity , as I suspect , **towards mixing with each other** .  
 αξονται υπ' της εμφυτου αναγκης , οίμαι , προς την μιξιν αλληλων .  
 Or do I not appear to thee to say what will necessarily happen ?

η ουκ δοκω σοι λεγειν αναγκαια ;  
**Glaucou:** (*to which he then replied*) Not by geometrical , but by erotic necessity , which  
 ος δ' η , Ου γεωμετρικαις , αλλ' ερωτικαις αναγκαις , αι  
 probably happens to be more piercing than the other, to persuade and draw the bulk of mankind .  
 κινδυνευουσιν ειναι δριμυτεραι εκεινων προς το πειθειν τε και ελκειν τον πολυ λεων .

**Socrates:** **8** (*I said*) Much more . But surely after this , O Glaucou , to mix  
 ειπον , Και μαλα : αλλα δη μετα ταυτα , ω Γλαυκων , μιγνυσθαι  
 with each other , or to do anything else , in a **disorderly manner** , is neither **Pious** for a **City** that is  
 μεν αλληλοις η ποιειν οτιουν αλλο ατακτως ουτε οσιον πολει  
**Participating in Spiritual-Well-Being** , nor could **The Leaders** permit it .  
**458e** εν ευδαιμονων ουτ' οι αρχοντες εασουσιν .

**Glaucou:** (*he said*) For it would not be **Just** . (εφη , γαρ Ου δικαιον .)

**Socrates:** It is clear then , that after this , we must make **Unions Sacred** , as much as possible ;  
 Δηλον δη , οτι μετα το τουτο ποιησομεν γαμους ιερους εις ο τι μαλιστα δυναμιν:  
 And hence , the most **Useful/Advantageous/Beneficial Union** would be **Sacred** .  
 δ' οι ωφελιμωτατοι αν ειεν ιεροι .

**Glaucou:** Altogether so . (Πανταπασι μεν ουν .)

**Socrates:** How then , O Glaucou , shall they certainly be most **Useful** ? Tell me that , for I see  
**459** Πως ουν , ω Γλαυκων , δη εσονται ωφελιμωτατοι ; λεγε μοι τοδε , γαρ ορω  
 that thou has in your house , both hunting-dogs , and a great many pedigree birds .

σου εν τη οικια και θηρευτικους κυνας και μαλα συχνους των γενναιων ορνιθων :  
 Take notice then , by **Zeus** ! Have you ever turned your attention , in any respect , to their unions ,  
 αρ ουν , ω προς Διος , προσεσχηκας τι τοις τουτων γαμοις  
 and to the propagation of their own species ?

τε και παιδοποιαις ;

**Glaucou:** (*he said*) In what way ? (εφη , Το ποιον ;)

**Socrates:** First of all , on the one hand , although they are all of a pedigree ,

Πρωτον μεν καιπερ οντων γενναιων  
 are there not some among these , who are the best ?

αρ εισι ουκ τινες αυτων τουτων γιγονται αριστοι ;

**Glaucou:** There are . (Εισιν .)

**Socrates:** Therefore , do you breed from all of them alike , or are you careful to breed  
 ουν Ποτερον γεννας εξ απαντων ομοιως , η προθυμει  
 chiefly from the best ?

ο τι μαλιστα εκ των αριστων ;

**Glaucon:** From the best . (Εκ των αριστων .)

**Socrates:** What then ? From the youngest or oldest or mostly from those who are in their prime ?

**459b** Τι δ' ; εκ των νεωτατων η εκ των γεραιτατων η ο τι μαλιστα εξ ακμαζοντων ;

**Glaucon:** From those in their prime . (Εξ ακμαζοντων .)

**Socrates:** And if the breed is not of this kind , are you led to believe that both the race of birds  
και εαν γενναται μη ουτω , σοι ηγει τε το γενος των ορνιθων  
and dogs , will be greatly diminished ?

και το των κυνων εσεσθαι πολυ χειρον ;

**Glaucon:** (he replied) I am at least . (Εγωγ' .)

**Socrates:** (then I said) What then , do you think of horses , and the other animals ?

δ' εγω ην , Τι δε οiei ιπων , και των αλλων ζων ;

Is their case **different** in any way ?

η εχειν αλλη πη ;

**Glaucon:** (to which he then said) That would certainly be absurd .

ος δ' η , αν μεντ' ειη Ατοπον .

**Socrates:** (then I said) Oh my , O dear companion ! Accordingly then , what extremely perfect

δ' εγω ην , Βαβαι , ω φιλε εταιρε , αρα ως σφοδρα ακρων

**Leaders** , we must have , if indeed the case is also **the same** with respect to the human race !

των αρχωντων ημιν δει ειναι , ειπερ εχει και ωσαντως περι των ανθρωπων το γενος .

**Glaucon:** (he replied) In any case , it is certainly so , but what follows then ?

**459c** εφη , Αλλα μεν δη εχει , αλλα τι δη ;

**Socrates:** (then I said) Because they will need to use many medicines . For on the one hand ,

δ' εγω ην , Οτι αυτοις αναγκη χρησθαι πολλοις φαρμακοις . δε μεν

those who do not need drugs for their bodies at all , but are disposed to comply to a diet ,

μη δεομενοις φαρμακων σωμασι που αλλα εθελοντων υπακουειν διαιτη ,

even an inferior physician will be quite enough , but on the other hand , when drugs **are** needed ,

και φαυλοτερον ιατρον ειναι εξαρκειν : δε οταν φαρμακευειν

surely then we also know that the services of a **more able** physician are then required .

δη και ισμεν οτι του ανδρειοτερου ιατρου δει .

**Glaucon:** **True** ; but with a view to what , do you say this ?

Αληθη ; αλλα προς τι λεγεις ;

**Socrates:** (then I replied) With a view to the following . **Our Leaders** must risk using much

**459d** δ' εγω ην , Προς τοδε , ημιν τους αρχοντας δεησειν κινδυνευει χρησθαι συχνω

**falsehood** and **fraud** for the **Benefit** of the those that are led . Then , we said somewhere , that

τω ψευδει και τη απατη επ' ωφελεια των αρχωντων . δε εφαμεν που

**all such things** were known to be **Useful** as medicines/drugs . (382d)

παντα τα τοιαυτα ειδει ειναι χρησιμα εν φαρμακου .

**Glaucon:** (he said) And rightly so . (εφη , Και ορθως γε .)

**Socrates:** Then , this “rightly” will occur no less it appears , in matters of **Unions**

τοιουν τουτο το ορθον γιγνεσθαι ουκ ελαχιστον εοικε Εν τοις γαμοις

and in the procreation of children .

και παιδοποιαις .

**Glaucon:** How is this the case ? (Πως δη ;)

**Socrates:** (I said) From what we agreed , that on the one hand , the best men must **live-together**

ειπον , εκ των ωμολογημενων μεν τους αριστους Δει συγγινεσθαι

in as many situations as possible , with the best women ; while on the other hand , in the opposite

ως πλειστακις ταις αρισταις δε τουναντιον

case , the most defective men , with the most defective women . And the offspring of the former

τους φαυλοτερος ταις φαυλοτερας , και τα εκγονα των μεν

are to be nurtured , but not that of the latter , if you intend for them to be **The Flock**  
**459e** τρεφειν , δε μη των , ει μελλει ειναι το ποιμνιον  
of the most perfect kind ; and this must come to pass in such a manner so as to escape the notice  
ο τι μαλιστα ακροτατον : και ταυτα γιγνομενα λανθανειν  
of all but **The Leaders Themselves** , if in turn the herd of **The Guardians** is to be free of sedition ,  
παντα πλην τους αρχοντας αυτους , ει αυ η αγελη των φυλακων εσται αστασιαστος  
as far as it is possible . (ο τι μαλιστα .)

**Glaucou:** (*he said*) Most right . (εφη , Ορθοτατα .)

**Socrates:** Is it not the case then , that certain **Festivals** shall certainly be established by **Law** ,  
Ουκουν τινες εορται δη εσονται νομοθετηται ,  
in which , we shall bring-together the brides and bridegrooms ? **Offerings** and **Hymns**  
εν αις ξυναξομεν τε τας νυμφας και τους νυμφιους , και θυσαι και υμνοι  
must be performed by our poets that are suitable to the **Unions** that are to take place .

**460** ποιητεοι τοις ημετεροις ποιηταις πρεποντες τοις γαμοις γιγνομενοις :  
But we shall entrust the number of **Unions** to **The Leaders** , in such a way that they may **Preserve**  
δε ποιησομεν το πληθος των γαμων επι τοις αρχουσι , ιν' διασωζωσι  
**The Self/Same Number** of citizens , as much as possible , with an eye to war and disease and  
τον αυτον αριθμον των ανδρων ως μαλιστα , αποσκοπουντες προς πολεμους τε και νοσους και  
everything of this kind and as far as possible that our **City** may neither be great nor small .  
παντα τα τοιαυτα και κατα το δυνατον ημιν η πολις μητε γιγνηται μεγαλη μητε σμικρα .

**Glaucou:** (*he said*) Rightly so . (Ορθως .)

**Socrates:** Surely then , certain allotments must be made , I suspect , so well-contrived , that  
δη τινες Κληροι ποιηται , οιμαι , κομψοι , ωστε  
the defective-ones may blame that allotment , at every **Union-Festival** , but not **The Leaders** .  
τον φαυλον αιτιασθαι εκεινον τυχην εφ' εκαστης συνερξεως , αλλα μη τους αρχοντας .

**Glaucou:** (*he said*) Very much so . (εφη , Και μαλα .)

**Socrates:** **9** And to the good ones indeed of the young , whether in war or in anything  
**460b** Και τοις αγαθοις γε των νεων εν πολεμω η αλλοθι  
else , must surely be given rewards and other prizes , and more abundant opportunities of joining-  
που δοτεον γερα και αλλα αθλα τε και αφθονεστερα η εξουσια της  
in-communion with women , in order that under this pretext , that the greatest number of children  
ξυγκοιμηδεως των γυναικων , ινα μετα προφασεως ως πλειστοι των παιδων  
may at the same time , be engendered from such persons .  
αμα σπειρωνται εκ των τοιουτων .

**Glaucou:** Rightly so . (Ορθως .)

**Socrates:** Is it not the case then , that as soon as they are born , the offspring shall always  
Ουκουν γιγνομενα τα εκγονα και αι  
be handed-over to authorities appointed for these purposes , whether men or women , or both ;  
παραλαμβανουσαι επι αι αρχαι εφεστηκυιαι τουτων ειτε ανδρων ειτε γυναικων ειτε αμφοτερα :  
for these agencies are surely held **in-common** by both women and men ?  
γαρ μεν και αρχαι που κοινα γυναιξι τε και ανδρασιν .

**Glaucou:** Yes they are . (Ναι )

**Socrates:** Then surely , on the one hand , they will take the offspring of **The Good** , I believe ,  
**460c** δη μεν λαβουσι Τα των αγαθων , δοκω ,  
to the nursery , bringing them to certain nurses , who live apart in a certain quarter of **The City** .  
εις τον σηκον οισουσι παρα τινας τροφης , οικουσας χωρις εν τινι μερει της πολεως :  
But on the other hand , the offspring of the defective and such others as may be lame in any way ,  
δε τα των χειρονων , και των ετερων εαν γιγνηται αναπηρον τι

they will hide in some secret and unknown place , as it is proper to do .

κατακρυψουσιν εν απορρητω τε και αδηλω ως πρεπει .

**Glaucou:** (*he said*) If indeed they intend the race of **Guardians** to be pure .

εφη , Ειπερ μελλει το γενοσ των φυλακων εσεσθαι καθαρων .

**Socrates:** Is it not the case then , that these authorities shall also take care of their nurses ,  
Ουκουν , και επιμελησονται ουτοι τροφης ,  
by bringing to the nursery the mothers milk , when their breasts are full , and if these means  
αγοντες επι τον σηκον τε τας μητερας , οταν σπαργωσι , εαν αυται  
shall prove insufficient , to fetch and provide the milk of others ; while employing every device ,  
ωσι μη ικαναι , εκποριζοντες και εχουσας γαλα αλλας , μηχανωμενοι πασαν μηχανην ,  
in order that no one shall know their own . And they shall take care of the nurses themselves ,  
**460d** οπως μηδεμια αισθησεται το αυτης , και επιμελησονται τουτων αυτων ,  
in order that they suckle a sufficient amount of time ; then , that they shall appoint the wet-nurses  
οπως θηλασονται μετριον χρονον , δε παραδωσουσιν τιτθαις  
and the nurses and the other workers to be watchful ?

τε και τροφοις και τον αλλον πονον αγρυπνιας ;

**Glaucou:** (*he said*) You are making the bearing-of-children very easy for the **Guardian** women .

εφη , λεγεις της παιδοποιιας Πολλην ραστωνην των φυλακων ταις γυναιξιν .

**Socrates:** (*then I said*) As it is fit . But let us discuss what is next in order , which we chiefly

δ' εγω ην , γαρ Πρεπει . δ' διελθωμεν το εφεξης ο προ-  
intended . For we surely said that offspring must be generated from those in their **Prime** .  
-θυμουμεθα . γαρ δη φαμεν τα εκγονα δειν γινεσθαι εξ ακμαζοντων .

**Glaucou:** True . (Αληθη .)

**Socrates:** Take notice then , does thou agree , that **The Proper Measure** for **The Prime Time**

**460e** Αρ' ουν , σοι ξυνδοκει τα μετριος ακμης χρονος  
for women is twenty years , but thirty for the men ?

γυναικι εικοσι ετη , δε τα τριακοντα ανδρι ;

**Glaucou:** (*he said*) The proper measure for what ? (Τα ποια αυτων ;)

**Socrates:** (*then I said*) On the one hand , beginning at twenty , until the age of forty ,

δ' εγω ην , μεν αρξαμενη απο εικοσιετιδος μεχρι τετταρακονταετιδος  
women are to bear children for **The City** ; while on the other hand , from the time they are past  
Γυναικι τικτειν τη πολει : δε απο τουτου παρη  
their prime in swiftness of running (30?) , until the age of fifty-five , men are to beget children  
**461** την ακμην οξυτατην δρομου μεχρι πεντεκαιπενηκονταετους ανδρι γενναν  
for **The City** . (τη πολει .)

**Glaucou:** (*he replied*) This is indeed the prime time itself , of both body and mind .

εφη , γουν ακμη αυτη Αμφοτερων σωματος τε και φρονησεως .

**Socrates:** Is it not the case then , that if any one who is older or younger than these , shall engage

Ουκουν εαν τε πρεσβυτερος εαν τε νεωτερος τουτων απηται(απτω)  
in the procreation for **The Common Good** , we shall say that their error is *neither Holy nor Just* ,  
εις των γεννησεων το κοινον , φησομεν το αμαρτημα ουτε οσιον ουτε δικαιον ,  
as they beget a child for **The City** , which , if it escapes discovery , is born and raised , not  
ως φιτουντες παιδα τη πολει , ος , αν λαθη , γεννησεται φυς ουχ  
from **Offerings** nor from **Prayers** , which upon every **Union** , the priestesses and priests , and  
υπο θυσιων ουδ' υπο ευχων ας εφ εκαστοις τοις γαμοις και ιερειαι και ιερεις και  
the whole **City** shall pray ; that the descendants of **The Good** may be even **Better** , and from  
ξυμπασα η πολις ευξονται εξ αγαθων αμεινους και εξ  
**Useful** descendants , still more **Useful** descendants may always arise . But theirs is born from  
**461b** ωφελιμων τους ωφελιμωτερους εκγονους αει γινεσθαι , αλλ γεγονως υπο

darkness , and with a dreadful impotence .

σκοτου μετα δεινης ακρατειας .

**Glaucou:** (*he said*) Rightly so . (εφη , Ορθως .)

**Socrates:** (*I said*) Thus **The Self/Same Law** must indeed apply . If any of those who are still  
ειπον , δε Ο αυτος νομος γ' , εαν τις των ετι  
of the age for procreating , shall touch a woman in her prime , **without** it having been sanctioned ;  
γεννωντων απηται των γυναικων εν ηλικια , μη ξυνερξαντος :  
then we shall say that **self** is imposing a bastardy and illegitimate and unholy child for **The City** .  
γαρ φησομεν αυτον καθισταναι ανεγγυον και νοθον και ανιερον παιδα τη πολει .

**Glaucou:** (*he said*) Most right . (εφη , Ορθοτατα .)

**Socrates:** But surely , I suspect , that when the women and men shall exceed the prime age  
δε δη , οιμαι , Οταν τε αι γυναικες και οι ανδρες εκβωσι την ηλικιαν  
for procreating , we shall permit themselves the liberty of joining with anyone whom they may  
του γενναν αφησομεν αυτους ελευθερους συγγινεσθαι που ω αν  
please except their daughter or mother , and the children of their daughters , or those upwards ,  
**461c** εθελωσι πλην θυγατρι και μητρι και ταις παισι των θυγατερων , και ταις ανω  
from their mother ; and in turn , for the women to join with any , except a son and father or  
μητρος , και αυ γυναικας πλην υιει και πατρι και  
those from these , downwards (to grandsons) or upwards (to grandfather) . And indeed , all  
τοις τουτων , εις το κατω και επι το ανω , και γ' παντα  
this liberty we will allow them , after we have thoroughly directed them , to carefully attend ,  
ταυτα διακελευσαμενοι προθυμεισθαι ,  
that especially , on the one hand , if any child should be conceived , it should not be brought  
μαλιστα μεν εαν κυημα μηδ' γενηται  
out into the light of day , not even one ; but if on the other hand , one should force its way thru' ,  
εκφερειν εις φως μηδ' γ' εν , εαν δε τι βιασηται  
it must thus be exposed , as such a creature , for which no provision has been made .

ουτω τιθεναι , τω τοιουτω ουκ τροφης ουσης .

**Glaucou:** (*he said*) On the one hand , these things are indeed reasonably said . But on the other

**461d** εφη , Και μεν ταυτα γ' μετριως λεγεται : δε  
hand , how shall fathers and daughters , and those which you mentioned just now ,  
πως πατερας και θυγατερας και α ελεγεσ δη νυν  
be distinguished from one another ? (διαγνωσονται αλληλων ;)

**Socrates:** (*then I said*) They shall be recognized in no way whatsoever . But from the day  
δ' εγω ην , Ουδαμως , αλλ' αφ' ημερας  
in which anyone of themselves becomes a groom/bride , all of these offspring that shall be born ,  
ης τις αυτων γενηται νυμφοις , παντα ταυτα εκγονα α αν γενηται  
between the seventh and the tenth month after that day , they shall call on the one hand , the males  
εβδομω και δεκατω μηνι μετ' εκεινην προσερει μεν τα αρρενα  
sons , but the females , daughters , and they shall call them parents . And in the same way then ,  
υιεις , δε τα θηλα θυγατερας , και εκεινον εκεινα πατερα , και ουτω δη  
they shall call the offspring of these , grandchildren , and they in turn shall call them grandfather  
τα εκγονα τουτων παιδας παιδων και εκεινα αυ εκεινους παππους  
and grandmother . But those who were born in that period , in which their fathers and mothers  
τε και τηθας , δ' τα γεγονοτα εν εκεινω τω χρονω , εν ω αυτων οι πατερες και αι μητερες  
were begetting children , they shall call sisters and brothers ; so as not to touch one another ,

εγενναν αδελφας τε και αδελφους : μη απτεσθαι αλληλων ,  
which we said just now . But **The Law** shall allow brothers and sisters *to dwell* together ,

**461e** ο ελεγομεν δη νυν , δε ο νομος δωσει αδελφους και αδελφας συνοικεν ,



if their allotments so fall , and **The Pythian Oracle** thus says .

εαν ο κληρος ταυτη ξυμπιπτη και η Πυθια προσαναιρη .

**Glaucou:** (to which he then said) Most right . (ος δ' η , Ορθοτατα .)

**Socrates:** 10 Surely then on the one hand , O Glaucou , such as this is *The Self Communion*

δη μεν , ω Γλαυκων , τοιαυτη τε και Η αυτη κοινωνωνια  
of women and children for thine **Guardians of The City** . Whereas on the other hand , since  
γυναικων τε και παιδων σοι τοις φυλαξι της πολεως :

δε ως  
it follows-along with both **The Other Laws of The Government** , and is by far **The Best** ,  
επομενη τε τη αλλη πολιτεια και μακρω βελτιστη  
is certainly the next point after this that must be confirmed by means of **The Logos** .

**462** δη το μετα τουτο δει βεβαιωσασθαι παρα του λογου :

Or how shall we accomplish this ?

η πως ποιωμεν ;

**Glaucou:** (to which he then said) Just so , by **Zeus** .

ος δ' η , Ουτω , νη Δια .

**Socrates:** Take notice then , did we not already agree on this at the beginning ; to ask our Selves ,  
Αρ' ουν ουχ ηδη ομολογιας της αρχη , ερεσθαι ημας αυτους ,

**What** we could name at that time as **The Greatest Good** for **The Preparation** of a **City** ,

τι εχομεν ειπειν ποτε το μεγαστον αγαθον εις κατασκευην πολεως ,  
*with an eye to which* , **The Lawgiver** must enact **The Laws** , and *what* is **the greatest evil** ;

στοχαζομενον ου τον νομοθετην δει τιθεναι τους νομους , και τι μεγαστον κακον ,  
and then to inquire , if accordingly on the one hand , the details which we have just now

ειτα επισκεψασθαι , αρα μεν το α ημιν δη νυν  
described , harmonically-fit-in the footprints/tracks of **This Good** , but on the other hand ,  
διηλθομεν αρμοσσει ιχνος του αγαθου δε  
do not fit into the tracks of this **evil** ?

αναρμοσσει τω του κακου ;

**Glaucou:** (he said) Most of all . (εφη , μαλιστα Παντων .)

**Socrates:** Therefore , can we have any greater ill for a **city** than that , which can disperse **self** ,  
ουν Εχομεν τι μειζον κακον πολει η εκεινο , ο αν διασπα αυτην  
and instead of making it **One** , makes it **many** ? Or , is there any **Greater Good** than **That** which

**462b** και αντι ποιη μιας πολλας ; η μειζον αγαθον του ο  
can **Bind-It-Together** , and **Make-It-One** ?

αν ξυνδη τε και ποιη μιαν ;

"Things Equal to the same thing  
are also Equal to one-another"

**Glaucou:** We can not . (εχομεν Ουκ .)

**Socrates:** Is it not the case then , that **The Communion** of pleasure and pain **Binds-them-together** ,

Ουκουν η κοινωνια ηδονης τε και λυπης ξυνδει  
on the one hand , when **all** of the citizens , as much as possible , *feel-joy* and *feel-pain*

μεν οταν παντες οι πολιται ο τι μαλιστα χαιρωσι και λυπωνται  
**Equally** , for the same things , when they come-into-being , and , when they are dissolved ?

παραπληδιδως των αυτων γιγνομενων τε και απολλυμενων ;

**Glaucou:** (he replied) Altogether so . (εφη , Πανταπασι μεν ουν .)

**Socrates:** But on the other hand , the individualization of such feelings indeed dissolves **It** ,

δε Η ιδιωσις των τοιουτων γε διαλυει ,  
when *some* of the citizens become extremely grieved , while *others* become extremely glad  
οταν μεν οι γιγνωνται περιαλγεις δε οι περιχαρεις  
at the same transactions taking place in the city and to those living in it .

**462c** επι τοις αυτοις παθημασι της πολεως τε και των εν τη πολει ;

**Glaucon:** How could it not be the case ? (Τι δ' ου ;)

**Socrates:** Take notice then , does that sort of thing arise from this ? When they do not all utter  
Αρ' ουν το τοιονδε γινεται εκ τουδε , οταν μη φθεγγονται  
such words as , 'that is mine' and 'that is not mine' , *at the same time* , in their city ?

τοιαδε τα ρηματα , το εμον τε και το ουκ εμον , αμα εν τη πολει ,  
And along the same lines , concerning that which belongs to another .

και κατα ταυτα περι του αλλοτριου ;

**Glaucon:** Precisely so . (Κομιδη μεν ουν .)

**Socrates:** Surely then , **The Best Self Ordered City** , is That in which the most citizens

δη αριστα αυτη διοικειται πολει Εν ητινι πλειστοι  
use the expression 'that is mine' and 'that is not mine' for *the same* things , in *the same* way .  
λεγουσι τουτο το εμον και ουκ εμον επι το αυτο κατα ταυτα

**Glaucon:** Quite so . (Πολυ γε .)

**Socrates:** And **That City** most closely *Resembles* the situation concerning one man . Such as

Και ητις δη εγγυτατα εχει ενος ανθρωπου , οιον  
when our finger is in any way hurt ; *the whole community-of-feeling* , spread/arranged throughout  
ημων του δακτυλος που πληγη , η πασα κοινωνια τεταγμενη κατα το  
the body to the soul , to **The One Co-ordination** of **The Ruler** in **Self** , perceives *it*

η σωμα προς την ψυχην εις την μιαν συνταξιν του αρχοντος εν αυτη ησθετο  
and also entirely shares the pain with the whole *at the same time* with the distressed part ; and

**462d** τε και πασα ξυνηλγησε ολη αμα πονσαντος μερους , και  
hence , we say that 'the man has a pain in his finger' ; and **The Self/Same Logos** applies to any  
ουτω λεγομεν οτι ο ανθρωπος αλγει τον δακτυλον : και ο αυτος λογος περι οτουουν  
other part of a man , both in respect to suffering , when any part is in pain ; and in respect to  
αλλου των του ανθρωπου τε περι πονουντος μερους λυπης και περι  
pleasure , when any part is at rest .

ηδονης ραιζοντος .

**Glaucon:** (*he said*) It is **The Self/Same** . And concerning this which you say , that the best

εφη , γαρ Ο αυτος , και τουτο ο ερωτας η αριστα  
managed city government , most nearly *Resembles* such a man .

οικει πολις πολιτευομενη εγγυτατα του τοιουτου .

**Socrates:** *Such* a **City** , I suspect , will most especially say , when one of the citizens

**462e** η τοιαυτη πολις , οιμαι , μαλιστα δη φησει , τε Ενος των πολιτων  
undergoes anything , either good or bad , that **She Herself** undergoes it , and will either  
πασχοντος οτιουν η αγαθον η κακον , εαυτης ειναι το πασχον , και η  
*share* the pleasure or *share* the pain , as a **Whole** .

ξυνησθησεται η ξυλλυπησεται απασα .

**Glaucon:** (*he said*) This must indeed , necessarily be the case , in a Well-governed City .

εφη , γε Αναγκη την ευνομον .

**Socrates:** **11** (*then I said*) This may be the time for us to return to **The City** , and consider

δ' εγω ην , αν ειη Ωρα ημιν επανιεναι επι ημετεραν την πολιν , και σκοπειν  
whether **Self** , more than any other city especially also possesses in **Self** , **The Characteristics**

ειτε αυτη μαλλον τις αλλη ει μαλιστα και εχει εν αυτη τα  
we agreed upon by **The Logos** .

ομολογηματα του λογου .

**Glaucon:** (*he replied*) We must do so . (εφη , Ουκουν χρη .)

**Socrates:** What follows then ? On the one hand , I suppose there are governors and people

**463** Τι ουν ; μεν που εστι αρχοντες τε και δημος

in other cities , just as on the other hand , there are in **Self** ?

εν ταις αλλαις πολεσιν , και δε εστι εν αυτη ;

**Glaucou**: There are . (Εστιν .)

**Socrates**: And on the one hand , surely all these people shall call one another citizens ?

μεν δη παντες ουτοι προσερουσιν αλληλους Πολιτας ;

**Glaucou**: How could it not be the case ? (Πως δ' ου ;)

**Socrates**: But what do people call their governors in other states , in addition to citizens ?

Αλλα τι ο δημος προσαγορευει τους αρχοντας εν ταις αλλαις προς τω πολιτας ;

**Glaucou**: On the one hand , masters/lords/despots in most cities , but on the other hand ,

μεν δεσποτας Εν ταις πολλαις δε

in democracies , this very name , governors .

εν ταις δημοκρατουμεναις τουτο αυτο τουνομα , αρχοντας .

**Socrates**: What then in our **City** ? What do the people say their **rulers** are besides being a citizen ?

**463b** Τι δ' εν ημετερα τη ; Τι ο δημος φησιν τους αρχοντας ειναι προς τω πολιτας

**Glaucou**: (*he said*) Both Saviors/Preservers and helpers/assistants .

εφη , τε Σωτηρας και επικουρους .

**Socrates**: What then do they call the people ?

Τι δ ουτοι τον δημον ;

**Glaucou**: Both employers and nourishers .(τε Μισθοδοτας και τροφεας .)

**Socrates**: But in other cities , what do the governors call their people ?

δ' εν ταις αλλαις Οι αρχοντες τους δημους ;

**Glaucou**: (*he replied*) Slaves . (εφη , Δουλους .)

**Socrates**: What then , do the governors call one another ?

Τι δ' οι αρχοντες αλληλους ;

**Glaucou**: (*he said*) Fellow-rulers . (εφη , Ξυναρχοντας .)

**Socrates**: What then , do ours ? (Τι δ' οι ημετεροι ;)

**Glaucou**: Fellow-**Guardians** . (Ξυμφυλακας .)

**Socrates**: Therefore , can you say , whether any one of the governors in the other cities

ουν Εχεις ειπειν ει τις των αρχοντων εν ταις αλλαις πολεσιν

can address one of their fellow governors as their kindred , but another as a foreigner ?

εχει προσειπειν τινα των ξυναρχοντων ως των τον οικειον , δε ως τον αλλοτριον ;

**Glaucou**: Yes , very many would . (Και πολλους γε .)

**Socrates**: Is it not the case then , that on the one hand they both consider and call their kindred

Ουκουν ως μεν τε νομιζει και λεγει τον οικειον

of **Itself** , whereas on the other hand , the foreign one , **not** of **Itself** ?

**463c** εαυτου , δ' τον αλλοτριον ουχ εαυτου ;

**Glaucou**: Just so . (Ουτως .)

**Socrates**: What then in regard to thine **Guardians** ? Could anyone of **Selves** call or regard anyone

Τι δε παρα σοι οι φυλακες ; αν εχοι οστις αυτων προσειπειν η νομισαι τινα

of their **Fellow-Guardians** as being a foreigner ?

των ξυμφυλακων ως εσθ' αλλοτριον ;

**Glaucou**: (*he replied*) By no means . For everyone whom they may meet , they will consider

εφη , Ουδαμως γαρ παντι τις , ω αν εντυγχανη , νομει

that they are meeting either a brother , or sister , a father or mother , a son , or daughter , or

εντυγχανειν η ως αδελφω η ως αδελφη η ως πατρι η ως μητρι η υiei η θυγατρι η

the offspring or the ancestors of these .

εκγονοις η προγονοις τουτων .

**Socrates**: (*then I said*) You speak most beautifully . But further , tell me this likewise ;

**463d** δ' εγω ην , λεγεις Καλλιστα : αλλ' επι ειπε τοδε και :

whether you will only establish by **Law** these kindred names among **Selves** , or must all their ποτερον μονον νομοθετησεις τα οικεια ονοματα αυτοις , η πασας τας actions also be done according to these names ? With respect to their parents , whatever **The Law** πραξεις και πραττειν κατα τα ονοματα , περι τε τους πατερας , οσα νομος commands , must be *performed* towards ancestors ; such as paternal *duty* , and *reverence* , and δειν ειναι του των γονεων περι πατερας κηδεμονιας τε και περι αιδους και *obedience* . But if they *do* other than this , it will not be better for **Self** , neither for the sake of υπηκοον , ει πραττοι αλλα η ταυτα μητε εσεσθαι αμενον αυτω η προς **Gods** nor of men , since what they *do* is neither **Holy** nor **Just** ? Shall **These** , or any other θεων μητε προς ανθρωπων , ως πραττοντος αν ουτε οσια ουτε δικαια ; αυται η αλλαι **Proverbs** from all thine citizens , resound directly in the ears of the children , both concerning φημαι εξ απαντων σοι των πολιτων υμνησουσιν ευθυς περι τα ωτα των παιδων και περι their parents , whom anyone shall be able to point out to **Selves** , and concerning other relations ? **463e** πατερων , ους τις αν αποφηνη αυτοις και περι των αλλων συγγενων ; **Glaucou**: ( *he said* ) These very **Laws** and **Proverbs** ! For it would be ridiculous , if friendly names εφη , Αυται : γαρ αν ειη γελοιον ει οικεια ονοματα alone were uttered from their lips , without *actions* .

μονον φθεγγοιντο δια των στοματων ανευ εργαων .

**Socrates**: Accordingly then , of all cities there will be **The Greatest Symphony** in **Self** , when αρα Πασων πολεων μαλιστα ξυμφωνησουσιν εν αυτη any individual either fares well or ill , according to the sayings which we just now mentioned ; τινος ενος η πραττοντος ευ η κακως το το ρημα ο δη νυν ελεγομεν , that ‘ Mine does well ’ , or that ‘ Mine does ill ’ .

οτι το εμον πραττει ευ η οτι το εμον κακως .

**Glaucou**: ( *to which he then said* ) **Most True** . ( ος δ’ η , Αληθεστατα . )

**Socrates**: Is it not the case then , that we said that their common pleasures and pains will also **464** Ουκουν εφαμεν κοινη τας ηδονας τας λυπας τε και follow along with this **Doctrine** and **Mode** of expression ?

ξυνακολουθειν μετα τουτου του δογματος τε και ρηματος ;

**Glaucou**: And we rightly said so indeed . ( Και ορθως εφαμεν γε . )

**Socrates**: Is it not the case then , that **The Self** will most especially **be held in common** by our Ουκουν του αυτου μαλιστα κοινωνησουσιν ημιν citizens , which they certainly call , ‘ **Mine** ’ . Thus , by having **The Commonality** of **This** , οι πολιται , ο δη ονομασουσι εμον : δε εξουσιν κοινωνουντες τουτου , surely then **in this way** they will most especially have pain and pleasure **in common** ?

δη ουτω μαλιστα λυπης τε και ηδονης κοινωνιαν ;

**Glaucou**: Very much so . ( Πολυ γε . )

**Socrates**: Take notice then , is **The Cause** of this , besides the other aspects of **The Constitution** , Αρ’ ουν αιτια τουτων προς τη αλλη καταστασει **The Commonality** of women and children among **The Guardians** ?

η κοινωνια των γυναικων τε και παιδων τοις φυλαξιν ;

**Glaucou**: ( *he replied* ) Most especially so . ( εφη , Πολυ μαλιστα ουν μεν . )

**Socrates**: **12** Surely then we agreed , that **Self** was indeed **The Greatest Good** for a **City** , **464b**

Αλλα μην ωμολογησαμεν αυτο γε μεγιστον αγαθον πολει , comparing a **Well-managed City** to a singular-body , in its way of being affected with απεικαζοντες ευ οικουμενην πολιν προς σωματι αυτου ως εχει περι the pain and the pleasure of any part .

λυπης τε και ηδονης μερος .

**Glaucon:** (*he said*) And we indeed rightly agreed . (Και γ' ὀρθῶς ὡμολογησάμεν .)

**Socrates:** Accordingly then , **The Commonality** of children and women among our

ἀρα ἡ κοινωνία τῶν παιδῶν τε καὶ τῶν γυναικῶν ἡμῖν

**Assistants/Helpers** , has come to light to be **The Cause** of **The Greatest Good** to **The City** .

τοῖς ἐπικουροῖς πέφανται αἰτία τοῦ μεγίστου ἀγαθοῦ τῇ πόλει .

**Glaucon:** (*he replied*) Quite so . (εἶπε , Καὶ μάλ' .)

**Socrates:** And surely , this is indeed also consistent with what we said before ; for we said ,

Καὶ δὴ γε καὶ ὁμολογοῦμεν τοῖς προσθεν : γὰρ εἶπαμεν

I believe , that on the one hand , they must **neither** have houses , **nor** land , **nor** any possession

**464c** ποῦ μὲν δεῖν εἶναι οὔτε οἰκίας οὔτε γῆν οὔτε τι κτήμα

of their own , but on the other hand , they must receive their subsistence from others , as pay for

τοῦτοις ἰδίας , ἀλλὰ λαμβανοντας τροφὴν παρὰ τῶν ἄλλων μισθὸν

their **Guardianship** , and must all spend it **in common** , if they *really* intend , to be **Guardians** .

τῆς φυλακῆς , πάντας ἀναλίσκειν κοινῇ , εἰ ὄντως μέλλοιεν εἶναι φυλάκες .

**Glaucon:** (*he said*) Rightly so . (εἶπε , Ὀρθῶς .)

**Socrates:** Take notice then , is it not as I say , that both these things which were discussed before

Ἀρ' οὖν οὐχ ὅπερ λέγω , τε τὰ εἰρημενα προσθεν

and even more the things we now speak of , shall render themselves **Real Guardians** , and

καὶ ἐτι μάλλον τὰ νῦν λεγόμενα ἀπεργάζεται αὐτοὺς ἀληθινούς φυλάκας , καὶ

prevent **The City** from being torn-apart ; by **All** of **Them** not calling **The Self Mine** , but

μὴ ποιεῖ τὴν πόλιν διασπᾶν τὸ μὴ ὀνομαζοντας τὸ αὐτὸ ἐμὸν ἀλλ'

one thing or another , the one taking to their own house whatever they can acquire

ἄλλον ἄλλο , τὸν μὲν ἐλκοντα εἰς τὴν ἐαυτοῦ οἰκίαν ὅ τι ἂν δυνήται κτήσασθαι

ἀπὸ τῶν ἄλλων , καὶ τὸν ἄλλον εἰς τὴν ἐαυτοῦ οἰκίαν ὅ τι ἂν δυνήται κτήσασθαι

**464d** χωρὶς τῶν ἄλλων , τὸν δὲ εἰς τὴν ἐαυτοῦ οἰκίαν ἑτέραν , καὶ

both women and children that are different , which bring-about private pleasures and sufferings ,

γυναικὰ τε καὶ παῖδας ἑτέρους , ἐμποιοῦντας ἰδίας ἡδονὰς τε καὶ ἀλγηδονὰς

felt by individuals . Instead of **Partaking** of **One Doctrine** concerning '**Home**' ; by **All** of **Them**

ὄντων ἰδίων , ἀλλ' ἐνὶ δογματὶ τοῦ οἰκείου πάντας

pointing to **The Self/Same** , as far as possible having **One Common Feeling** of pleasure and pain?

τείνοντάς ἐπὶ τὸ αὐτὸ εἰς τὸ δυνατόν εἶναι ὁμοπαθεῖς ἡδονῆς τε καὶ λύπης ;

**Glaucon:** (*he replied*) Exactly so . (εἶπε , Κομίδη οὖν μὲν .)

**Socrates:** What follows then ? Shall not law-suits and accusations vanish from among **Selves** ,

Τὶ δαί ; οὐκ δίκαι τε καὶ ἐγκλήματα οἰχῆσεται ἐξ αὐτῶν

one may say , by their possessing nothing in private except their body , but everything else being

ὡς ἐπὶ εἰπεῖν , δια ἐκτησθαι τὸ μὴδὲν ἰδίον πλὴν τὸ σῶμα , δ' τὰ ἄλλα

held **in common** ? From which things they shall certainly be **Liberated** , and indeed from all such

**464e** κοινὰ ; ὅθεν τοῦτοις δὴ εἶναι ἀστασιαστοῖς γε ὅσα

disturbances , which men raise through the possession of money , or children and relations ?

στασιαζουσὶν ἄνθρωποι ὑπαρχει δια κτήσιν χρημάτων ἢ παιδῶν καὶ ξυγγενῶν ;

**Glaucon:** (*he said*) They will necessarily be entirely **Liberated** from these .

εἶπε , ἀνάγκη πολλὰ ἀπηλλαγθαι .

**Socrates:** And then indeed neither could there **Justly** be any actions raised for violence nor assault

Καὶ μὴν γε οὐδὲ ἂν δίκαιως εἶεν δίκαι βίαιων οὐδ' αἰκίας

among **Selves** . For we shall say that self-defense among peers is surely **Beautiful** and **Just** ,

ἐν αὐτοῖς . γὰρ φησομεν μὲν ἀμυνεσθαι ἡλιξὶ ποῦ καλὸν καὶ δίκαιον

thereby compelling them to maintain their bodies in prime condition .

ἀνάγκην τιθέντες ἐπιμελεῖα σώματων ἡλικίας .

**Glaucon:** (*he said*) Rightly so . (εἶπε , Ὀρθῶς .)



**Socrates:** (*then I said*) And this very **Law** , has this further **Uprightness** : For if anyone is in **465** δ' εγω ην , Και ουτος ο νομος , εχει τοδε ορθον : γαρ ει τις the grip of some passion , by satisfying their passion in such a way , they would be less likely που τω θυμοιτο , πληρων τον θυμον εν τω τοιουτω αν ηττον to move on , to even greater disturbances .

ιοι επι μειζους στασεις .

**Glaucou:** Entirely so . (Πανυ μεν ουν .)

**Socrates:** Furthermore , **The Elders** shall be enjoined to **Lead** and to **Correct** all the younger ones . μην Πρεσβυτερω προστεταζεται αρχειν τε και κολαζειν παντων νεωτερων

**Glaucou:** That is clear . (Δηλον .)

**Socrates:** And it is surely the case that the younger , should never attack an elder , as it is indeed Και μην οτι νεωτερος αν μη επιχειρησει πρεσβυτερον , ως γε reasonable , nor in any other way do violence nor strike them , unless so appointed by The Rulers; εικος , ουτε αλλο ποτε βιαζεσθαι ουτε τυπτειν , αν μη προσταττωσιν αρχοντες : nor will they then , I suspect , in any other way dishonor them ; for **Fear** and **Reverence** are **465b** ουδε δ' οιμαι αλλως ατιμασει : γαρ δεος τε και αιδως τω **Sufficient Guardians** to prevent it . **Reverence** on the one hand , keeping them from touching their ικανω φυλακε κωλυοντε , αιδως μεν ειργουσα απτεσθαι ως ancestors , but on the other hand , **Fear** , that others shall help the sufferer ; some on the one hand γονεων δε δεος το τους αλλους βοηθειν τω πασχοντι , τους μεν as sons , but others as brothers , and still others as fathers . ως υιεις , δε τους ως αδελφους , δε τους ως πατερας .

**Glaucou:** (*he said*) For such is the result . (εφη , γαρ ουτως Ξυμβαίνει .)

**Socrates:** Certainly then , in every respect , as a result from **These Laws** , δη Πανταχη εκ των νομων shall the citizens live in **Peace** with one another ?

οι ανδρες αξουσιν ειρηνην αλληλους ;

**Glaucou:** Very much so . (Πολλην γε .)

**Socrates:** And surely , while they have no disturbances among **themselves** , there is nothing μην Τουτων μη στασιαζοντων εν εαυτοις ουδεν fearful in any other city ever raising a disturbance against them , or against each other . δεινον η αλλη πολις ποτε διχοστατησι προς τουτους η προς αλληλους .

**Glaucou:** There is not . (γαρ Ου ουν .)

**Socrates:** Most assuredly then , as for the lesser evils , from which they will be **Liberated** , **465c** γε μην , Τα σμικροτατα των κακων ων αν ειεν απηλλαγμενοι , because of the impropriety of it , I hesitate so much as to mention them . Both , the flattery δι' απρεπειαν οκνω και λεγειν , τε κολακειας of the rich , and the dire straits and sufferings such as the poor endure , in bringing-up children πλουσιων τε αποριας και αλγηδονας οσας πενητες ισχουσι , εν παιδοτροφια and in procuring money for the necessary support of their family ; on the one hand , having to και δια χρηματισμοις αναγκαιαν τροφην οικετων , μεν τα δανει— borrow , but on the other hand , being denied , and sometimes the setting of all manner of devices —ζομενοι δε τα εξαρνουμενοι , δε τα θεμενοι παντως for procuring provisions , which they hand-over to the management of their wives and domestics . πορισαμενοι παραδοντες ταμιευειν παρα γυναικας τε και οικετας , Surely such obvious and ignoble sufferings , O friend , do they undergo , in all such respects , δη οσα δηλα τε και αγεννη , ω φιλε , πασχουσι περι αυτα και οια that are not even worthy to be mentioned .

**465d** και ουκ αξια λεγειν .



nor be **Content** with such a **Measure** , and be **Secure** , and as we say , with **Best Life** for **Self** .  
μηδ' αρκεσει ουτω μετριος και βεβαιος και ως ημεις φαμεν αριστος βιος αυτω ,  
But by being seized with an unintelligent and youthful opinion about 'happiness' , self shall be  
αλλ εμπεσουσα ανοητος τε και μειρακιωδης δοξα περι ευδαιμονιας αυτον ορμη-  
driven to appropriate everything in the city , simply because he can . Then , he shall recognize  
**466c** –σει επι το οικειουσθαι απαντα τα εν τη πολει δια δυναμιν , γνωσεται  
that **Hesiod** was truly wise in saying that 'the half , is somehow , more than the whole' .

οτι τον Ησιοδον ην τω οντι σοφος λεγων ημισυ ειναι πως πλεον παντος .  
**Glaucon:** (he said) He will remain in such a **Life** , if he employs me as his counselor .

εφη , μενει επι τουτω τω βιω μεν χρωμενος Εμοι συμβουλω .

**Socrates:** (then I said) Then you agree, in both **The Commonality** of women with men  
δ' εγω ην , αρα Συγχωρεις , τε την κοινωνιαν των γυναικων τοις ανδρασιν ,  
which we have explained in detail , and about **The Education** of the children and

ην διεληλυθαμεν και περι παιδειας παιδων και  
**The Guardianship** of the other citizens ; both while remaining in **The City** , and while going forth  
φυλακης των αλλων πολιτων , τε κατα μενουσας πολιν τε και ιουσας  
to war ; and that they must maintain-that-**Guardianship**-together , and hunt-together like dogs ,  
εις πολεμον και δειν ξυμφυλαττειν και ξυνθηρευνειν ωσπερ κυνας  
and in every case , to **Join-in-common** in all things , according to **Their Abilities** . And that while  
**466d** και παντα κοινωνειν παντη κατα το δυνατον , και  
they do these things , they will also do what is **Best** , and in no way contrary to the female nature ,  
πραττουσας ταυτα τε πραξειν τα βελτιστα και ου παρα του θηλεος την φυσιν  
as compared to the male , and by which **Nature** , **They-are-made-to-act-jointly** with one another ?

προς το αρρεν , η πεφυκατον κοινωνειν προς αλληλω ;

**Glaucon:** (he said) I agree . (εφη , Συγχωρω .)

**Socrates:** (then I said) **14** Is it not the case then , that this remains to be discussed ,  
δ' εγω ην , Ουκουν εκεινο λοιπον διελεσθαι ,  
if it is accordingly possible , that this **Commonality** also takes place among men , just as it does  
ει αρα δυνατον ταυτην την κοινωνιαν και εγγενεσθαι εν ανθρωποις ωσπερ  
among other animals ? And if so , to what degree , it is possible .

εν αλλοις ζωις , και οπη δυνατον ;

**Glaucon:** (he said) You have overtaken me , by mentioning what I was going to take-up .

εφη , Εφθης ειπων η εμελλον υποληψεσθαι .

**Socrates:** (I said) For , I suspect , that on the one hand , in regards to warlike affairs , it is clear  
**466e** εφην , γαρ οιμαι μεν εν περι τω πολεμω των δηλον  
in which way they will fight .

ον τροπον πολεμησουσιν .

**Glaucon:** (to which he then said) How ? (ος δ' η , Πως ;)

**Socrates:** That **They-will-jointly-partake** in military expeditions , and besides , **They** will indeed

Οτι κοινη στρατευσονται , και προς γε  
bring-along to war as many of **Their** children that are able to stand on their own , in order that ,  
αξουσι(αγω) εις τον πολεμον οσοι παιδων αδροι ιν'  
just as other artisans , they may see this things , which will be necessary for them to practice  
ωσπερ των αλλων δημιουργων οι θεωνται ταυτα , α δεησει δημιουργειν  
when they are fully grown ; then besides the seeing , that they may serve and attend to everything  
**467** τελεωθεντας : δε τη θεα διακονειν και θεραπευειν τα παντα  
related to war , and attend to both their fathers and mothers . Or , have you not perceived what  
περι τον πολεμον , και θεραπευειν τε πατερας και μητερας . η ουκ ησθησαι τα

happens in the arts , such as for instance , when the children of the potters , observe them  
περι τας τεχνας , οιον ως τους παιδας των κεραμεων θεωρουσι  
practicing their trade , for a long time , before they apply themselves to the making of pots ?  
διακονουντες πολυν χρονον πριν απτεσθαι του κεραμευειν ;

**Glaucon:** Yes , indeed . (Και μαλα .)

**Socrates:** Should these then , or **The Guardians** , instruct their own children with greater care ,  
Η εκεινοις ουν η τοις φυλαξι παιδευτεον τους αυτων επιμελεστερον  
by experiencing and by observing that which is their proper duty ?

εμπειρια τε και θεα των προσηκοντων ;

**Glaucon:** (*he said*) To suppose that , would be ridiculous .(εφη , μεντ' αν ειη Καταγελαστον.)

**Socrates:** But surely , all animals will indeed fight more fiercely in the presence of its offspring .

**467b** Αλλα μην παν ζων αν γε μαχεται διαφεροντως παροντων ων τεκη .

**Glaucon:** That is so , O Socrates ; but there is no small danger , that if they are defeated , such as

Εστιν ουτω , ω Σωκρατες , δε ου σμικρον κινδυνος , σφαλειςιν , οια  
is prone to happen in war , so that then , they will lose the lives of their children ,  
φιλει δη εν πολεμω , και απολεσαντας προς παιδας  
as well as their own , making it impossible for the rest of the city to recover .

προς εαυτοις ποιησαι αδυνατον την αλλην πολιν αναλαβειν .

**Socrates:** (*then I said*) What you say is **True** . Then first , on the one hand , thou are

δ' εγω ην , λεγεις Αληθη . αλλα πρωτον μεν συ  
led to believe that they must make provisions so that should never run any such risk .

ηγει το παρασκευαστεον μη ποτε κινδυνευσαι .

**Glaucon:** Not ever in any way . (Ουδαμως .)

**Socrates:** What then ? If risks must be run , should they not be run , for that in which success  
Τι δε ; ει που κινδυνευτεον , ουκ , εν ω κατορθουντες  
shall make them better ? (εσονται βελτιους ;)

**Glaucon:** That is surely clear . (δη Δηλον .)

**Socrates:** But do you imagine that it makes a small difference , and not worthy of the risk ,

**467c** Αλλα οiei σμικρον διαφερειν και ουκ αξιον κινδυνου ,  
whether or not , those brave souls who are to be warriors , **see** the business of war as children ?

η μη τους ανδρας εσομενους πολεμικους θεωρειν τα περι τον πολεμον παιδας ;

**Glaucon:** Not small ; but there is a substantial difference with respect to what you mention .

Ουκ , αλλα διαφερει προς ο λεγεις .

**Socrates:** Accordingly then , from this distinction , on the one hand , we must begin to make

αρα Τουτο μεν υπαρκτεον ποιειν  
the children spectators of war , but on the other hand , pre-contrive for themselves  
τους παιδας θεωρους πολεμου , δ' προσμηχανασθαι αυτοις  
a place of safety and then it shall be accomplished well , shall it not ?

ασφαλειαν και εξει καλως : η γαρ ;

**Glaucon:** Yes . (Ναι .)

**Socrates:** (*then I said*) To begin with , is it not the case then , on the one hand , that their parents ,

**467d** δ' εγω ην , πρωτον Ουκου μεν αυτων οι πατερες  
as far as humanly possible , are not ignorant , but quite recognize both those campaigns , which

οσα ανθρωποι ουκ αμαθες αλλα γνωμονικοι τε των στρατειων , οσαι  
are dangerous , and those which are not ?

εσονται επικινδυνοι και μη ?

**Glaucon:** (*he said*) That is likely . (εφη , Εικος .)

**Socrates:** Accordingly , they shall bring them into some , but be very cautious with others .

αρα αξουσιν Εις μεν , δε ευλαβησονται εις τας .

**Glaucon:** Rightly so . (Ορθως .)

**Socrates:** (*then I said*) And they will surely appoint **Leaders** over them , indeed not those that δ' εγω ην , Και που επιστησουσιν τους αρχοντας αυτοις , γε ου τους are the most defective , but those that by experience and age are **Able Leaders** and **Teachers** . φαυλοτατους , αλλα τους εμπειρια τε και ηλικια ειναι ικανους ηγεμονας τε και παιδαγωγους .

**Glaucon:** It is very proper . (γαρ Πρεπει .)

**Socrates:** But we will say , that certainly many things have happened to many people , Αλλα φησομεν γαρ δη και πολλα εγενετο πολλοις contrary to expectation . (παρα δοξαν .)

**Glaucon:** Very many indeed . (Και μαλα .)

**Socrates:** Therefore , with reference to such events as these , O friend , that while children τοιουνν Προς τα τοιαυτα , ω φιλε , οντα παιδια they must immediately 'grow wings' , so that in any necessity , they may escape by flight . χρη ευθυς πτερουν , ιν' τι δεη αν αποφευγωσιν πετομενοι .

**Glaucon:** (*he said*) How do you mean this ? (εφη , Πως λεγεις ;)

**Socrates:** (*then I said*) They must be mounted on horses , while very young , and they must **467e** δ' εγω ην , αναβιβαστεον Επι τους ιππους , ως νεωτατους , και διδαξ- be taught to ride on horseback , and they must be led to **the scene** , but not on high-spirited -αμενους ιππευειν εφ' ιππων ακτεον επι την θεαν μη θυμοειδων nor warlike horses , but on the fleetest and most obedient to the rein . For in this way μηδε μαχητικων , αλλ' ο τι ποδωκεστατων και ευνιωτατων . γαρ ουτω they shall both **observe** the work of themselves , in the best way , and upon any necessity , τε θεασονται το εργον αυτων καλλιστα , και τι δεη , they will most securely escape to a safe place , following their aged **Leaders** .

αν ασφαλεστατα σωθησονται επομενοι μετα πρεσβυτερων ηγεμονων .

**Glaucon:** (*he said*) You seem to me , to speak correctly . (εφη , δοκεις μοι λεγειν Ορθως .)

**Socrates:** (*I said*) Then what about their conduct in war ? How must thou manage the **468** ειπον δη Τι δαι τα περι τον πολεμον ; πως σοι εκτεον warriors , both with respect to themselves and to their enemies ? Have I brought these notions στρατιωτας τε προς αυτους και τους πολεμιους ; αρ' μοι κατα- to light correctly or not ?

φαινεται ορθως η ου ;

**Glaucon:** (*he said*) Concerning what ? (εφη , Λεγ' ποι αν .)

**Socrates:** (*I said*) Should anyone of themselves , leave the ranks or throw-away their arms , ειπον , μεν Αυτων , λιποντα τον ταξιν αποβαλοντα οπλα or do any such thing out of some defect , must they not be made a craftsman or a farmer ? η ποιησαντα τι των τοιουτων δια τινα κακην αρα δει ου καθισταναι δημιουργον η γεωργον ;

**Glaucon:** Entirely so . (Πανυ μεν ουν .)

**Socrates:** Then , shall we not make a gift , of anyone who is taken alive by the enemy , δε αρ' ου διδοναι δωρεαν Τον αλοντα ζωντα εις τους πολεμιους to deal with their catch in any way they may wish ?

χρησθαι ελουσι τοις τη αγρα ο τι αν βουλωνται ;

**Glaucon:** Precisely so indeed . (Κομιδη γε .)

**Socrates:** Then , does it not appear to thee , that those who prove themselves to be best and also **468b** δε ου δοκει σοι τον αριστευσαντα τε και distinguish themselves , must first be crowned , in part , by everyone of the youths and ευδοκιμησαντα χρηναι πρωτον στεφανωθηναι εν μερει υπο εκαστου μειρακιων τε children who are their fellow-warriors , while still on campaign ? Or is it otherwise ? και παιδων των συστρατευομενων μεν επι στρατεοας ; η ου ;



**Glaucou:** It is so , to me at least . (Εμοιγε .)

**Socrates:** What next ? Should they also receive the Right-hand of Friendship ?

Τι δαι ; δεξιωθηναι ;

**Glaucou:** This likewise . (τουτο Και .)

**Socrates:** (then I said) But the following , I suspect , would no longer appeal to thee .

δ' εγω ην , Αλλα τοδε , οιμαι , ουκετι δοκει σοι .

**Glaucou:** What exactly ? (Το ποιον ;)

**Socrates:** The showing of affection and being shown affection , by everyone .

Το φιλησαι τε και φιληθηναι υπο εκαστου .

**Glaucou:** (he said) They should , most-especially , of all others . And I will indeed add to this

**468c** εφη , μαλιστα Παντων , και αν γε προστιθημι τω **Law** , that as long as this campaign lasts , no one shall be allowed to refuse them , no matter νομω , εως επι ταυτης της στρατειας ωσι , μηδενι εξειναι απαρνηθηναι , to whom they may incline to show affection , with the object that if either male or female happens ον αν βουληται φιλειν , ινα εαν η αρρενος η θηλειας τυχη to love anyone , then they may also be more eager to carry-away the prize for being **The Best** . ερων τις η και προθυμοτερος προς φερειν το ταριστεια .

**Socrates:** (then I said) Very well . For we have already said , that there will be more **Unions**

δ' εγω ην , Καλως . γαρ μεν ηδη ειρηται , οτι εσονται πλειους γαμοι provided for **Those** that are **Truly Good** than for the others , and **They** will also be frequently ετοιμοι οντι αγαθω η τοις αλλοις τε και πολλακις selected for such matters above the others , in order that the offspring of such persons may be αιρεσεις των τοιουτων παρα τους αλλους , ιν' γιγνωνται εκ του τοιουτου as numerous as possible . (πλειστοι ο τι .)

**Glaucou:** (he replied) We have already said so . (εφη , γαρ Εποιμεν .)

**Socrates:** **15** But surely , even according to **Homer** , it is **Just** that as many of the youth **468d** Αλλα μην και καθ' Ομηρον δικαιον οσοι των νεων that are **Good** should be honored in this way . For Homer says that **Ajax** , who had distinguished τοις αγαθοι τιμαν τοιοισθε . γαρ Ομηρος εφη και Αιαντα τον ευδοκιμησαντα himself in war , was rewarded with a whole side of beef , since this is the natural reward for a εν τω πολεμω γεραιρεσθαι νωτοισιν διηγκεεσσι , ως ταυτην ουσαν οικειαν τιμην τω brave man in the bloom of youth , by which , at the same time , he gained **Honor and** strength . ανδρειω τε και τω ηβωντι , εξ ης αμα αυξησει τω τιμασθαι και την ισχυν .

**Glaucou:** (he said) Most rightly so . (Ορθοτατα .)

**Socrates:** (I said) Accordingly then , we shall indeed be persuaded by these words of **Homer** .

δ' εγω ην , αρα γε Πεισομεθα ταυτα Ομηρω . For we shall also honor **Those** that are **Good** , both at our **Offerings** , and on all such occasions , γαρ ημεις και τους αγαθους τε εν θυσιαις και πασι τοις τοιουτοις , to the degree that they may show themselves to be **Good** , and also with **Hymns** , and with καθ' οσον αν φαινωνται αγαθοι , και υμνοις και such rewards we just mentioned . Then besides these ,

**468e** οις τιμησομεν δη νυν ελεγομεν , δε προς τουτοις

with chairs-of-honor and cuts-of-meat and cups-filled-full , **Illiad** 8-162  
τε εδραις και κρεασιν ιδε πλειους δεπαεσσιν ,

in order that we may **Train** and **Honor Good Men** and **Women** , at the same time .

ινα ασκωμεν τω τιμαν τους αγαθους ανδρας τε και γυναικας αμα

**Glaucou:** (*he replied*) You speak most Beautifully . (εφη , λεγεις Καλλιστα .)

**Socrates:** Very well . Then of those who are killed in battle , who have died with distinction ,  
Ειεν . δε των αποθανοντων επι στρατειας ος αν τελευτηση ευδοκιμησας ,  
shall we not say , in the first place , that they are surely of **The Golden Race**?

αρ ου φησομεν πρωτον ειναι δη του χρουτου γενοους ;

**Glaucou:** Most especially so . (Παντων μαλιστα γε .)

**Socrates:** Then , shall we not be persuaded by **Hesiod** , that when any of such a **Race** die ,  
**469** Αλλ' ου πεισομεθα Ησ ιουδω , επειδαν τινες του τοιουτου γενοους τελευτησωσιν ,  
that accordingly

ως αρα

**They** are on the one hand ,

οι μεν

**Perfected , Earthly , Holy Spirits ,**

τελεθουσιν επιχθονιοι αγνοι δαιμονες ,

**Nobly Articulate Guardians** of human-beings

εσθλοι μεροπων φυλακες ανθρωπον

**Defenders** against Evil ?

αλεξικακοι ;

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**Glaucou:** We shall be so persuaded . (μεν ουν Πεισομεθα .)

**Socrates:** Accordingly then , we shall consult **The God (Apollo)** , in what manner we should  
αρα Διαπυθομενοι του θεου , πως χρη

bury such **Spiritual** and **Divine Beings** , and with what marks of distinction ; and thus we shall  
τιθεναι τους δαιμονιους τε και θειους και τινι διαφορω , και ουτω αν  
bury them in that very manner which shall be revealed .

θησομεν ταυτη η εξηγεται ;

**Glaucou:** How then , could we not so intend to do ? (Τι δ' ου μελλομεν ;)

**Socrates:** And we shall surely , for the rest of time , thus attend and worship

**469b** Και δη τον λοιπον χρονον ουτω θεραπευσομεν τε και προσκυνησομεν  
**Their** tombs as those of **Spirits** . Then we shall enact by **Law** , that the same things be performed ,  
αυτων τας θηκας ως δαιμονων : δε νομιουμεν ταυτα

and in the same manner , when anyone of those who shall have been determined to be *especially*  
ταυτα οταν τις των οσοι αν κριθωσιν διαφεροντως

**Good** while living , die of old age or otherwise ?

αγαθοι εν τω βιω , τελευτηση γηρα ; η τινι αλλω τροπω ;

**Glaucou:** (*he said*) That is indeed **Just** . (γουν Δικαιον .)

**Socrates:** But what now ? How shall our warriors behave towards their enemies ?

Τι δαι ; πως ημιν οι στρατιωται ποιησουσιν προς τους πολεμιοους ;

**Glaucou:** In regards to what then ? (ποιον τι δη ;)

**Socrates:** First of all in regards to slavery , do you think it is **Just** that Hellenes enslave other

Πρωτον μεν , περι ανδραποδισμού , δοκει δικαιον Ελληνας ανδραποδιζεσθαι αλλοις  
Hellenic cities ? But rather as far as it is possible , not allow any other city to do this and

**469c** Ελληνιδας πολεις , η κατα το δυνατον μηδ' επιτρεπειν αλλη τουτο και  
make a habit of sparing the Hellenic race , as a precaution against being enslaved by Barbarians ?  
εθιζειν φειδεσθαι Ελληνικου γενοους , ευλαβουμενους υπο την δουλειαν των βαρβαρων ;

**Glaucou:** (*he said*) Wholly , and in every particular case , it is preferable to be sparing .

εφη , Ολω και παντι διαφερει το φειδεσθαι .

**Socrates:** Accordingly then , they should not acquire any Hellenic slave ,

αρα Μηδε εκτησθαι Ελληνα δουλων

nor should they themselves advise the other Hellenes to act in this way ?

μητε αυτους ξυμβουλευειν τοις αλλοις Ελλησιν τε ουτω ;

**Glaucon:** (*he said*) Entirely so . For thus , on the one hand , through such conduct , they will  
εφη , Πανυ ουν : ουν μεν ουτω αν  
indeed turn more towards the Barbarians , and on the other hand , keep-away from themselves .

γ' τρεποιντο μαλλον προς τους βαρβαρους δ' απεχοιντο εαυτων .  
**Socrates:** (*then I said*) What next ? Should they strip the dead of anything except their arms ,  
δ' εγω ην , Τι δαι ; σκυλευειν τους τελευτησαντας πλην οπλων ,  
after they vanquish them , or is the stripping of the dead truly a good thing ? Or on the one hand ,  
επειδαν νικησωσιν , εχει η καλως ; η μεν  
does it not give a pretence to cowards , not to go against the living-fighting-enemy ,  
**469d** εχει ου προφασιν τοις δειλοις μη ιεναι προς τον μαχομενον ,  
as if doing something necessary , when skulking about the dead . And on the other hand ,  
ως δρωντας τι δεοντων , οταν κυπταζωσι τον τεθνεωτα , δε  
have not many armies already been lost by such plundering .  
πολλα στρατοδεδα ηδη απωλετο δια την τοιαυτην αρπαγην ;

**Glaucon:** Very many . (Και μαλα .)

**Socrates:** Then , does it not appear illiberal and greedy to strip a corpse ? And is it not  
δε ου δοκει Ανελευθερον και φιλοχρηματον συλαν νεκρον , και  
an effeminate and little mind , that considers *the body* of the deceased , an enemy ,  
γυναικειας τε και σμικρας διανοιας το νομιζειν το σωμα του τεθνεωτος του εχθρου  
when the enemy has departed , having left behind , *that with which* they fought ? Or do you think  
**469e** αποπταμενου , λελοιποτος ω επολεμει ; η οiei  
that they act any differently , than those dogs who become enraged at the stones  
τουτο δραν τι διαφερον των κυνων ποιουντας χαλεπαινουσι αι τοις λιθοις  
that strike them , but do not touch the one who throws them ?  
αν βληθωσι τους , ουχ απομεναι του βαλοντος ;

**Glaucon:** (*he said*) Not in the least . (εφη , Ουδε σμικρον .)

**Socrates:** Accordingly then , we must prevent the stripping of corpses ,  
αρα διακωλυσεις τας νεκροσυλιας  
and we must allow the enemy to retrieve their dead .

και Εατεον αναιρεσεων τας ;

**Glaucon:** (*he said*) By Zeus , we certainly must .

εφη , νη Δια , μεντοι Εατεον .

**Socrates:** **16** Surely then , neither shall we at any time bring arms into the temples ,  
**470** μην Ουδε που οισομεν τα οπλα προς τα ιερα  
as an offering , especially the arms of other Hellenes , if we are at all concerned to preserve  
ως αναθησοντες , αλλως τε και τα των Ελληνων , εαν ημιν τι μελη προς  
the good-will of the other Hellenes . But we shall rather be afraid , that it should also be  
της ευνοιας τους αλλους Ελληνας : δε μαλλον μη φοβησομεθα , η και  
a kind of pollution , to bring into the temple such things as these from our own kinsman ,  
τι μiasμα φερειν προς ιερον τα τοιαυτα απο οικειων ,  
unless **The God** shall indeed say otherwise .

εαν μη ο θεος δη λεγη αλλο τι .

**Glaucon:** (*he replied*) Most rightly so .

εφη , Ορθοτατα .

**Socrates:** What follows ? What about the laying-waste of Hellenic land ,

Τι δαι ; τε τμησεως της Ελληνικης γης  
and the burning of houses , in what way shall thine warriors behave towards their enemies ?  
και εμπρησεως οικιων ποιον τι σοι οι στρατιωται δρασουσιν προς τους πολεμιους ;

**Glaucon:** (*he said*) I would be glad to hear what your opinion manifestly brings forth .

εφη , αν ηδεως ακουσαιμι Σου δοξαν αποφαινομενου .

**Socrates:** (*then I said*) Certainly then , on the one hand , in my opinion , it appears that neither

**470b** δ' εγω ην , τεινυν μεν Εμοι δοκει μηδετερα  
of these practices should be done , but on the other hand , only the crop that one year produces  
τουτων ποιειν , αλλα τον καρπον τον επετειον  
is to be carried off . And would you have me tell thee for the sake of which , this must be done ?  
αφαιρεισθαι : και βουλει λεγω σοι ενεκα ων ;

**Glaucon:** Very much so .

Πανυ γε .

**Socrates:** It is manifest to me , that just as we denominate these two words ; war and sedition ,

Φαινεται μοι ωσπερ ονομαζεται ταυτα δυο ονοματα , πολεμος τε και στασις ,  
in this way , two distinct states-of-being are also signified by these two names . Thus , I call them

ουτω δυο διαφοραιν οντα ειναι και επι τινοιν δυοιν . δε λεγω τα  
two , because the one is domestic and akin , while the other is foreign and not akin . Therefore ,  
δυο το μεν οικειον και συγγενες , το δε αλλοτριον και οθνειον . ουν  
on the one hand , when our hatred is domestically directed , it is called sedition ;

μεν τη εχθρα του οικειου επι κεκληται στασις ,  
but on the other hand , when our hatred is directed to foreigners , it is called war .

δε τη επι του αλλοτριου πολεμος .

**Glaucon:** (*he replied*) And what you say , is indeed not outside the mark .

εφη , Και λεγεις , γε ουδεν απο τροπου .

**Socrates:** See then , if this I say is also to the point . For I say that on the one hand , the Hellenic

**470c** Ορα δη ει τοδε λεγω και προς τροπω . γαρ φημι μεν το Ελληνικον  
race is self-related and akin to self while the Barbarians are un-related and outsiders .

γενος ειναι αυτο οικειον και συγγενες αυτω , δε τω βαρβαρικω οθνειον τε και αλλοτριον .

**Glaucon:** (*he said*) It is indeed well-said . (*εφη , γε Καλως .*)

**Socrates:** Accordingly then , on the one hand , when Hellenes fight with Barbarians , and

αρα μεν Ελληνας μαχομενους βαρβαροις και  
Barbarians with Hellenes , we shall say they wage war , and are natural enemies ; and this  
βαρβαρους Ελλησι φησομεν πολεμειν τε και ειναι φυσει πολεμιους , και ταυτην  
hatred must be called war . But on the other hand , when Hellenes do any such thing to Hellenes ,  
την εχθραν κλητεον πολεμον : δε οταν Ελληνας δρωσι τι τοιουτο Ελληνιν ,

μεν ειναι φιλους φυσει , δ' την Ελλαδα  
in such a case , is sick and in a state-of-sedition , and such a hatred is to be called sedition .

**470d** εν τω τοιουτω νοσειν και στασιαζειν , και την τοιαυτην εχθραν κλητεον στασιν .

**Glaucon:** (*he said*) I agree , and consider it in this way .

εφη , Εγω συγχωρω μεν νομιζειν ουτω .

**Socrates:** (*I said*) Consider then , that in the sedition now agreed upon , wherever such a hatred

ειπον , Σκοπει δη οτι εν τη στασει νυν ομολογουμενη , οπου τοιουτον τι  
happens , the city is also divided , if each one cuts-down the fields , and burns the houses

γενηται πολις και διαστη , εαν εκατεροι τεμνωσιν αγρους και εμπιρωσιν οικιας  
of the other , because the sedition is both seen to be a sin against **God** , and neither of them are  
εκατερων , ως η στασις τε δοκει ειναι αλιτηριωδης και ουδετεροι αυτων  
seen to be lovers of their **City** . For otherwise they would never dare to lay waste to their **Nurse**

φιλοπολιδες γαρ αν ου ποτε ετολιμων κειρειν την τροφην  
and **Mother** . But it would be within Measure for the victors to carry off the fruits  
τε και μητερα : αλλα ειναι μετριον τοις κρατουσι αφαιρεισθαι τους καρπους

of the vanquished , and to consider themselves as reconciled , and not be perpetually at war .  
**470e** των κρατουμένων , διανοεῖσθαι ὡς διαλλαγησομένων καὶ οὐκ αἰεὶ πολεμήσωντων .  
**Glaucou:** (he said) For **The Self Understanding** is far more reasonably gentle than the other .  
εἶπε , γὰρ ἡ αὐτὴ διάνοια Πολὺ ἡμερωτέρων ἐκείνης .

### The Hellenic Model of A City

**Socrates:** (I said) What now then ? Is not **The City** which thou are establishing **Hellenic** ?  
εἶπε , Τί δὲ δή ; ἐστὶ οὐχ πόλιν ἣν σὺ οἰκίζεις Ἑλλήνις ;

**Glaucou:** (he replied) **Self** must be so indeed !  
εἶπε , αὐτὴν Δεὶ γ' .

**Socrates:** Is it not the case then , that **They** will be both **Good** and **Gentle** ?  
Οὐκ οὖν ἐσονται καὶ ἀγαθοὶ τε καὶ ἡμεροὶ ;

**Glaucou:** Very much so indeed ! (Σφοδρὰ γε .)

**Socrates:** Shall **They** not **Love The Hellenic Nation** , nor shall they be led to consider  
Ἀλλ' οὐ φιλέλληνας οὐδὲ ἡγήσονται

**The Hellenic Nation** , as being akin to **Them** , nor share in the same temples as **the others** ?  
τὴν Ἑλληδα οἰκίαν οὐδὲ κοινωήσουσιν ἱερῶν ὧν περ οἱ ἄλλοι ;

**Glaucou:** Again , very much so indeed ! (Καὶ σφοδρὰ γε .)

**Socrates:** Is it not the case then , that they shall be led to regard any difference with **Hellenes** ,  
**471** Οὐκ οὖν τοὺς ἡγήσονται διαφορὰν πρὸς τὴν Ἑλλήνας  
as that with their kinsmen , and shall name it a sedition , not a war ?

ὡς οἰκείους καὶ ὀνομάσουσι στασιν οὐδὲ πόλεμον ;  
**Glaucou:** They shall not . (γὰρ Οὐ .)

**Socrates:** Thus , they shall also **maintain** themselves as those-who-shall-be-reconciled .  
ἀρα Καὶ διοῖσονται (διαφέρω) ὡς διαλλαγησομένοι ;

**Glaucou:** Very much so . (Πάνυ μὲν οὖν .)

**Socrates:** They shall then be **Well-Disposed** in a **Sound-minded way** , by not **correcting**  
δὴ εὐμενῶς σωφρονιουσιν , οὐκ κολάζοντες  
to the point of enslaving nor destroying , since they are **Sound-minded** , and not hostile .  
ἐπὶ δουλείᾳ οὐδ' ἐπ' ὀλεθρῷ , ὄντες σωφρονιστᾶι , οὐ πολέμιοι .

**Glaucou:** (he said) Just so . (εἶπε , Οὕτως .)

**Socrates:** They shall not then , since they are **Hellenes** , ravage **Hellenic** territories , nor burn  
**471b** Οὐδ' ἀρα ὄντες Ἕλληνες κερουσιν τὴν Ἑλλάδα , οὐδὲ ἐμπρησοῦσιν

their houses ; nor will they come to an agreement that in any city , all of its citizens ; men ,  
οἰκήσεις , οὐδὲ ὁμολογήσουσιν ἐν ἑκάστῃ πόλει πάντας , καὶ ἀνδρας  
women and children are their enemies . But that *always* , only a few are their enemies , and the  
καὶ γυναῖκας καὶ παῖδας εἶναι αὐτοῖς ἐχθροὺς , ἀλλ' αἰεὶ ὀλίγους ἐχθροὺς τοὺς  
authors of the dissention/discord/disagreement . And on all these accounts , they will neither

**471b** αἰτίους τῆς διαφορᾶς : καὶ διὰ πάντα ταῦτα οὐτε  
be willing to choose a scorch-the-earth policy , since 'the many' are their friends ; nor will they

ἐθέλησουσι κεῖρῃν τὴν γῆν , ὡς τῶν πολλῶν αὐτῶν φίλων , οὐτε  
overturn their houses , but will carry-on this disagreement , to the point that , the authors of  
ἀνατρεπεῖν οἰκίας , ἀλλὰ ποιήσονται τούτου τὴν διαφορὰν μέχρι οἱ αἰτίοι οὐ  
their suffering , shall be obliged by them , the innocent , until they make **Amends/Restitution** .

ἀλγούντων ἀναναγκασθῶσιν ὑπὸ τῶν ἀναιτίων μέχρι δοῦναι δίκην .

**Glaucou:** (he said) I agree , on the one hand , that we must re-act in this way towards our own  
εἶπε , Ἐγὼ ὁμολογῶ μὲν δεῖν προσφερεσθαι οὕτω πρὸς ἡμετέρους  
citizens , when we are set against one another ; but on the other hand , to re-act towards  
πολίτας τοὺς ἐναντίους : δε πρὸς



the Barbarians , as the Hellenes at present time , do to one another .  
τους βαρβαρους ως οι Έλληνες νυν προς αλλήλους .

**Socrates:** Let us then also establish **This Law** for **The Guardians** .

**471c** δη και Τιθωμεν τουτον τον νομον τοις φυλαξι ,  
**They** must neither lay waste **The Earth** , nor burn **homes** .

μητε τεμνειν γην μητε επιπραναι οικιας ;

**Glaucon:** (*he said*) Let us so establish **It** , and further ;

εφη , Θωμεν και  
that these things , and those that came before , have to be Well-said indeed .  
ταυτα τε και τα προσθεν εχειν καλως γε .

**17** But then , it appears to me , O Socrates , that if one is to allow thee to speak in  
Αλλα γαρ δοκεις μοι , ω Σωκρατες , εαν τις επιτρεπη σοι λεγειν  
such a manner , you will never remember the question which was set-aside before ,  
τα τοιαυτα ουδεποτε μνησθησεσθαι τω ο παρωσαμενος προσθεν  
when you entered upon all these things you have said ; **that The Government** for **Self is possible** ,  
εν παντα ταυτα ειρηκας , ως η πολιτεια αυτη το δυνατη  
and **in what way It will ever be possible** to exist . For if **It** is indeed possible to come into being ,  
και τινα τροπον ποτε δυνατη γενεσθαι : ει γε γενοιτο  
then I will allow that all these good things will truly come to be in **The City** , including  
επει εγω λεγω οτι παντ' αγαθα αν η γενοιτο ειη πολει και  
those things which thou has omitted . That **They** will , in the best manner , fight against **Their**  
**471d** α συ παραλειπεις , οτι αν αριστ' μαχονται τοις  
enemies , and the least of all , abandon one another ; **by recognizing** and **by calling**  
πολεμιοις , και τω ηκιστα απολειτων αλλήλους , γινωσκοντες τε και ανακαλουντες  
**Themselves** these names ; **brothers** , **fathers** , **sons** , then , if **the female** shall encamp-along-with-  
εαυτους ταυτα τα ονοματα , αδελφους , πατερας , υιεις , δε ει το θηλυ συστρατευοιτο  
**Them** , whether in the same rank , or arranged behind **Them** , in order that **They** may both , strike-  
ειτε και εν τη αυτη ταξει ειτε και επιτεταγμενον οπισθεν , ενεκα τε φοβων  
terror into **Their** enemies , and assist **Them** , if ever it becomes a necessity . For I realize that  
τοις εχθροις και βοηθειας ει ποτε γενοιτο τις αναγκη , οιδ' οτι  
in this way **They** will be , entirely invincible . And I see such advantages that will indeed  
ταυτη αν ειεν παντα αμαχοι : και ορω οσα αγαθα αν γε  
be available for themselves at home , which have been omitted . Speak not any more about this  
ειη αυτοις οικoi α παραλειπαι : λεγε μηκετι πλειω περι  
**Self** , but take from me all these advantages and indeed a myriad of others as already  
αυτης αλλ' εμου παντα ταυτα και γε μυρια αλλα ως ηδη  
having been agreed upon , that they will exist , if **The Government** for **Self** exists .

**471e** ομολογουντος οτι αν ειη , ει η πολιτεια αυτη γενοιτο ,

Therefore , let us try to persuade themselves of **This Self** ; **that it is possible** ,

αλλα ημας πειρωμεθα πειθειν αυτους τουτο αυτο , ως δυνατον ,  
and **in which way it is possible** , but let us take our leave from those other considerations .

και η δυνατον , δ' εωμεν χαιρειν τα αλλα .

**Socrates:** (*then I said*) Thou has indeed *suddenly overrun* , as it were , my **Logos** , and make

**472** δ' εγω ην , συ γε Εξαιφνης καταδρομην ωσπερ μου τον λογον , και εποιησω  
no acknowledgement for one who is on a campaign ; for perhaps you do not realize that it is with  
ου συγγιγνωσκεις επι στραγγευσωμενω ; γαρ ισως ουκ οισθα , οτι  
difficulty that I have barely escaped from two waves , and now you are urging-on the greatest  
μογισ μοι εκφυγοντι τω δυω κυματε νυν επαγεις το μεγιστον

and most difficult of the three waves , of which , after you have seen and heard , you will entirely  
και χαλεπωτατον της τρικυμιας , ο επειδαν ιδης τε και ακουσης , πανυ  
come forth to acknowledge , that I have accordingly held-back with reason , and was afraid  
εξεις συγγνωμην , οτι αρα ωκνουν εικοτως τε και εδεδοικη  
to mention such a paradoxical proposition , and also undertake to examine it .

λεγειν ουτω παραδοξον **λογον** τε και επιχειρειν διασκοπειν .

**Glaucon:** (*he said*) The more you mention such excuses , the less will you be freed by us from

**471b** εφη , πλειω λεγης Οσω τοιαυτα , ηττον αφεθησει υφ' ημων  
explaining , *in what way* , *it is possible* for **The Government** for **Self to come into existence** .

το μη ειπειν πη δυνατη προς η πολιτεια αυτη γιγνεσθαι :

Tell us then , and do not delay .

λεγε αλλα και μη διατριβε .

**Socrates:** (*then I said*) First of all , is it not the case then , that this must it be recalled , that

δ' εγω ην , πρωτον Ουκουν τοδε χρη ανσμνησθηναι οτι  
on the one hand , our search for what **Justice** and injustice are , is what brought us here .

μεν ημεις ζητουντες οιον δικαιοσυνην και αδικιαν εστι ηκομεν δευρο.

**Glaucon:** (*he said*) It must indeed . But what of it ?

εφη , Χρη γε . αλλα τι τουτο .

**Socrates:** Nothing . But if we discover what **Justice** is , then shall we claim that the **Just**

Ουδεν : αλλ εαν ευρωμεν ιοιν δικαιοσυνην εστι , αρα αξιωσομεν τον  
person must be in no way different from **That Self** , but is , in every way , such as what

**471c** δικαιον δειν μηδεν διαφερον εκεινης αυτης , αλλα ειναι πανταχη τοιουτον οιον  
**Justice** is . Or shall we be **Well-Content** , if one should approach as near as possible to **Self** , and  
δικαιοσυνη εστιν , η αγαπησομεν , εαν ο τι εγγυτατα η αυτης και  
of all others , **Partake** of **That** , the most ?

των αλλων μετεχη εκεινης πλειστα ;

**Glaucon:** (*he said*) We shall thus , be **Well-Content** .

εφη , Ουτως αγαπησομεν .

#### -The Two Models -

#### The Prime Exemplar Itself : The Idea of Justice

#### The Union of Being and Justice

#### & The Perfect Example : The Just Man (Socrates)

#### Perfectly Participating in Justice (Perfectly Displayed in Book 1)

**Socrates:** (*then I said*) Accordingly then , **The Prime Exemplar** of what **Self Justice Is** ,

δ' εγω ην , αρα Παραδειγματος οιον αυτο δικαιοσυνην εστι  
is '**That for the sake of which**' we searched ; and also , a **Perfectly Just Person** ;

ενεκα εζητουμεν , τε και τον τελεως δικαιον ανδρα  
to see what sort of person they should be , if they did exist . And in turn we also looked into  
και οιος γενομενους αν ειη ει γενοιτο , αυ και  
injustice , and the most unjust person , in order that , by looking into them we would be manifest  
αδικιαν και τον αδικωτατον , ινα αποβλεποντες εις εκεινους , ημιν αν φαινωνται  
how they compare to **Spiritual-Well-Being** and **Its** opposite , and that we might be compelled  
οιοι περι ευδαιμονιας τε και του εναντιου , και αναγκαζωμεθα  
to agree about ourselves in regards to *themselves* , that whoever should most-**Resemble** *them* ,

**471d** ομολογειν ημων περι αυτων , ος ο τι αν ομοιοτατος εκεινοις  
shall truly have the allotment that most **Resembling** *them* . But on the other hand , it was not

η εξειν την μοιραν ομοιοτατην εκεινοις , αλλ' ου

*for this end* ; in order to show that it is **possible** for these things to come into existence .

τουτο ιν' αποδειξωμεν ως δυνατα ταυτα γινεσθαι .

**Glaucou:** (*he said*) In this , you speak **The Truth** . (εφη ,Τουτο μεν , λεγεις αληθες .)

**Socrates:** Therefore , do you think that the painter is any less excellent , who having painted

ουν αν Οιει ζωγραφον ειναι τι ηττον αγαθον , ος γραψας  
a model , of what the most beautiful man should be , and sufficiently portrayed every detail  
παραδειγμα , οιον ο καλλιστος ανθρωπος αν ειη , και ικανως αποδους παντα  
in the picture , is yet unable to show , that it is also possible for such a person to exist ?

εις το γραμμα , μη εχη αποδειξει , ως και δυνατον τοιουτον ανδρας γενεσθαι ;

**Glaucou:** (*he said*) By Zeus , I certainly do not . (εφη , Μα Δι' , εγωγ' ουκ .)

**Socrates:** What then ? Shall we not say that we have made a model of a good city , in **Logos** ?

**472e** Τι ουν ; και ημεις ου φαμεν , εποιουμεν παραδειγμα αγαθης πολεως λογω ;

**Glaucou:** Entirely so . (Πανυ γε .)

**Socrates:** Therefore , do you think that our words are any less well-spoken , on account of this ,

ουν οiei ημας τι Ηττον ευ λεγειν ενεκα τουτου ,  
because we are not able to show , that it is possible for a city to be governed in such a way

εαν μη εχων αποδειξει , ως δυνατον πολιν οικησαι ουτω  
as it was described ? (ως ελεγετο ;)

**Glaucou:** (*he said*) Of course not . (εφη ,Ου δητα .)

**Socrates:** (*then I said*) On the one hand , such then is **The Truth** . But on the other hand ,

δ' εγω ην , μεν ουτως τοιουν Το αληθες : δε  
if I must really put my heart to please thee , and show you **especially** , **in what way** and **what** is  
ει δει δη προθυμηθηναι χαριν σην και αποδειξει μαλιστα πη και τι  
**the best way possible** this could be , then you in turn , must grant to me that the self/same things  
δυνατωτατ' τουτο αν ειη , παλιν διομολογησαι τα αυτα  
apply to such a demonstration .

προς τοιαυτην την αποδειξιν .

**Glaucou:** What things ? (Τα ποια ;)

**Socrates:** Whether it is possible for anything to be executed just as it is described ,

**473** Αρ' οιον τε τι πραχθηναι ως λεγεται ,  
or , has the nature of **practice** , a lesser attainment of **The Truth** than **Speech** does ,  
η εχει φυσιν πραξιν ηττον εφαιπτεσθαι αληθειας λεξεως ,  
even if it may not appear so , to some ? But see whether thou agree with this or not ?

καν μη δοκει τω ; αλλα ποτερον συ ομολογεις ουτως η ου ;

**Glaucou:** (*he said*) I agree . (εφη , Ομολογω .)

**Socrates:** Certainly then , on the one hand , do not compel me to prove this ; that such things that

δη μεν μη αναγκασζε με Τουτο οια  
we have described in detail **in word** , must be brought to light to exist in every way and including

διηλθομεν τω λογω , δειν αποφαινειν γινομενα πανταπασι και  
**in deed** , but on the other hand , if we should be able to discover that a city could be managed  
τω εργω : αλλ' , εαν γενομεθα οιον τε ευρειν πολις αν οικησειεν  
as close as possible to our description , then you must concede to us , that we have discovered

ως εγγυτατα των ειρημενων , φαναι ημας ως εξευρηκεναι  
that these possibilities which you demanded , do exist . Or will thou not be **Well-Content**

ταυτα δυνατα , α συ επιταττεις γινεσθαι . η συ ουκ αγαπησεις  
should these events happen ? For my own part , I would be **Well-Content** .

τουτων τυγχανων ; γαρ μεν εγω αν αγαπωην .

**Glaucou:** (*he said*) And I too .

εφη , Και εγω γαρ .

### The Third Wave

**Socrates:** 18 Surely then , that which follows this , is to try to discover and to point-out ,  
δη δε Το μετα τουτο πειρωμεθα ζητειν τε και αποδεικνυναι  
what ever it is , that is now deficiently practiced in cities , through which they are not managed  
τι ποτε νυν κακως πραττεται εν ταις πολεσι , δι' ο ουχ οικουνται  
in this manner ; and what is that smallest **change/transformation** , that would bring a city , to  
ουτως , και τινος σμικροτατου **μεταβαλοντος** αν ελθοι πολις εις  
**This Mode of Government** ; and most importantly , if on the one hand , this can be brought about  
τον τουτον τροπον της πολιτειας , μαλιστα ει μεν  
by changing one thing , if not , then on the other hand , by changing two , then if not by that ,  
ενος ει μη δε , δυοιν , δε ει μη  
by whatever the fewest number of things need change , and the slightest in potency , it appears .  
ο τι τον ολιγιστων αριθμον και σμικροτατων την δυναμιν ,ως εοικε .

**Glaucou:** (he said) Altogether so . (εφη , Πανταπασι μεν ουν .)

**Socrates:** (then I said) Therefore , there is one transformation , on the one hand , that appears  
**473c** δ' εγω ην , τοινυν Ενος μεταβαλοντος μεν δοκουμεν  
to me , to be capable of showing that a city can undergo this change . But nevertheless ,  
μοι εχειν δειξαι οτι αν μεταπεσοι , μεντοι  
the change is indeed neither small nor easy , yet , it is possible .  
γε ου σμικρου ουδε ραδιου , δε δυνατου .

**Glaucou:** (he said) What is it ? (εφη , Τινος ;)

**Socrates:** (then I said) I am on the very edge , of what we compared to '**the greatest wave**' .  
δ' εγω ην , εγω ειμι Επ' αυτο , ο προεικαζομεν τω μεγιστω χυματι :  
So then , it shall now be spoken , even though , it may overwhelm us like a breaking-wave  
δ' ουν ειρησεται , ει και μελλει κατακλυσειν ωσπερ κυμα  
of excessive laughter , ridicule and disbelief . But consider what I am going to say.  
ατεχνως γελωτι τε εκγελων και αδοξια . δε σκοπει ο μελλω2 λεγειν .

**Glaucou:** (he replied) Proceed . (εφη , Λεγε .)

**Socrates:** (then I said) Unless , either **Philosophers become Kings** in cities , or **those who**  
**473d** δ' εγω ην , Εαν μη , η οι φιλοσοφοι βασιλευσωσιν εν ταις πολεσιν η οι  
**are presently called 'kings' and 'powerful' Philosophize Mindfully and Efficiently** , and  
νυν λεγομενοι βασιλεις τε και δυνασται φιλοσοφησωσι γνωσιως τε και ικανως και  
add to this , **that political potential and Philosophy , fall together into the same hands .**

τουτο πολιτικη δυναμις τε και φιλοσοφια ξυμπεση εις ταυτον ,  
And further , until the majority of natures who presently pursue **each of these** ,  
δε αι πολλαι φυσεις των νυν πορευομενων εκατερον  
**apart from the other** , are of necessity **excluded** , **there shall be no end** , O friend Glaucou ,  
χωρις εφ' εξ αναγκης αποκλεισθωσιν , εστι ουκ παυλα , ω φιλε Γλαυκων ,  
**of evils** in the cities , nor yet , as I believe , in the human race . Not before this **possibility** ,  
κακων ταις πολεσι , ουδε δ' δοκω τω ανθρωπω γενει , ουδε προτερον τε  
ever springs-forth **into Actuality** , and **Beholds The Light of The Sun** , shall **The Government**  
**473e** μη ποτε φυη εις το δυνατόν και ιδη φως ηλιου , η πολιτεια  
for **Self** , which we have now unfolded in detail **in Word** . But this is that which , all along  
αυτη , ην νυν διεληλυθαμεν λογω . αλλα τουτο εστιν ο παλαι  
made me hesitate to speak , because I saw what a paradox I was to utter . For it is difficult to see ,  
εντιθησι εμοι οκνον λεγειν , ως ορωντι πολυ παρα δοξαν ρηθησεται : γαρ χαλεπον ιδειν ,  
that no other government can be **Spiritually-Well-Off** , whether privately or publicly .  
οτι ουκ αλλη τις αν ευδαιμονησειεν ουτε ιδια ουτε δημοσια .

**Glaucon:** (*and to which he said*) O Socrates ! What a **Speech** and what a **Logos** , that  
 και ος εφη , Ω Σωκράτες , τοιουτον ρημα τε και **λογον**  
 thou have thrown at us ! Which , by speaking in this way , you must now expect a great  
 εκβεβληκας , ον ειπων ουτως νυν ηγου πανυ  
 multitude upon thee , of such that are also , no contemptible shield-flingers , but such as will  
 πολλους επι σε οιον τε και ου φαυλος ριψαντας ο  
 fling-off their clothes , and naked , each of them , snatch whatever weapon is readily available ,  
**474** τα ιματια , γυμνους εκαστω λαβοντας ο τι οπλον παρε(α)τυχεν ,  
 and , as if they were to “Daring Deeds of Wonder , Do !” , rush upon thee , in battle-array .  
 ως θαυμασια εργασομενους θειν διατεταμενους :  
 And because of which , unless , you make your escape by keeping them off **with words** ,  
 ος ει μη εκφευξει αμυνει τω λογω ,  
 you will truly pay the penalty , by being ridiculed .  
 τω οντι δωσεις δυκην τωθαζομενος .

**Socrates:** (*then I said*) Is it not the case then , that thou is the cause of this happening to me ?

δ’ εγω ην , Ουκουν συ αιτιος τουτων μοι ;  
**Glaucon:** (*he replied*) Because I did something well indeed . However , in this affair , I will not  
 εφη , εγω ποιων Καλως γ’ : αλλα τοι ου  
 betray thee , but defend you in whatever way that I am able . And I am able both by my **Good-will**  
 προδωσω σε , αλλ’ αμυνω ος δυναμαι : δε δυναμαι τε ευνοια  
 and by encouraging thee , and I will equally , answer thine questions more carefully than  
 και τω παρακελευεσθαι , και αν ισως αποκρινοιμην σοι εμμελεστερον του  
 any other . Thus by having the help of such an assistant , try to show those who are untrusting ,  
**474b** αλλου . αλλ’ ως εχων βοηθον τοιουτον πειρω ενδειξασθαι τοις απιστουσιν ,  
 that the case is , in such a way as thou describes it .  
 οτι εχει η συ λεγεις .

**Socrates:** (*then I said*) I must try , since thou also provide so great an alliance . Therefore ,  
 δ’ εγω ην , Πειρατεον , επειδη και συ παρεχει ουτω μεγαλην ξυμμαχιαν . ουν  
 it appears necessary to me , that if we intend to make our escape , in some way , from those which  
 δοκει αναγκαιον μοι ει μελλομεν εκφευξεσθαι πη ους  
 you mention , then we must **Define/Distinguish/Determine** to them , what kind of people **They** are ,  
 λεγεις , διορισασθαι προς αυτους , τινας  
 whom we call **Philosophers** , when we dare to assert , that **They** alone must to **Lead/Govern/Rule** ,  
 τους λεγοντες φιλοσοφους τολμωμεν φαναι δειν αρχειν ,  
 in order that when **They** are made perfectly manifest , anyone may be able to defend themselves ,  
 ινα γενομενων διαδηλων τις δυναται αμυνεσθαι  
 by showing that , on the one hand , both **The Study of Philosophy** and **Political Leadership** ,  
 ενδεικνυμενος οτι μεν τε απτεσθαι φιλοσοφιας τ’ εν πολει ηγεμονευειν  
 properly belongs to **Them** , by **Their Very Nature** , but on the other hand , those others ,  
 προσηκει τοις φυσει , δ’ αλλοις  
 are not to study **Philosophy** nor politics , but follow their **Leader** .  
 μητε απτεσθαι ακολουθειν τε τω ηγουμενω .

**Glaucon:** (*he said*) Now would be the time , to define them .

εφη , Ωρα αν ειη οριζεσθαι .  
**Socrates:** Come along then , follow me this way , to see if we may , ‘in a certain way indeed  
 Ιθι δη , ακολουθησον μοι τηδε , εαν αμη γε  
 somehow’ , explain this proposition itself in a sufficient manner .

πη εξηγησωμεθα αυτο ικανως .

**Glaucon:** (*he said*) Lead on then . (εφη , Αγε .)

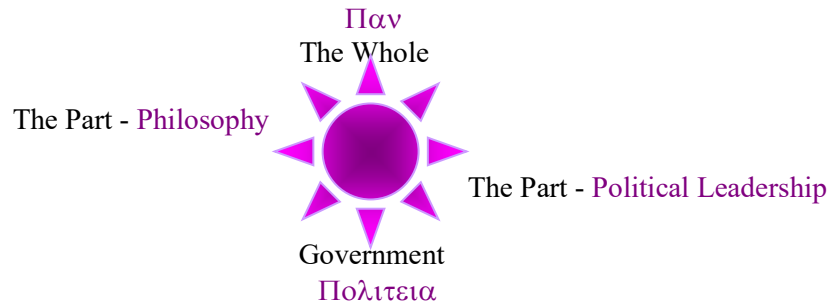


**Socrates:** (*then I said*) Therefore , must I remind thee , or do you remember , that when we say  
 δ' εγω ην , ουν δεησει Αναμιμνησκειν σε η μεμνησαι οτι φωμεν  
 that anyone is in **Love** , it must be manifest that -if they reason truly- they **Love** not , just one  
 τι **φιλειν** δει φανηναι εαν λεγεται ορθως **φιλουντα** ου το μεν  
 part of that , but not another , but must be **Fond** of **The Whole Self** , whatever it may be ?  
 εκεινου μη το δε αλλα **στεργοντα** παν αυτον ον αν ;

of the Kosmos

of the City

of the Individual



**Glaucou:** (*he replied*) **19** It seems I need reminding ; for I do not have it in mind at all .  
**474d** εφη , ως εοικε δει Αναμιμνησκειν : γαρ ου εννοω πανυ γε .  
**Socrates:** (*I replied*) It may be suitable for another , O Glaucou , to say what you just said ;  
 ειπον , επρεπεν Αλλω , ω Γλαυκων , λεγειν α λεγεις :  
 but it is not suitable for one who is a **Lover** to forget , that all who are in their **Season of Bloom** ,  
 δ' ου πρεπει ανδρι ερωτικω αμνημονειν , οτι παντες οι εν ωρα  
 'in a certain way indeed somehow' sting and also stir-up the love of **Youth** in one who is a **Lover**  
 αμη γε πη δακνουσι τε και κινουσι τον φιλοπαιδα ερωτικον  
 and as they are thought to be **Worthy** both of **Attention** and of **Being Kindly Welcomed** (Par.Fr 1) .  
 και δοκουντες ειναι αξιοι τε επιμελειας και του ασπαζεσθαι .  
 Or do you not act in this manner towards **The Beautiful** ? One , being flat-nosed , you shall call ,  
 η ουχ ποιειτε ουτω προς τους καλους ; ο μεν οτι σιμος , κληθεις  
 'charming' , and shall be praised by you ; but the hook-nose of the other shall be called 'kingly' .  
 επιχαρις επαινεθησεται υφ' υμων , δε το γρυπον του ειναι φατε βασιλικον ,  
 Then , surely the one which is the intermediate of these has to be 'of the exactest symmetry' .  
**474e** δε δη τον δια μεσου τουτων εχειν εμμετροτατα ,  
 Then the black are said to be 'manly to behold' , but the white , to be 'the children of The Gods'  
 δε μελανας ανδρικους ιδειν , δε λευκους ειναι παιδας θεων :  
 But do you imagine that this name of 'Honey-pale' , is the invention , of any other , than that of  
 δε οiei τουνομα μελιχλωρους ειναι ποιημα τινος αλλου η  
 an endearing **Lover** , and one who easily bears with the paleness , provided only that it is truly  
 υποκοριζομενου εραστου τε και ευχερωσ φεροντος την ωχροτητα , εαν η  
 'in the season of bloom' ? And , in one word , you allege all kinds of pretences , and utter  
**475** επι ωρα ; και ενι λογω προφασεις πασας προφασιζεσθε τε και αφιετε  
 all sorts of sounds , so as to never to reject those who are 'in the season of bloom' .  
 πασας φωνας , ωστε μηδενα αποβαλλειν των εν ωρα ανθουντων .  
**Glaucou:** (*he said*) If you wish , to infer from me , that **Lovers** act in this way ,  
 εφη , Ει βουλει λεγειν επ' εμου οτι των ερωτικων ποιουσι ουτω  
 I agree to it , for the sake of **The Logos** .  
 συγχωρω χαριν του λογου .  
**Socrates:** (*then I said*) What about to the **Lovers** of wine ? Do you not observe them  
 δ' εγω ην , Τι δαι τους φιλοινους ; ου ορας ταυτα

acting in the self/same way , kindly welcoming every kind of wine upon every pretext ?  
ποιουντας τα αυτα , ασπαζομενους παντα οινον επι πασης προφασεως ;

**Glaucou:** Very much so . (Και μαλα .)

**Socrates:** And certainly , you indeed perceive , I take it , that the **Lovers** of honor , that if  
Και μην , γε καθορας , ως εγωμαι , φιλοτιμους οτι αν  
they cannot obtain the command of a whole army , will take command of the third . And if  
μην δυνωνται στρατηγησαι , τριτυαρχουσι , καν  
they cannot be honored by those of importance and dignity , they are content to be honored  
**475b** μην τιμασθαι υπο μειζονων και σεμνοτερων , αγαπωσιν τιμωμενοι  
by insignificant and thoughtless people , for honor at any price , they will have .  
υπο σμικροτερων και φαυλοτερων , ως τιμης ολως επιθυμηται οντες .

**Glaucou:** Exactly so . (Κομιδη μεν ουν .)

**Socrates:** Now then , affirm or deny this . If we were to speak of one who is desirous of anything ,  
δη φαθι η μη Τουτο , αρ' αν ον λεγωμεν επιθυμητικον τινος ,  
shall we say that they desire The Whole Idea of this , or just one part of it , but not another ?  
φησομεν επιθυμειν του παντος ειδους τουτου , η του μεν , ου του δε ;

**Glaucou:** (he replied) The whole . (εφη , Παντος .)

**Socrates:** Is it not the case then , that we shall also say , that **The Philosopher** is desirous of  
Ουκουν και φησομεν τον φιλοσοφον ειναι επιθυμητην  
**Wisdom** , and not of one part , but not of another , but of **The Whole** ?

σοφιας , ου της μεν , ου της δ' , αλλα πασης ;

**Glaucou:** **True** . (Αληθη .)

**Socrates:** Accordingly then , in regards to one who is unable to endure learning , especially if  
**475c** αρα περι Τον δυσχεραινοντα τα μαθηματα , αλλως  
they are also young , and have not yet acquired , **The Logos** of what is **Useful** , and  
οντα τε νεον , και μηπω εχοντα **λογον** τι τε χρηστον και  
what is not ; they shall not be called a **Lover of learning** , nor to be a **Philosopher** ; just as we say  
μην , ου φησομεν φιλομαθη ουδε ειναι φιλοσοφον , ωσπερ  
about one who is fussy about what they eat , we say that they are neither hungry ,  
περι τον δυσχερη τα σιτια φαμεν ουτε πεινην  
nor have an appetite for food , and neither are they lovers of food but haters of food .  
ουτ' επιθυμειν σιτιων , ουδε ειναι φιλοσιτον αλλα κακοσιτον .

**Glaucou:** And we shall indeed rightly say so . (Και γε φησομεν ορθως .)

**Socrates:** Then surely , **The One** who readily inclines to taste of every learning , and  
δε δη Τον ευχερωσ εθελοντα γευεσθαι παντος μαθηματος και  
kindly enters into the study , and is insatiable of it , **This Person** then , we shall call ,  
ασμενωσ επι το μανθανειν και εχοντα απληστως , τουτον δ' φησομεν  
with **Justice** , a **Philosopher** , shall we not ?

εν δικη φικλοσοφηον . η γαρ ;

**Narrator-Socrates:** And *Glaucou said*

και ο Γλαυκων εφη ,

**Glaucou:** In that case , thou will be giving that name to a numerous and strange bunch .

**475d** αρα σοι εσονται Πολλοι και ατοποι τουουτοι :  
For all the **Lovers** of spectacles appear to me indeed to be of this kind ; from their taking  
γαρ τε παντες οι φιλοθεαμονες δοκουσι εμοιγε ειναι τοιουτοι τω  
delight in observing closely . Then there are the lovers of discussion ; some the strangest people  
χαιροντες καταμανθανειν , τε εισιν οι φιληκοοι τινες ατοπωτατοι  
indeed , to be reckoned among **Philosophers** . These on the one hand , would not willingly come  
γ' ως τιθεναι εν φιλοσοφοις , οι μεν αν ουκ εκοντες εθελοιεν

to such discussions of **The Logos** as these . But on the other hand , as if they had hired out their προς τοιαυτην διατριβηνλογους και , δε ωσπερ απομεμισθωκοτες τα ωτα ears to listen to every chorus , they run about to the Festivals of **Dionysus** , omitting neither those ωτα επακουσαι παντων χορων , περιθεουσι τοις Διονυσιοις , απολειπομενοι ουτε των held [Wherein comic and tragic plays were performed and judged for excellence and awarded prizes] in cities nor those held in villages . Therefore , shall all these , and others , studious

κατα πολεις ουτε των κατα κωμας . ουν παντας τουτους και αλλους μαθητικους of such things , and those of the inferior arts , be called by us **Philosophers** ?

**475e** τοιουτων τινων και τους των τεχνυδριων φησομεν φιλοσοφους ;

**Socrates:** (*I said*) By no means , but as Resembling **Philosophers** .

ειπον , Ουδαμως αλλ μεν ομοιους φιλοσοφοις .

**Glaucon:** (*he said*) **20** Then whom do you call the true ones ?

εφη , δε τινας λεγεις Τους αληθινους ;

**Socrates:** (*then I said*) **Those** who **Love** to **Behold The Truth** .

δ' εγω ην , Τους φιλοθεαμονας της Αληθειας .

**Glaucon:** (*he said*) This is also indeed well said ; but in what way do you mean **This** ;

εφη , τουτο Και γ' ορθως μεν αλλα πως λεγεις αυτο ;

**Socrates:** (*then I said*) It would indeed be by no means easy to explain to another ; but I believe

δ' εγω ην , γε Ουδαμως ραδιως προς αλλον δε οιμαι

thou will agree with me about the following .

σε ομολογησειν μοι το τοιονδε .

**Glaucon:** About what ? (Το ποιον ;)

**Socrates:** That since **The Beautiful** is opposite to the deformed , these are two selves .

**476** Επειδη καλον εστιν εναντιον αισχρω , ειναι δυο αυτω .

**Glaucon:** How could they not be so ? (Πως ου δ' ;)

**Socrates:** Is it not the case then , that since they are two , then each of them is one .

Ουκουν επειδη δυο , και εκατερον εν ;

**Glaucon:** And this . (Και τουτο .)

**Socrates:** And **The Logos** is **The Self/Same** concerning **Justice** and **injustice** , **Good** and **evil** ,

Και ο λογος αυτος περι δικαιου και αδικου και αγαθου και κακου and concerning **All The Ideas** , that on the one hand , **Each of Them Is One Self** , whereas και περι παντων των ειδων μεν εκαστον ειναι εν αυτο ,

on the other hand , by **Virtue** of **The Commonality** of actions and of bodies and of **One-Another**

δε τη κοινωνια των πραξεων και σωματος και αλληλων manifesting **Themselves** everywhere , **Each One** comes into light as a multiplicity of aspects .

φανταζομενα πανταχου εκαστον φαινεσθαι πολλα .

**Glaucon:** (*he said*) You speak correctly . (εφη , λεγεις Ορθως .)

**Socrates:** (*then I said*) Accordingly then on the one hand , these lovers of spectacles and the arts

δ' εγω ην , τοινυν μεν Ταυτη φιλοθεαμονας τε και φιλοτεχνους and of practical applications , whom you just now mentioned , I separate apart . Then in turn ,

και πρακτικους ους δη νυν ελεγεσ διαιρω και αυ I set apart those with whom **The Logos** is concerned , who alone one may properly call

**476b** χωρις ων ο λογος περι , ους μονους τις αν ορθως προσειποι

**Philosophers** . (φιλοσοφους .)

**Glaucon:** (*he replied*) What do you mean ?

εφη , Πως λεγεις .

**Socrates:** (*then I said*) On the one hand , the lovers of listening and of spectacles are fond of

δ' εγω ην , που μεν Οι φιληκοοι και φιλοθεαμονες ασπασονται τε

beautiful sounds , colors , and figures and everything that is created out of these ;  
τας καλας φωνας και χροας και σχηματα και απαντα τα δημιουργουμενα εκ των τοιουτων  
whereas , their Mind is **unable** to see and kindly welcome **The Nature** of **Self Beauty** .

δε αυτων η διανοια αδυνατος τε και ασπασσθαιτην φυσιν του αυτου καλου.

**Glaucon:** (he said) For surely then , it has to be in this way .

εφη , γαρ δη ουν Εχει ουτως .

**Socrates:** But surely , **Those** who **are able** to approach **Self Beauty** , and to behold **Self** ,

δε δη Οι δυνατοι επ' ιεναι το αυτο καλον τε και οραν

according to **Self** , must **They** not be **Few** in number ?

αρα καθ' αυτο ου αν ειεν σπανοι ;

**Glaucon:** Extremely so .

Και μαλα .

**Socrates:** Therefore , on the one hand , the one who acknowledges/considers beautiful works ,

**476c** ουν μεν Ο νομιζων καλλος πραγματα

but on the other hand , neither acknowledges **Self Beauty** , nor is able to follow , if one were to

δε μητε νομιζων αυτο καλλος μητε , δυναμος επεσθαι , αν τις

lead them to the **Recognition** of **Self** , do they seem to thee , to live in a dream , or to be awake ?

ηγηται επι γνωσιν αυτου , δοκει σοι ζην οναρ η υπαρ ;

Consider then . Is not , the following condition accordingly , the state of dreaming ; if a person ,

σκοπει δε , εστιν ου τοδε αρα το ονειρωττειν , εαν τις

whether asleep or awake , is led to believe that **the likeness** of **Reality** is not **the likeness** ,

εαν τε εν υπνω εαν τε ερηγορως ηγηται το ομοιον τω μη ομοιον

but that **self** is , **That** which **it resembles** ?

αλλ' αυτο ειναι ω εοικεν ;

**Glaucon:** (to which he then replied) I at least , would say that such a person is dreaming .

ος δ' η , Εγω γουν αν φαιην τον τοιουτον ονειρωττειν .

**Socrates:** What then about the person who is led to acknowledge the opposite of this ,

**476d** Τι δε ; ο ηγουμενος ταναντια τουτων

and is **Able to Behold** both what **Self Beauty Is** , and **those that Participate** of **That** ,

και δυναμενος καθοραν τε τι αυτο καλον και τα μετεχοντα εκεινου ,

and is neither led to believe that **the participants** are **Beauty Itself** , nor **Beauty Itself**

και ουτε ηγουμενος τα μετεχοντα αυτο ουτε αυτο

**the participants** ? Does such a person in turn , appear to thee to live awake , or in a dream ?

τα μετεχοντα , και ουτος αυ δοκει σοι ζην υπαρ η οναρ ;

**Glaucon:** (he said) Very much awake . (εφη , Και μαλα υπαρ .)

**Socrates:** Is it not the case then , that we may on the one hand , **Properly** call this person's

Ουκουν αν μεν ορθως φαιμεν τουτου

**Dianoetic-perception / Understanding / Intellectual-content ; Intuitive-Knowledge** , since it comes

την διανοιαν γνωμην ως ειναι

by **Recognition** , but on the other hand , that of the other , opinion ; since it comes by opining ?

γιγνωσκοντος δε του δοξαν ως δοξαζοντος ;

**Glaucon:** Entirely so . (Πανυ μεν ουν .)

**Socrates:** What then , if the person who we say opines but has no **Recognition** , becomes enraged

Τι δε ; εαν ουτος ον φαιμεν δοξαζειν αλλ ου γιγνωσκειν , χαλεπαινη

at us , and alleges that what we say is **not True** . Do we have any method to comfort/encourage

ημιν και αμφισβητη ως λεγομεν ουκ αληθη , εξομεν τι παραμυθισθαι

and gently persuade self , while concealing , that self is **not** in a **Sound State of Mind** ?

**476e** ηρεμα πειθειν αυτον επικρυπτομενοι , οτι ουχ υγαινει ;

**Glaucon:** (he replied) Surely we must indeed try . (εφη , δη Δει γε τοι .)

**Socrates:** Come along then , consider what we shall say to self . Or would you have us  
 Ἰθι δη , σκοπεῖ τι εἰδόμεν πρὸς αὐτὸν . ἡ βουλεῖ πυνθάν-  
 enquire of self in the following way ; by saying , that if they know anything , no one holds ill-  
 ὠμεθα παρ' αὐτοῦ ὡδὲ λέγοντες ὡς εἰ οἶδεν τι οὐδεις φθονος  
 will against self , but we shall be glad to see them knowing anything ; but only tell us this ; does  
 αὐτῷ , ἀλλ' ἂν ἀσμενοὶ ἰδοίμεν εἰδοτὰ τι , ἀλλ' εἶπε ἡμῖν τοδε ;  
 one who **Recognizes** , **Recognize** something or nothing ? Thou then , answer me for that self .  
 ὁ γινώσκων γινώσκει τι ἡ οὐδεν ; σὺ οὖν ἀποκρίνου μοι ὑπὲρ ἐκείνου .  
**Glaucou:** (he said) I will answer , that they **Recognize** something .  
 εἶπε , ἀποκρίνουμαι , ὅτι γινώσκει τι .  
**Socrates:** Either something that exists , or something that does not exist ?  
 Ποτερον ὃν ἡ οὐκ ὄν ;  
**Glaucou:** That exists . For how can anything indeed be **Recognized** , which does not exist ?  
 Ὅν : γὰρ πῶς ἂν τι γέ γινώσθῃ μὴ ὄν ;  
**Socrates:** Therefore , we are sufficiently assured of this ; even if we were to consider it  
 477 οὖν ἔχομεν ἱκανῶς τοῦτο , καὶ εἰ σκοποῖμεν  
 from every point of view ; that on the one hand , **That Which Wholly IS , IS Wholly**  
 πλεοναχῇ , ὅτι μὲν τὸ παντελῶς ὄν παντελῶς  
**RECOGNIZABLE / INTELLIGIBLE** , but on the other hand , what does not in-any-way exist,  
 γνῶστον , δὲ μὴ μηδαμῇ ὄν  
 is altogether unrecognizable .  
 παντὴ ἀγνώστον ;  
**Glaucou:** Most sufficiently . (ἱκανῶτατα .)  
**Socrates:** Let it be so . (Εἰεν : )  
 But surely , if there **exists something** in such a way , so as to both **be and not be** , would it  
 δὲ δη εἰ ἔχει τι οὕτως ὡς τε εἶναι καὶ μὴ εἶναι , ἂν  
 not **lie between That Which Absolutely/Purely IS** , and in turn , **that which IS not at all** ?  
 οὐ κεοῖτο μεταξὺ τοῦ εἰλικρινῶς ὄντος καὶ αὐτοῦ τοῦ οὐκ ὄντος μηδαμῇ ;  
**Glaucou:** **Between** . (Μεταξὺ .)  
**Socrates:** Is it not the case then , that since , on the one hand , **Intuitive-Knowledge** pertains to  
 οὐκ οὖν , ἐπεὶ μὲν γινώσις ἐπὶ  
**That Which Really IS** , whereas on the other hand , ignorance , out of necessity must belong to  
 τῷ ὄντι δὲ ἀγνοσία ἐξ ἀναγκῆς ἐπὶ  
 that which is not real , and thus , we must seek for something **between** ignorance and  
 477b μὴ ὄντι , καὶ ζητητέον τι μεταξὺ ἀγνοίας τε καὶ  
**Intuitive-Knowledge** , for that which lies **between** these , if such a thing happens to exist .  
 ἐπιστημῆς τῷ μεταξὺ τούτῳ , εἰ τοιούτον τι τυγχάνει ὄν ;  
**Glaucou:** Entirely so . (Πάνυ μὲν οὖν .)  
**Socrates:** Take notice then . Is there something we call **opinion** ?  
 Ἀρ' οὖν εἶναι τι λεγόμεν δοξάν ;  
**Glaucou:** How could there not be ? (Πῶς γὰρ οὐ ;)  
**Socrates:** Does it possess a different **power** than **Intuitive-Knowledge** , or The Self/Same ?  
 Ποτερον ἄλλην δυνάμιν ἐπιστημῆς ἢ τὴν αὐτὴν ;  
**Glaucou:** Different . (Ἄλλην ;)  
**Socrates:** Accordingly then , **opinion** is **arranged** about one **power** , while **Intuitive-Knowledge**  
 ἀρὰ δοξὰ τετακται(τασσῶ) Ἐπ' ἄλλῳ καὶ ἐπιστημῇ  
 is **Arranged** about another **Power** ; each one according to a different **Power** of The Self/Same .  
 ἐπ' ἄλλῳ ἑκάτερα κατὰ τὴν ἄλλην δυνάμιν τὴν αὐτῆς ;  
**Glaucou:** It is so . (Οὕτω .)



Socrates: Is it not the case then , that on the one hand , **Intuitive-Knowledge** is **Naturally-akin** to

Ουκουν μεν επιστημη πεφυκε επι  
**That Which Really IS** ; by **Directly-Knowing** that **BEING Exists** ? But further , it appears  
τω οντι γινωσκει ος το ον εστι ; δε μαλλον δοκει  
to me that the following **Distinctions** must necessarily be made beforehand .  
μοι ωδε διελεσθαι αναγκαιον ειναι προτερον .

**Glaucon**: In what way ?

Πως ;

Socrates: 21 Shall we say , that **Powers/Faculties/Abilities** are a certain **Genus/Species**  
477c Φησομεν δυναμεις ειναι τι γενοσ

of **The Real Beings** ; surely by which , we both **can do** whatever we **can do** , and every other  
των οντων δη αις ημεις και δυναμεθα α δυναμεθα και παν αλλο  
being , whatever they **can do** . Such as , **Seeing** and **Hearing** , I say , are among these **Powers** ,  
ο τι περ αν δυνηται , οιον οσιν και ακοην λεγω ειναι των δυναμεων ,  
that is if , you understand what I mean to call , **The Idea** .

αρα ει μανθανεις ο βουλομαι λεγειν το ειδος .

**Glaucon**: (he said) But I do understand . (εφη , Αλλα μανθανω .)

Socrates: Hear then , that which comes into light for me in regards to **Selves** . For **neither do I**

Ακουσον δη , ο φαίνεται μοι περι αυτων . γαρ ουτε εγω  
**See** any **color** belonging to **Power** , nor **figure** , nor **any such qualities** , such as there belong  
ορω τινα χροαν δυναμεως ουτε σχημα ουτε τι των τοιουτων , οιον και  
to many others ; by **Holding them in view** and **in relation to which** , **I Distinguish/Divide**  
πολλων αλλων , αποβλεπων προς α διοριζομαι  
some things by **Myself** , as being different from the others . But as to **Power** ; **I Look** to that  
477d ενια παρ' εμαυτω ειναι μεν τα αλλα δε τα αλλα : δ' δυναμεως βλεπω εις εκεινο  
alone , about which **It** is Arranged and to that which **it completes/perfects** ; and on account of  
μονον εφ' ω τε εστι και ο απεργαζεται , και  
**this** , I have called **each of these a Power** . And on the one hand , **The Power** that is **Arranged**  
ταυτη εκαλεσσα εκαστην αυτων δυναμιν , και μεν την τεταγμενην  
about the self/same and completes the self/same , I call the self/same , whereas on the other hand ,  
επι τω αυτω και απεργαζομενην το αυτο καλω την αυτην δε  
the **power** arranged about **another** and that brings to completion **another** , I call a different **power** .  
την επι ετερω και απεργαζομενην αλλην ετερον .

But what does thou say ? How do you make it ?

δε τι σου ; πως ποιεις ;

**Glaucon**: (he replied) Just so . (εφη , Ουτως .)

Socrates: (then I said) Here then again , O excellent one , do you say that **Intuitive-Knowledge** is  
δ' εγω ην , Δευρο δη παλιν , ω αριστε . ποτερον φης επιστημην ειναι  
a **Certain Power** of **The Self /Same** , or to what class/genus do you assign **Her** ?

τινα δυναμιν αυτην η εις τι γενοσ τιθης ;

**Glaucon**: (he said) To **This Genus/Idea** , since **She** is indeed of **All Powers** , **The Most Vigorous** .  
477e εφη , Εις τουτο γε πασων δυναμεων ερωμενεστατην .

Socrates: But what now ? Shall we assign a **Power** to **opinion** , or to **That Other Idea** ?

Τι δαι ; οισομεν δυναμιν εις δοξαν η εις αλλο ειδος ;

**Glaucon**: (he said) By no means , for **that by which we are able to form opinions** ,

εφη , Ουδαμως , γαρ ω δυναμεθα δοξαζειν

**is nothing else than opinion** .

εστιν ουκ τι αλλο η δοξα .

**Socrates:** But surely then on the one hand , you indeed agreed , a short while ago ,  
Αλλά δη μεν γε ωμολογεις ολιγον προτερον  
that both **Intuitive-Knowledge** and **opinion** , were not the self/same .

τε επιστημην και δοξαν ειναι μη το αυτο .

**Glaucou:** (*he said*) For how can any **Intelligent** person ever affirm that **that which is prone to fail**  
εφη , γαρ Πως αν τις νουν ποτε τιθειη το αναμαρτητον  
has to be the same as **That** which is indeed **Incapable** of failure ?

εχων ταυτον τω γε μη αναμαρτητω ;

**Socrates:** (*then I said*) Well said . And it is clear that we have agreed that **opinion** is **different**  
**478** δ' εγω ην , Καλως , και δηλον οτι ημιν ομολογεται δοξα ετερον  
from **Intuitive-Knowledge** .

επιστημης .

**Glaucou:** It is **different** . (Ετερον .)

**Socrates:** Accordingly then , each of themselves , is by **Nature** directed to a different object ;  
αρα εκατερα αυτων πεφυκεν Εφ' ετερω  
achieving a different result ?

δυναμενη ετερον τι

**Glaucou:** Necessarily . (Αναγκη .)

**Socrates:** On the one hand , **Intuitive-Knowledge** somehow indeed pertains to **That Which**  
μεν Επιστημη που γε επι τω

**Really IS** , by **Directly-Knowing Real Being** , as **It** has to **Exist** .

οντι γινωναι το ον ως εχει .

**Glaucou:** Yes . (Ναι .)

**Socrates:** But we say that **opinion** , **opines** .

δε φαμεν Δοξα δοξαζειν ;

**Glaucou:** Yes. (Ναι .)

**Socrates:** Does **it** recognize in the same way as **Intuitive-Knowledge** ? And shall

Η γινωσκει ταυτον οπερ επιστημη , και

**The Directly-Knowable** and **the opinable** be **the self/same** ? Or is this impossible ?

γνωστον τε και δοξαστον εσται το αυτο ; η αδυνατον ;

**Glaucou:** (*he said*) Impossible , from what we have agreed-upon , if indeed they are by **Nature**

**478b** εφη , Αδυνατον , εκ των ωμολογημενων , ειπερ πεφυκε  
**different** powers belonging to **different** things , then both of them are powers , **opinion** and  
αλλη δυναμις επ' αλλω , δε αμφοτεραι εστον δυναμεις , δοξα τε και

**Knowledge** , but each of them is **different** , as we have said . From these things , surely ,

επιστημη , δε εκατερα αλλη , ως φαμεν : εκ τουτων δη  
it cannot be permitted , that the **Directly-Knowable** and **the opinable** be **the self/same** .

ουκ εγχωρει γνωστον και δοξαστον ειναι ταυτον .

**Socrates:** Is it not the case then , that if **The Being** is **Directly-Knowable** , then **The Being**

Ουκουν ει το ον γνωστον , το ον

**must be different** than something that is **opinable** ?

αν ειη αλλο η τι δοξαστον ;

**Glaucou:** **Different** . (Αλλο .)

**Socrates:** Take notice then , do they who **opine** , **opine** about that which does not exist ?

Αρ' ουν δοξαζει το μη ον ;

Or is it also impossible to **opine** about that which does not exist ? Bear this in mind then .

η και αδυνατον δοξασαι το μη ον ; εννοει δε .

Does the person who **opines** , not refer their **opinion** to *something* ? Or in turn , is it possible ,

ο δοξαζων ουχ φερει την δοξαν επι τι ; η αυ οιον τε

to **opine** , on the one hand , but on the other hand , to **opine** about **nothing at all** .

δοξαζειν μεν δε δοξαζειν μηδεν ;

**Glaucou**n: Impossible .

Αδυνατον .

**Socrates**: In that case , whoever **opines** , indeed **opines** about **one thing** .

Αλλ' ο δοξαζων γε δοξαζει εν τι ;

**Glaucou**n: Yes .

Ναι .

**Socrates**: But surely **that which does not exist** , **can indeed not** be called **one thing** ,

Αλλα μην μη ον γε αν ουχ προσαγορευοιτο εν τι ,

but most properly , **nothing at all** .

αλλα ορθοτατ' μηδεν .

**Glaucou**n: Entirely so .

Πανυ γε .

**Socrates**: Certainly , out of necessity , we assigned **ignorance** to that which has **no Real Being** ,

**478c** μην εξ αναγκης απεδομεν αγνοιαν Μη οντι

but the **Directly-Knowable** to **Real Being** .

δε γνωσιν οντι .

**Glaucou**n: (*he said*) Rightly so .

εφη , Ορθως .

**Socrates**: Accordingly then , they **do not opine about Real Being** , **nor about the non existent** .

αρα ουκ δοξαζει ον ουδε μη ον .

**Glaucou**n: They do not .

γαρ Ου .

**Socrates**: Accordingly then , **opinion** is neither **Intuitive-Knowledge** , nor can it be **ignorance** .

αρα δοξα ουτε γνωσις ουτε αν ειη αγνοια .

**Glaucou**n: It appears that it is not .

εοικεν Ουκ .

**Socrates**: Take notice then , does **opinion** lie **outside** of these , either by surpassing

Αρ' ουν εστιν εκτος τουτων η υπερβαινουσα

**Intuitive-Knowledge** in **Luminous-Clarity** , or by being-surpassed by **ignorance** in obscurity ?

γνωσιν σαφηνεια η αγνοιαν ασαφεια ;

**Glaucou**n: It does neither .

Ουδετερα .

**Socrates**: (*then I said*) Accordingly then , on the one hand , does **opinion** manifest itself to thee

δ' εγω ην , αρα μεν Αλλ' δοξα φαινεται σοι

more-obscurely than **Intuitive-Knowledge** , but on the other hand , more-clearly than **ignorance** ?

σκοτωδεστερον γνωσεως δε φανοτερον αγνοιας ;

**Glaucou**n: (*he said*) Quite so indeed .

εφη , Και πολυ γε .

**Socrates**: Then , does it lie **within** both of these ?

**478d** δ' κειται Εντος αμφοιν

**Glaucou**n: Yes . (Ναι .)

**Socrates**: Accordingly then , **opinion** will exist **between** these .

αρα δοξα αν ειη Μεταξυ τουτοιιν .

**Glaucou**n: Exactly so .

Κομιδη μεν ουν .

**Socrates**: Is it not the case then , that we have asserted in our prior discussions , that if **anything**

Ουκουν , εφαμεν εν τοις προσθεν , ει τι

appeared to be of such a kind as , to both exist , and at the same time , not exist , then such a thing  
φανειη οιον τε ον και αμα μη ον το τοιουτον  
would lie between **That Which Absolutely-Purely IS** , and **that which does not in any way exist**  
κεισθαι μεταξυ του ειλικρινως οντος τε και του μη παντως οντος  
and that neither **Knowledge** nor **ignorance** would pertain to **self** , but is in turn , **that which**  
και ουτε επιστημην ουτε αγνοιαν εσεσθαι επ' αυτω , αλλα αυ το  
**has appeared between ignorance** and **Intuitive-Knowledge** ?

φανεν μεταξυ αγνοιας και επιστημης ;

**Glaucon:** Rightly so . (Ορθως .)

**Socrates:** But now indeed , that which we call **opinion** , has surely **appeared to be between** them .  
δε Νυν γε , ο καλουμεν δοξαν δη πεφανται μεταξυ τουτοιν .

**Glaucon:** It has so **appeared** .

Πεφανται .

**Socrates:** 22 Thus it will remain for us , as it appears , to discover that which **Participates**  
478e δη αν λειποιτ' ημιν , ως εοικε , ευρειν το μετεχον

of both of these ; of **That** which **Is** and also of **that which does not Exist** , and cannot **Rightly**  
αμφοτερων του ειναι τε και μη ειναι , και αν ορθως  
be called **either** of them **precisely** , so that if **self** appears to be **that** which is **opined** ,  
προσαγορευομενον ουδετερον ειλικρινες , ινα εαν αυτο φανη ειναι δοξαστον  
we may **Justly** call it so , assigning on the one hand , the extremes/summits to those extremes ,  
εν δικη προσαγορευωμεν , αποδιδοντες μεν τα ακρα τοις ακροις ,  
but on the other hand , **the betweens** to **those** that are **between** . Or is it not in this way ?

δε τα μεταξυ τοις μεταξυ : η ουχ ουτως ;

**Glaucon:** It is in this way . (Ουτως .)

**Socrates:** Surely , these things being determined , I shall say , I want a word with , and an answer  
479 δη Τουτων υποκειμενων φησω μοι λεγω και αποκρινεσθω  
from that good fellow (476d-e) who has **not** in any way been led to believe that , on the one hand ,

ο χρηστος ος μηδεμιαν ηγεται μεν  
**Self Beauty** has existence , and any **Idea of Self Beauty** which remains **Eternally The Same** ,  
αυτο καλον εχουσαν και τινα ιδεαν αυτου καλλους μεν κατα αι ταυτα  
**In The Same Way** , but on the other hand , that lover of spectacles thinks that there are

ωσαυτως , δε εκεινος ο φιλοθεαμων νομιζει  
many beautiful things , and can never endure to be told by someone that **Beauty** is **One** , and  
πολλα τα καλα και αν ουδαμη ανεχομενος φη τις το καλον ειναι εν και  
so also with **Justice** and **The Others** . Shall we say to him 'Ο excellent man , for out of all these  
ουτω δικαιον και ταλλα . φησομεν , ω αριστε , γαρ των πολλων τουτων  
beautiful things , are there any , then , which will not appear deformed/ugly ?

καλων μων εστιν τι δη ο ουκ φανησεται αισχρον ;  
And of those that appear just , are there any which will not also appear unjust ?

και των δικαιων , ο ουκ αδικον ;  
And of those that appear holy , are there any which will not also appear unholy ?

και των οσιων , ο ουκ ανοσιον ;

**Glaucon:** (he said) No ; but out of necessity , the beautiful things themselves must also ,

479b εφη , Ουκ , αλλ' αναγκη τα καλα αυτα και  
in some way , appear ugly , and so with the others that you asked about .

πως φανηναι αισχρα , και οσα αλλα ερωτας .

**Socrates:** What about the many things which are double ?

Τι δαι τα πολλα διπλασια ;

Do they appear to be any less halves than doubles?

φαίνεται τι ηττον ημισεα η διπλασια ;

**Glaucon:** Not one bit less .

Ουδεν .

**Socrates:** Then surely things great and small , light and heavy , shall they not be denominated και δη μεγαλα και σμικρα και κουφα και βαρεα αν ταυτα μη προσρηθησεται what we call them , any more than the opposite ?

α φησωμεν τι μαλλον η ταναντια ;

**Glaucon:** (he said) No ; since each of them always possesses of both (Qualities/Quantities) .

εφη , Ουκ αλλ' εκαστον αει εξεται(εχω) ανφοτερων .

**Socrates:** Therefore , do each of these many conditions exist any more than they do not exist , ουν Ποτερον εκαστον των πολλων εστιν μαλλον η ουκ εστιν of this which anyone would say self is ?

τουτο ο τις αν φη αυτο ειναι ;

**Glaucon:** (he said) It is like those at festivals , and especially , the children's riddle

**479c** εφη , εοικε τοις εν ταις εστιασεσιν και τω των παιδων αινιγματε having double meanings , the one about a eunuch (man/not-man) who struck a bat (bird/not-bird) επαμφοτεριζουσιν , τω περι του ευνουχου της βολης περι της νυκτεριδος , who was sitting upon a reed (branch/not-branch) , and struck self (with pumice :stone/not-stone) εφ' και ω βαλειν αυτον ου αυτην

is wrapped in riddles . For these riddles also have a double meaning/equivocate , and it is

αινιττονται : γαρ ταυτα και επαμφοτεριζειν , και ειναι impossible to conceive accurately about them ; neither that they exist , nor that they do not exist , ουδεν δυνατον νοησαι παγιως αυτων ουτ' ειναι ουτε μη ειναι whether that they both exist , or neither of them exist .

ουτε αμφοτερα ουτε ουδετερον .

**Socrates:** (then I said) Therefore , do you have a way to deal with them , or have you a better δ' εγω ην , ουν Εχεις ο τι χρησει αυτοις , η θησεις καλλιω class/order/genus/hierarchical-rank to place them , other than **The Intermediate Class** between θεσιν οποι της μεταξυ

**Ousia** and **that which does not exist** ? For nothing , I suppose , is **more darkly-obscure**

ουσιας τε και του μη ειναι ; γαρ ουτε που μαλλον σκοτωδεστερα than **non-Being** , in relation to **that** which does not **appear to exist** , nor on the other hand ,

μη οντος , προς το μη φανησεται ειναι , ουτε more **Luminously-Clear** than **Being** , in relation to **the existence that is more** .

φανοτερα οντος προς ειναι το μαλλον .

**Glaucon:** (he said) **Most True** .

**479d** εφη , Αληθεστατα .

**Socrates:** Accordingly then , we have discovered , as it seems befitting , that most of the

αρα Ευρηκαμεν ως εοικεν οτι πολλα τα **conventional opinions** of the multitude concerning 'the beautiful' , and those other **views** ,

νομιμα των πολλων περι καλου τε και των αλλων that roll-around somewhere , **between the region of non-Being** and **The Region of Pure-Being** . κυλινδεται που μεταξυ του μη οντος τε και του ειλικρινως οντος .

**Glaucon:** We have so discovered it . (Ευρηκαμεν .)

**Socrates:** But we indeed formerly agreed , that if **any such thing** should come to light , **self** should

δε γε Προωμολογησαμεν , ει τι τοιουτον φανειη αυτο δειν be called '**opinable**' , but not '**Directly-Knowable / Intelligible**' ; **that which** is caught wandering λεγεσθαι δοξαστον αλλ' ου γνωστον , τη αλισκομενον πλανητον



between those two , by that **power** (**opinion**) lying between those two .

μεταξύ το δυναμει μεταξύ .

**Glaucou**n: We so agreed .

Ωμολογηκαμεν .

**Socrates**: Accordingly then , those who are spectators of many ‘beautiful things’ , but never

**479e** αρα Τους θεωμενους πολλα καλα , δε μη behold **Self Beauty** , nor are able to follow another **Leading** them to **Self** ; and are spectators ορωντας το αυτο καλον μηδ’ δυναμενους επεσθαι αλλω αγωντι επ’ αυτο , και of many ‘just things’ , but never behold **Self Justice**, and all other **Ideas** , in like manner , πολλα δικαια , δε μη το αυτο δικαιον , και παντα ουτω , we will say that they **opine** all things , but **Recognize** none of the things of which they **opine** . φησομεν δοξαζειν απαντα , δε γινωσκειν ουδεν ων δοξαζουσιν .

**Glaucou**n: (*he said*) Necessarily .

εφη , Αναγκη .

**Socrates**: What then in turn , about **Those** who **Contemplate Each** of **The Ideas Themselves** ,

Τι δε αυ τους θεωμενους εκαστα αυτα who are also **Eternally Subsisting According to The Same and in The Same Way** ?

και αι οντα κατα ταυτα ωσαυτως ;

Shall we not say , that **They Recognize** , but **do not opine** ?

αρ’ ου γινωσκειν αλλ’ ου δοξαζειν ;

**Glaucou**n: And this , necessarily .

και ταυτα Αναγκη .

**Socrates**: Shall we not say then , on the one hand , that **These** both **Kindly Welcome** and also

Ουκουν φησομεν μεν τουτους και ασπαζεσθαι τε και **Love These Ideas** from **Whom They Receive Direct-Knowledge** , while on the other hand , φιλειν ταυτα εφ’ οις εστιν γνωσις , δε those others , kindly welcome and love those things , of which they have **opinion** ?

**480** εκεινους εφ’ οις δοξα ;

Or do we not remember , that we said they beheld and loved beautiful sounds and colors , η ου μνημονευομεν , οτι εφαμεν θεασθαι τε και φιλειν καλας φωνας τε και χροας and such things , but that they could not endure **Self Beauty** as being anything **Real** ?

και τα τοιαυτα , δε ουδ’ ανεχεσθαι το αυτο καλον ως τι ον ;

**Glaucou**n: We remember .

Μεμνημεθα .

**Socrates**: We shall not then be striking a false note , by calling themselves **lovers-of-opinion** ,

Μη ουν τι πλημμελησομεν καλουντες αυτους φιλοδοξους rather than **Lovers-of-Wisdom** ? And will they then , be much enraged at us , if we call them so ? μαλλον η φιλοσοφους , και αρα σφοδρα χαλεπανουσιν ημιν , αν λεγωμεν ουτω ;

**Glaucou**n: (*he said*) Not , if they are indeed persuaded by me ; for it is not **Lawful**

εφη , Ουκ αν γ’ πειθωνται εμοι : γαρ ου θεμις to be enraged at **The Truth** .

τω χαλεπαινειν τω αληθει .

**Socrates**: Accordingly then , **Those** who **Kindly Welcome The Real Self in Every Form** ,

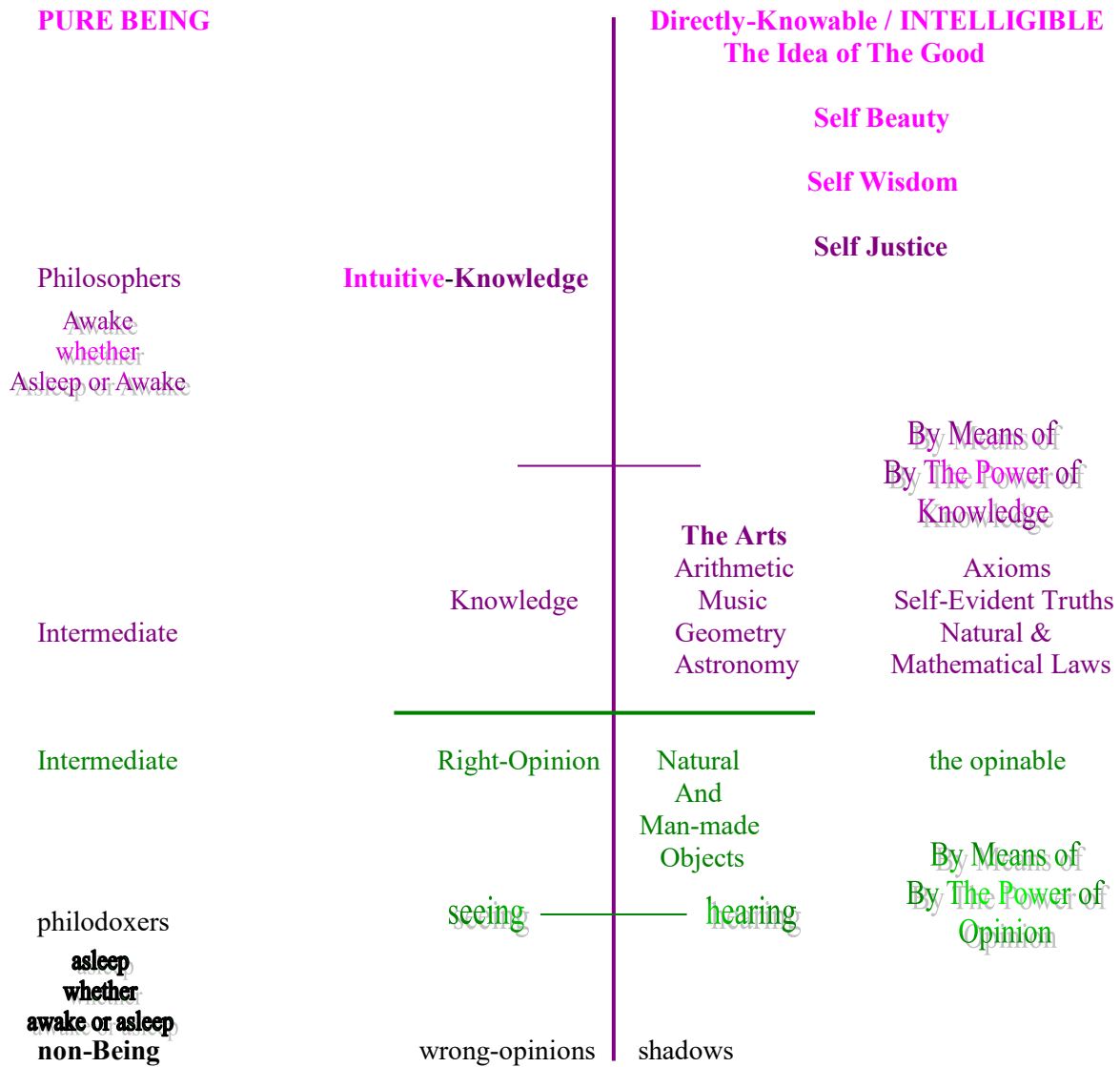
αρα Τους ασπαζομενους το ον αυτο εκαστον must be called **Philosophers** , but not **philodoxers** ?

κλητεον φιλοσοφους αλλ’ ου φιλοδοξους ;

**Glaucou**n: Entirely so . (Πανταπασι μεν ουν .)

## The End of Book 5

# The Good/One



Revised

10 Oct 2007  
7 April 2013  
2 August 2017

## Book 6

### Σ

**Socrates:** (*then I said*) **1** Thus on the one hand , those who are **Philosophers** , Ο Glaucon ,  
**484** δ' εγω ην , δη μεν οι εισιν φιλοσοφοι , ω Γλαυκων ,  
and those who are not , have each been clearly brought to **Light** with some difficulty , by means  
και οι μη εκατεροι ανεφανησαν πως μογισ δια  
of an extended discourse gone through in detail .

τινος μακρου λογου διεξελθοντος .

**Glaucon:** (*he said*) Perhaps , because it was not easy , by means of a brief one .

εφη , Ισως γαρ ου ραδιον δια βραχεος .

**Socrates:** (*I said*) Apparently not . Yet it appears to me at least , that they would have been

ειπον , φαινεται Ου : ετι δοκει εμοι γουν αν  
better brought to **Light** , if we should have spoke about this subject alone , and if there were not

βελτιονως φανηναι ει εδει ρηθηναι περι τουτου μονου , και μη  
so many other subjects left to discuss in detail , at least if one intends to have in view what is

τα πολλα λοιπα διελθειν μελλοντι κατοψεσθαι τι  
the difference between **the unjust** and **The Just Life** ?

**484B** διαφερει αδικου δικαιος βιος ;

**Glaucon:** (*he said*) What then , follows after this for us ?

εφη , Τι ουν το μετα τουτο ημιν ;

**Socrates:** (*then I said*) What else then , than that which is next in order ? Since on the one hand ,

δ' εγω ην , Τι αλλο δ' , η το εξης ; επει μεν

**Philosophers** are those who are **Able to make contact** with **That Which Subsists Eternally**

φιλοσοφοι εχοντος οι δυναμενοι εφαπτεσθαι του αει

**According To The Same Selves, In The Same Way** , but on the other hand , **those** who are **not**

κατα ταυτα ωσαυτως δε οι μη  
**able** to accomplish this , but keep **wandering** amidst a **plurality** that is also **shifting in every way**

αλλ' ισχουσι πλανωμενοι εν πολλοις και παντοιως  
are not **Philosophers** ; which of these then , must be **The Leaders** of **The City** ?

ου φιλοσοφοι , ποτερους δη δει ειναι ηγεμονας πολεως ;

**Glaucon:** (*he said*) How then , shall we choose **Self** , and choose in a **Measured Way** ?

εφη , Πως ουν αν λεγοιμεν αυτο , λεγοντες μετριως ;

**Socrates:** (*then I said*) Whichever of the two , may be brought to **Light** as **Capable** of **Guarding**

δ' εγω ην , Οποτεροι αν φαινωνται δυνατοι φυλαξαι

**The Laws** and **Pursuits** of **The Cities** , **These** then should be established as **Guardians** .

**484C** νομους τε και επιτηδευματα πολεων , τουτους καθισταναι φυλακας .

**Glaucon:** (*he said*) Right . (εφη , Ορθως .)

**Socrates:** (*then I said*) Accordingly then , the following is clear . Will then , either a **blind** or

δ' εγω ην , αρα Τοδε δηλον δε ειτε τυφλον ειτε  
a **Keen-sighted Guardian Necessarily Keep-watch** over anything ?

οξυ ορωντα φυλακα χρη τηρειν οτιουν ;

**Glaucon:** (*he said*) And how could this not be clear ?

εφη , Και πως ου δηλον ;

**Socrates:** Therefore , in what way do those appear to differ in any way from **the blind** , who are

ουν Η δοκουσι διαφερειν τι τυφλων οι  
**truly deprived** of **The Direct-Cognition** of **Each Real-Being** , and so , they do not possess  
τω οντι εστερημενοι της γνωσεως εκαστου του οντος , και μηδεν εχοντες

**That Vivid Paradigm** in **their soul** , nor are **they** able , just as painters looking-up to their  
εναργες παραδειγμα εν τη ψυχη , μηδε δυναμενοι ωσπερ γραφεις αποβλεποντες εις το  
truest model , by always referring to that , and contemplating it , in the loftiest way possible ,  
**484D** αληθεστατον αι αναφεροντες κακεισε τε και θεωμενοι ως ακριβεστατα οιον τε ;  
and thus , here , in the same way , to **Establish Customs** concerning **The Beautiful** and **The Just**  
και δη ενθαδε ουτω τιθεσθαι νομιμα περι καλων τε και δικαιων  
and **The Good** , and should there be need to **Establish Them** , and to **Guard** and **Preserve**  
και αγαθων τε εαν δεη τιθεσθαι , και φυλαττοντες σωζειν  
**Those** that have been **Laid-down** ?

τα κειμενα ;

**Glaucon:** (to which he then said) No , by **Zeus** . There is not much of a difference .

ος δ' η , Ου μα τον Δια , ου πολυ τι διαφερει .

**Socrates:** Therefore , shall we appoint **those** to be **Guardians** , rather than **Those** who on the one  
ουν στησομεθα Τουτους φυλακας μαλλον η τους μεν  
hand , have **Direct-Cognition** of **Each Real-Being** , but on the other hand , do not at all *fall-short*  
εγνωκοτας εκαστον το ον , δε μηδεν ελλειποντας  
in **experience** to **those others** , nor in any way *lag-behind* **them** in any other **Aspect** of **Virtue** ?

εμπειρια εκεινων μηδενι υστερουντας εν αλλω μερει αρετης ;

**Glaucon:** (he said) It would certainly be absurd , to choose **those others** , if indeed **They** are not  
εφη , αν μεντ' ειη Ατοπον αιρεισθαι αλλους ει γε μη  
*deficient/lacking* in the other **Aspects** ; for **They** would **Excel** in **This Self** ; by **Being** something  
ελλειποιντο ταλλα : γαρ αν προεχοιεν τουτω αυτω τι  
close to the most important **Aspect** of **All** .

σχεδον τω μεγιστω .

**Socrates:** Is it not the case then , that we **must** now explain this ; that is , in what Way it will be  
**485** Ουκουν δη λεγωμεν τουτο , τινα τροπον εσονται  
possible for **These Same Selves** to Possess both of **These Same Qualifications/Distinctions** ?  
οιοι τ' αυτοι εχειν και ταυτα κακεινα ;

**Glaucon:** Entirely so . (Πανυ μεν ουν .)

**Socrates:** Now then , as we said from the beginning of **This Logos** , first of all , it is **Necessary**  
τοιουν Ο ελεγομεν αρχομενοι τουτου του λογου πρωτον δειν  
to thoroughly understand **The Nature** of **Selves** ; and I think , that if we sufficiently agree ,  
καταμαθειν την φυσιν αυτων : και οιμαι , εαν ικανως ομολογησωμεν  
about **That** , then we shall also agree that it is possible for **These Same Selves** to Possess both  
εκεινην . και ομολογησειν οτι οιοι τε οι αυτοι εχειν  
**These Same Qualities** , so that no **others** than **These** , should be **The Leaders** of **Cities** .

ταυτα τε οτι ουκ αλλους η τουτους δει ειναι ηγεμονας πολεων .

**Glaucon:** How ? (Πως ;)

**Socrates:** **2** Let this now be agreed among us concerning **The Philosophic Natures** ; that  
**485B** Τουτο δη ωμολογησθω ημιν περι των φιλοσοφων φυσεων , οτι

**They** are indeed on the one hand , **Always in Love with that Learning** which will *make clear*  
γε μεν αι ερωσιν μαθηματος ο αν δηλοι  
to **Them Selves** , **That Ousia Which Is Eternal** and **Unmoved** by *generation* or *decay* .

αυτοις εκεινης της ουσιας της ουσης αι και μη πλανωμενης υπο γενεσεως και φθορας.

**Glaucon:** Let it be so agreed . (Ωμολογησθω .)

**Socrates:** (then I said) And further , that **They** are **Always in Love with The Whole** of **Self** ,  
δ' εγω ην , Και μην , οτι και πασης αυτης ,

and **will not** willingly neglect **any part** , neither small nor great , more honorable nor και ουτε εκοντες αφιενται μερους ουτε σμικρου ουτε μειζονος τιμιωτερου ουτε more dishonorable, as we formerly described in detail regarding the ambitious and the lovers . ατιμοτερου, ωσπερ εν τοις προσθεν δηλθομεν περι των φιλοτιμων τε και ερωτικων .

**Glaucon:** (he said) You speak correctly . (εφη , λεγεις Ορθως .)

**Socrates:** Now then after this, consider if it is **Necessary** that **They** possess the following **Desire** ,

**485C** τοινυν μετα τουτο σκοπει ει αναγκη εχειν Τοδε in **Their Nature** besides **This One** we mentioned ; for **Those** who are intended to be as **Such** . εν τη φυσει προς τουτω ελεγομεν , οι αν μελλωσιν εσεσθαι οιους .

**Glaucon:** Which one ? (Το ποιον ;)

**Socrates:** **They Must Cherish The Truth** , and thus **hate falsehood** and so **hate** the willingness στεργειν την αληθειαν και αλλα μισειν Την απευδειαν δ' το ειναι εκοντας to accept **that** which is **false** , in **any form** .

προσδεχεσθαι το ψευδος μηδαμη .

**Glaucon:** (he said) That is indeed likely . (εφη , γ' Εικος .)

**Socrates:** That is not only likely ,O friend , but it is also **Perfectly Necessary** , that **One** who is

Ου μονον εικος , ω φιλε , αλλα και πασα γε αναγκη τον

**Naturally in Love** , **has to Love everything akin and at home with The Objects** of **Their Love** .

του φυσει ερωτικος εχοντα παν το ξυγγενες τε και οικειον των παιδικων αγαπαν .

**Glaucon:** (he said) Rightly so . (εφη , Ορθως .)

**Socrates:** Can you then , discover **Anything more at home with Wisdom** than **Truth** ?

Η αν ουν ευροις τι οικειοτερον σοφια αληθειας ;

**Glaucon:** (to which he then answered) And how could we ? (ος δ' η , Και πως ;)

**Socrates:** Therefore , can it be possible for **The Nature** of **Self** to be **Philosophic** ,

ουν Η δυνατον την φυσιν αυτην ειναι φιλοσοφον

and also , a **lover** of **falsehood** ?

τε και φιλοψευδη ;

**Glaucon:** Not in any way indeed . (Ουδαμως γε .)

**Socrates:** Accordingly then , **The One** who is **Truly** a **Lover-of-Learning** , **Has to Be** ,

**585d** αρα τον τω οντι φιλομαθη δει immediately from **Their** youth , **in the greatest measure** , **Reaching-out** to **All Truth** .

ευθυς εκ νεου ο τι μαλιστα ορεγεσθαι πασης αληθειας .

**Glaucon:** In every way indeed . (Παντελως γε .)

**Socrates:** But we certainly know that whoever has their *desires* strongly inclined to one thing ,

Αλλα μην ισμεν οτι οτω αι επιθυμιαι σφοδρα ρεπουσιν εις εν τι , in some way indeed , on this account , has them weaker in regards to other things , just as a

που γε τουτω ασθενεστεραι εις ταλλα ωσπερ current having been diverted from its channel .

ρευμα απωχετευμενον εκεισε .

**Glaucon:** Why , certainly ? (Τι μην ;)

**Socrates:** Surely then **Those** who have their **Desires** flow towards **Learning** , and all such things ,

δη Ωι ερρηκασι προς τα μαθηματα και παν τοιουτον

I think , would be concerned about **The Pleasure of The Soul in accordance with Self** ,

οιμαι , αν ειεν περι την ηδονην της ψυχης καθ' αυτην , but on the other hand , would forsake those pleasures which arise through the body , if indeed

δε εκλειποιεν τας δια του σωματος ει they have not been artificially/fictitiously molded , but are **Truly** , a **Philosopher** .

**485e** μη πεπλασμενως(πλασσω-to form , mold , shape) αλλ' ειη αληθως τις φιλοσοφος .

**Glaucon:** This must be the case , by a **mighty necessity** . (Μεγαλη αναγκη .)



**Socrates:** Surely such a person is indeed **Of Sound Mind** and not in any way a **lover-of-money** .  
μην ο τοιουτος γε Σωφρων και ουδαμη φιλοχρηματος :  
For to seriously seek after those things , for the sake of which , wealth along with its great  
γαρ σπουδαζεται ενεκα ων χρηματα μετα πολλης  
spending , is anxiously sought after ; belong/apply more to another person , than to **Such a One** .  
δαπανης , σπουδαζειν προσηκει μαλλον αλλω η τουτω τινι .

**Glaucou:** It is so .(Ουτως .)

**Socrates:** And surely somehow you must likewise consider the following , when you are to judge  
**486** Και μην που δει και σκοπειν τοδε , οταν μελλης κρινειν  
*what is a Philosophic Nature* , and *what is not* .

φιλοσοφον φυσιν τε και μη .

**Glaucou:** What is it ? (Το ποιον ;)

**Socrates:** It must not escape your notice , if **it** partakes of **illiberality** . For **pettiness** to any  
Μη σε λαθη μετεχουσα ανελευθεριας : γαρ σμικρολογια  
degree , is most contrary , to a **Soul** which intends to **Always** earnestly pursue **The Whole** and  
που εναντιωτατον ψυχη μελλουση αιε επορεξεσθαι ολου και  
**every Part** of **That** which is **Divine** and **human** .

παντος του θειου τε και ανθρωπινου .

**Glaucou:** (*he said*) Most true . (εφη , Αληθεστατα .)

**Socrates:** Then , do you think that **The One** who possesses **Magnificent Conceptions**

ουν Ηι οiei υπαρχει μεγαλοπρεπεια  
in **Their Understanding** , thus possesses both **The Theory** of **The Whole** of **Time** ,  
διανοια και μεν θεωρια παντος χρονου ,  
but also **The Theory** of **The Whole** of **Ousia** , can possibly think that this  
δε πασης ουσιας , οιον τε δοκειν τουτω  
human life is a thing of great consequence .

τον ανθρωπινον βιον ειναι τι μεγα .

**Glaucou:** (*to which he then said*) It is impossible .(ος δ' η , Αδυνατον .)

**Socrates:** Is it not the case then , that **Such a One** will also be **Led to Believe**

**486b** Ουκουν ο τοιουτος και ηγησεται  
that Death is not something to be **feared** .

θανατον ου τι δεινον ;

**Glaucou:** Least of all indeed . (Ηκιστα γε .)

**Socrates:** Surely then , a **fearful** and **illiberal nature** , as it is **Reasonable** ,

δη Δειλη και ανελευθερω φυσει , ως εοικεν ,  
will not **Participate** of **True Philosophy** .

αν ουκ μετειη αληθινης φιλοσοφιας .

**Glaucou:** It does not so appear to me . (Ου δοκει μοι .)

**Socrates:** What then ? Can **The Well-Ordered Soul** who is not a **lover-of-money** nor **illiberal** ,  
Τι ουν ; αν ο κοσμιος και μη φιλοχρηματος μηδ' ανελευθερος  
nor an **imposter** , nor **fearful** , in any way , ever be or become **hard to deal with** or **unjust** ?

μηδ' αλαζων μηδε δειλος οπη εσθ' η γενοιτο δυσσυμβολος αδικος ;

**Glaucou:** It cannot . (Ουκ εστιν .)

**Socrates:** And surely also consider this while considering **The Philosophic Soul** immediately

Και δη και επισκεψει τουτο σκοπων φιλοσοφον ψυχην ευθυς  
from youth; whether or not it is accordingly **Just** and **Gentle** or **unsocial** and **savage** .

νεου ει μη οντος αρα δικαια τε και ημερος η δυσκοινωνητος και αγρια .

**Glaucou:** Entirely so . (Πανυ μεν ουν .)

**Socrates:** Neither indeed , as I think , will you omit the following .

**486c** Ου μην ουδε , ως εγωμαι , παραλειψεις τοδε .

**Glaucou:** What ? (Το ποιον ;)

**Socrates:** Whether **the soul Learns** with **Facility** or **difficulty** . Or do you expect that anyone will ever be **fond** of anything **sufficiently** , which in performing , they will perform with **suffering** αν ποτε στερξαι τι ικανως , ο πραττων αν πραττοι τε αλγων and with **difficulty** , while accomplishing little ?

και μογισ ανυτων σμικρον ;

**Glaucou:** It cannot be the case . (αν Ουκ γενοιτο .)

**Socrates:** What then , if **the soul** is **unable** to **preserve** anything which **She Learns** , by being

Τι δ' ; ει μηδεν δυναιτο σωζειν ων μαθοι , ων quite-full of **forgetfulness** , could it be possible for **her** not to be **destitute** of **Knowledge** ? πλεως ληθης αρ' αν ειη οιος τ' μη ειναι κενοσ επιστημης ;

**Glaucou:** And could it be possible ? (Και πως ;)

**Socrates:** And surely when **the soul Labors unprofitably/uselessly** , do you not think , δη πονων Ανονητα , ουκ οiei ,

that **she** will be compelled at last , to **hate** both **Self** and such things that **Self** practices ?

αναγκασθησεται τελευτων μισειν τε αυτον και την τοιαυτην πραξιν ;

**Glaucou:** How could she not ? (Πως δ' ου ;)

**Socrates:** Accordingly then , we shall never reckon a **forgetful soul** among **Those** who are

**486d** αρα μη ποτε εγκρινωμεν Επιλησμονα ψυχην εν ταις

**Sufficiently Philosophic** , but let us search for **Self** that must have a **Good Memory** .

ικανως φιλοσοφος , αλλα ζητωμεν αυτην δειν ειναι μνημονικην .

**Glaucou:** Altogether so .(Πανταπασι μεν ουν .)

**Socrates:** But certainly we shall never say this indeed ; that an **unmusical** and **deformed nature**

Αλλ' μην αν ου φαιμεν το γε της αμουσου τε και ασχημονος φυσεως leads anywhere else than towards **disproportion** .

ελκειν ποι αλλοσε η εις αμετριαν .

**Glaucou:** Where else indeed ? (Τι μην ;)

**Socrates:** But is **Truth** Akin to **disproportion** , or rather does **She Lead** to **The Proportional** ?

δε ειναι Αληθειαν ξυγγενη αμετρια η ηγει εμμετρια ;

**Glaucou:** To the proportional . (Εμμετρια .)

**Socrates:** Accordingly then , let us look for an **Understanding-Mind** that is **Well-Proportioned**

αρα και ζητωμεν διανοιαν Εμμετρον

and **Graceful** by **Nature** , in addition to the other requirements , which is **The Proper Guide**

και ευχαριν φυσει προς τοις αλλοις , ην παρεξει ευαγωγον towards **The Spontaneous-Attainment** , of **Each-and-Every Idea** of **Real-Being** .

**486e** επι το αυτοφυες την εκαστου ιδεαν του οντος .

**Glaucou:** How then , could it not be ?

Πως δ' ου ;

**Socrates:** What then ? Do we not in some measure appear to you to have discussed in detail

Τι ουν ; μη ουκ πη δοκουμεν σοι διεληλυθεναι each of the necessary qualifications and such as are consequent to each other ,

εκαστα αναγκαια και επομενα αλληλοις for **The Soul** who intends to **Sufficiently** and **Perfectly Participate** of **Real-Being** ?

τη ψυχη μελλουση ικανως τε και τελεως μεταληψεσθαι του οντος ;

**Glaucou:** (he said) The most necessary .

εφη , Αναγκαιοτατα μεν ουν .

**Socrates:** Therefore , is **Such a Study/Practice** worthy of censure in any measure , of which  
**487** ουν Εστιν τοιουτον επιτηδευμα μεμψει οπη ο  
 a person would never be able to competently practice , unless they were **Naturally Good-At-**  
 τις μη ποτ' γενοιτο οιος τε ικανως επιτηδευσαι , ει μη ειη φυσει ευ-  
**Learning/Remembering** , by being endowed with **Magnificence** and **Gracefulness** , and by  
 -μαθης , μνημων , μεγαλοπρεπης , ευχαρις , τε  
 being **The Friend** and **Relative** of **Truth , Righteousness , Courage** and **Soundmindedness** ?  
 φιλος και ξυγγενης αληθειας , δικαιοσυνης , ανδρειας , σωφροσυνης ;

**Glaucon:** (he said) Not even **Fault-finder himself** , could find fault with such a **Study** .

εφη , Ουδ' γε ο Μωμος , αν μεμψαιτο το τοιουτον .

**Socrates:** (then I said) But , will it not be to **Such as These Alone** , when **They** are **Perfected**  
 δ' εγω ην , Αλλ' αρα ου τοις τοιουτοις μονοις τελειωθειςι  
 by years and **Education** , that you will entrust **The City** ?  
 τε ηλικια και παιδεια αν επιτρεποις την πολιν ;

**Would , Could Philosophy  
 Lead anyone , anything away from  
 The Good ?**

**Narrator-Socrates:** **3** And Adeimantos said ,  
 Και ο Αδειμαντος εφη ,

**Adeimantos:** On the one hand ,Ο Socrates , no one is able to contradict these statements of thine .  
**487b** μεν , ω Σωκρατες , ουδεις αν οιος τ' προς αντειπειν ταυτα σοι :  
 Because through their **inexperience** of **This Method** of **question** and **answer** , every time those  
 γαρ δι' απειριαν του ερωταν και αποκρινεσθαι εκαστοτε οι  
 who hear you saying what you are now saying , are **affected** in the following way ; they are **led**  
 ακουοντες α νυν λεγεις πασχουσιν τοιονδε τι : ηγουν-  
**to think** that they are **being led- astray** , **little by little** , by 'the logos' with each question .

-ται παραγομενοι (παραγω) σμικρον υπο του λογου παρ'εκαστον το ερωτημα ,  
 Thus , when all these '**trifles**' are collected together , at the conclusion of the discussions ,  
 αλλα των σμικρων αθροισθεντων επι τελευτης των λογων  
 it seems to be , that their mistake is '**great**' , and quite the opposite of their first admissions .  
 αναφαινεσθαι το σφαλμα μεγα και εναντιον τοις πρωτοις ,  
 And just like those who play at checkers with those that are skilful but are themselves unskilled ,  
 και ωσπερ των πεττευειν υπο δεινων οι μη  
 they end-up being shut-in and do not have the means by which to make a move ; so also , they  
 τελευτωντες αποκλειονται και ουκ εχουσιν ο τι φερωσιν , ουτω και σφεις  
 in turn , have nothing which they can say , in the same way , end-up shut-up , by this other  
**487c** αυ εχειν ουκ τι ο λεγωσιν , ταυτης τελευτωντες αποκλειεσθαι αυ , υπο ετερας  
 kind of game , not with pieces , but with '**the logos**' . Although '**the truth**' is indeed  
 τινος πεττειας , ουκ εν ψηφοις αλλ' εν λογοις : επει το αλητες γε  
 not in any way advanced by '**this method**' ! Thus , I say this with a view to the present inquiry ;  
 ουδεν τι μαλλον εχειν ταυτη . δ' λεγω αποβλεψας εις το παρον .  
 for now someone may tell you that on the one hand , they have nothing to oppose each of your  
 γαρ νυν τις αν φαιη σοι μεν εχειν ουκ εναντιουσθαι εκαστον το  
 conclusions by way of argument , but that on the other hand , in fact they '**see**' , that all those  
 λογω καθ' ερωτωμενον , δε εργω οραν (**Par 144D**) , οσοι  
 who may be impelled to '**philosophy**' ; (How about Socrates himself ?) not those who only touch it  
 αν ορμησαντες επι φιλοσοφιαν μη του αψαμενοι  
 for the sake of completing their education and then drop it while still young , but those that spend  
**487d** ενεκα πεπαιδευσθαι απαλλαττωνται οντες νεοι , αλλα ενδιατριψωσι  
 a long-time in the study , and so on the one hand , most of them become **quite strange** , not to say  
 μακροτερον , και μεν πλειστος τους γιγνομενους πανυ αλλοκοτους μη ειπωμεν

altogether **worthless** , but on the other hand , those of them who are considered the **most worthy**  
παμπονηρους , δ' τους δοκουντας επιεικεστατους  
among them , are nevertheless indeed made **useless** to their cities by taking-up **the very pursuit**  
τουτο ομως γε αχρηστους ταις πολεσι υπο πασχοντας του επιτηδευματος  
which you praise .

ου συ επαινεις

**Narrator:** *And upon hearing this , I said ,*

και ακουσας , εγω ειπον ,

**Socrates:** Therefore , do you think that these statements that **They** make , are **false** ?

ουν Οιει ταυτα τους λεγοντας ψευδεσθαι ;

**Adeimantos:** *(to which he then said)* I do not know , but I would gladly hear thine opinion .

ος δ' η Ουκ οйда αλλα αν ηδεως ακουοιμι σοι δοκουν .

**Socrates:** From me at least , you would hear that , what **They** say is **The Truth Come to Light** .

**487e** εμοιγε αν Ακουοις , οτι λεγειν ταληθη φαινονται .

**Adeimantos:** *(he replied)* How then , can it be '**well said**' , that the miseries of **cities** shall

εφη , Πως ουν , εχει ευ λεγειν , οτι κακων αι πολεις αν

never cease before or until '**philosophers**' rule in **selves** , whom **we** are acknowledging

ου παυσονται προτερον πριν οι φιλοσοφοι αρξωσιν εν αυταις , ους ομολογουμεν

to be '**useless**' in **selves** ?

ειναι αχρηστους αυταις ;

**Socrates:** *(then I said)* You ask a question , which needs an answer through a verbal image .

δ' εγω ην , Ερωτας ερωτημα δεομενον αποκρισεως δι' λεγομενης εικονος .

**Adeimantos:** *(he said)* But thou , **I believe** , are indeed **not** in the habit of communicating through

εφη , δε Συ , οιμαι , γε ουκ ειωθας λεγειν δι'

images/comparisons/likenesses/parables/similes/metaphors .

εικονων .

**Socrates:** *(I said)* **4** Be it so . But now that we have embarked upon a **Logos**

ειπον , Ειεν : δ' εμβεβληκως εις λογον

that is so difficult to explain , you **mock** me ? Therefore , hear **my comparison** , in order that

ουτω δυσασποδεικτον σκωπτεις με ; ουν ακουε της εικονος , ιν'

you may **see** even more , how lack-luster I make **the comparison** . For **in this way it happens**

**488** ιδης ετι μαλλον , ως γλισχρωσ εικαζω . γαρ ουτω

that **The Experience** of **Those** that are **Most Capable** in **The Management** of a City , is so

το παθος των επιεικεστατων προς πολεις ,

**severe** , so that of that which they have **experienced** , there is no other **experience** so **severe** , but

χαλεπον , ωστε ο πεπονθασιν εστιν ουδ' εν αλλο πεπονθος τοιουτον , αλλα

in making our **simile** of **Self** we must collect from many **Selves** and make a defense for **Selves** ;

εικαζοντα αυτο ξυναγαγειν εκ πολλων και απολογουμενον υπερ αυτων ,

such as those painters mix together to paint a goat-stag creature and such as these . For you must

οιον οι γραφεις μιγνυντες γραφουσι ταγελαφους και τα τοιαυτα . γαρ

now **picture** , that such a creature , either comes to be a **ship-owner** of a fleet of ships ,

νοησον τοιουτονι ειτε γενομενον ναυκληρον περι πολλων νεων

or of a single ship ; who on the one hand , **exceeds** all those in the ship , in **size** and in **strength** ,

ειτε μιας : μεν υπερ παντας τους εν τη νηι μεγαθει και ρωμη ,

but on the other hand , is somewhat **dull/dumb** , and **sees** in **like** manner ; for only a short distance ,

**488b** δε υποκοφον και ορωντα ωσαυτως τι βραχυ

and whose **realization** of **Seafaring Skills** is such as **the others** , while on the other hand ,

και γγνωσκοντα περι ναυτικων τοιαυτα ετερα , δε

the sailors are all in sedition among themselves in regards to The Piloting ; for each imagines τους ναυτας στασιαζοντας προς αλληλους περι της κυβερνησεως , εκαστον οιομενον that they should be The Pilot, even though they never Learned The Art, nor are they able to show

δειν κυβερναν μητε ποποτε μαθοντα την τεχνην μητε εχοντα αποδειξαι who was their Teacher , nor at what time they Learned It , then , besides this , they say that It is εαυτου διδασκαλον μηδε εν ω χρονον εμανθανε , δε προς τουτοις φασκοντας ειναι ‘unteachable’ , then , they are also ready to cut in pieces the one who says that It Can be Taught .

488c μηδε διδακτον , αλλα και ετοιμους κατατεμνειν τον λεγοντα ως διδακτον , Furthermore , they continually surround The Self Pilot , begging , and doing everything ,

δε αυτους αι περικεχυσθαι τω ναυκληρω αυτω δεομενους και ποιουντας παντα so that he may turn-over the helm to them ; but sometimes when they may not be so successful οπως αν επιτρεψη το πηδαλιον σφισι , δ’ ενιοτε αν μη μαλλον in persuading him as others are , they either kill these others , or throw them overboard ; πειθωσιν αλλα αλλοι , η μεν αποκτεινυντας τους αλλους η εκβαλλοντας εκ της νεως , then after wholly-binding The Noble Pilot by means of drugs , or wine , or something else ,

δε ξυμποδισαντας τον γενναιον ναυκληρον μαμδραγορα η μεθη η τινη αλλω they take command of the ship , using up all their provisions , while drinking and feasting in αρχειν της νεως χρωμενους τοις ενουσι , και πινοντας τε και ευωχου— in this manner , they sail as it is the custom of such people . Then , besides these things , —μενους , πλειν ως το εικος τους τοιουτους , δε προς τουτοις on the one hand , whoever may be clever in assisting them , in any way , so that they may obtain μεν ος αν δεινος ξυλλαμβανειν η οπως

The Rulership , by either persuading or violating the ship-owner , they commend such a person αρξουσιν η πειθοντες η βιαζομενοι τον ναυκληρον , επαινουντας τον by calling him a sailor and a pilot , and knowledgeable in navigation ; but on the other hand , 488d καλουντας ναυτικον και κυβερνητικον και επισταμενον κατα τα ναυν , δε they revile as useless , Those who are not of this kind , but They are commended for nothing , ψεγοντας ως αχρηστον μη τοιουτον , δε επαιοντας περι μηδ’ , by never Realizing that The True Pilot by Self must necessarily Pay-Attention to the year ,

οτι του αληθινου κυβερνητου αυτω αναγκη ποιεισθαι την επιμελειαν ενιαυτου and the seasons , and the heavens , and stars , and winds , and everything belonging to The Art , και ωρων και ουρανου και αστρων και πνευματων και παντων των προσηκοντων τη τεχνη , if He intends to be The Ruler of a ship in Truth . But as far as gaining control of the helm

ει μελλει εσεσθαι αρχικος νεως τω οντι , δε οπως κυβερνησει is concerned , whether with the approval of some and the disapproval of others , neither skill nor 488e οιομενω εαν βουλωνται τε τινες εαν μη τε , μητε τεχνην μητε practice of this can be comprehended/grasped at the same time , with The Art of Navigation . μελετην τουτου δυνατον ειναι λαβειν αμα και την κυβερνητικην .

So that surely while affairs are in such a state aboard ship , are you not led to believe that

δη τας γιγνομενων τοιουτων περι ναυς , ουχ ηγει ως The One Who Is Truly-Fit to Govern , will in fact be called by the sailors aboard the ships

489 τον αληθως κυβερνητικον αν τω οντι καλεισθαι υπο των πλωτηρων εν ταις ναυσι that are set-up in this manner , a star-gazer , insignificant , and useless to them ?

κατεσκευασμεναις ουτω μετεωροσκοπον τε και αδολεσχην και αχρηστον σφισι ;

Narrator-Socrates: Adeimantos said

ο Αδειμαντος εφη ,

Adeimantos: Quite so . (Και μαλα .)

Socrates: (then I said) I suspect that thou will surely not require any explanation of the image , δ’ εγω ην , οιμαι σε δη Ου δεισθαι εξεταζομενην την εικονα



to see that it represents how people are *affected* in cities towards **The True Philosophers** ,  
ιδειν οτι εοικεν ταις πολεσι προς τους αληθινους φιλοσοφους  
but that you have learned what I mean .  
αλλα μανθανειν ο λεγω .

**Adeimantos:** (*he said*) Quite so . (εφη , Και μαλα .)

**Socrates:** Now then , first of all on the one hand , if that person wonders , why **Philosophers**  
τοιουν Πρωτον μεν τον εκεινον θαυμαζοντα οτι οι φιλοσοφοι  
are not honored in cities , teach him our image , and also endeavor to persuade him ,  
ου τιμωνται εν ταις πολεσι , διδασκε την εικονα τε και πειρω πειθειν  
that it would be *much more* wonderful , if they *were* honored .

**489b** οτι αν ην πολυ θαυμαστοτερον , ει ετιμωντο .

**Adeimantos:** (*he replied*) I will teach him so . (εφη , διδαξω Αλλα .)

**Socrates:** And further , that what is said , is **True** ; that **Those** that are **Most-Suited** to **Apply**  
Και τοιουν οτι λεγει ταληθη ως οι επιεικεστατοι

**Themselves** to **Philosophy** , are *useless* to the *many/masses* ; however , for *this uselessness* ,  
των εν φιλοσοφια αχρηστοι τοις πολλοις : μεντοι αχρηστιας  
have *them* blame *those* that make *no Use* of *Them* , but do not blame **The Ones Most-Fit** .

κελευε αιτιασθαι τους μη χρωμενους της , αλλα μη τους επιεικεις .  
For it is not natural for **The Pilot** to beg the sailors to allow him to govern , nor for **The Wise**  
γαρ εχει ου φυσιν κυβερνητην δεισθαι ναυτων υφ' αυτου αρχεσθαι , ουδε τους σοφους  
'to be knocking' at the doors of the rich . But the ingenious author of this saying told a lie. **Simonides**

ιεναι επι τας θυρας των πλουσιων , αλλ' ο κομψευσαμενος τουτο εψευσατο ,  
For **The True Nature** of these affairs is ; that whoever is sick , whether rich or poor ,  
δε το αληθες πεφυκεν ειναι , εαν καμνη τε πλουσιος εαν τε πεμης ,  
**Must Necessarily** go to the doors of the physician and all who need to be governed **Must** also

**489c** αναγκαιον ιεναι επι θυρας ιατρων και παντα δεομενον τον αρχεσθαι  
go 'knock upon the doors' of **Those Who are Able to Govern** ; for it is not natural , that

επι τας του δυναμενου αρχειν , ου  
**The Governor** who is **Truly Beneficial** to any degree , should beg the governed to rule .  
τον αρχοντα ου τη αληθεια οφελος τι η , αν δεισθαι των αρχομενων αρχεσθαι .  
But you will not miss the mark , if you liken our *present political governors* , to *those sailors*  
αλλα ουχ αμαρτησει απεικαζων νυν πολιτικους αρχοντας ναυταις  
we just mentioned , and **Those** who are called by them , *useless star-gazers* ,  
αρτι ελεγομεν , και τους λεγομενους υπο τουτων αχρηστους και μετεωρολεσχας  
to **Those** who are **Truly Pilots** .

τοις ως αληθως κυβερνηταις .

**Adeimantos:** (*he said*) Quite right . (εφη , Ορθοτατα .)

**Socrates:** Now then , from these reasons and these conditions , it is not easy for **The Best**  
τοιουν Εκ τουτων τε και εν τουτοις ου ραδιον το βελτιστον  
of **Pursuits/Studies** to be held in high-esteem among *those* who pursue studies of an **opposite**  
**489d** επιτηδευμα ευδοκιμειν υπο των επιτηδευοντων ταναντια ,  
**nature** ; but by far , **the greatest** and **most violent slander against Philosophy** comes about by

δε πολυ μεγαστη και ισχυροτατη διαβολη φιλοσοφια γινεται δια  
*those* who *profess* to practice **Such a Pursuit** ; **the majority** of whom , as thou says , are drawn  
τους φασκοντας επιτηδευειν τα τοιαυτα , οι πλειστοι ους ως συ φης των ιοντων  
to **Self** , **the accuser** of **Philosophy** calls '**altogether worthless/good-for-nothing**' , whereas  
επ' αυτην , τον εγκαλουντα τη φιλοσοφια λεγειν παμπονηροι , δε  
**Those** that are **Best-Suited/Most-Able** , he calls '*useless*' ;

οι επιεικεστατοι αχρηστοι ,

and I agreed that what thou says is **True** , did I not ?

και εγω συνεχωρησα σε λεγειν αληθη . η γαρ ;

**Adeimantos:** Yes you did . (Ναι .)

**Socrates:** 5 Is it not the case then , on the one hand , that we have fully explained the cause

Ουκουν μεν διεληλυθαμεν αιτιαν  
of the **uselessness** of **Those** that are **Best Suited** ?

της αχρηστιας των επιεικων ;

**Adeimantos:** Quite so . (Και μαλα .)

**Socrates:** But on the other hand , would you desire that we should explain in detail ,

δε βουλει διελθωμεν  
after this , the reason why **the many/majority** must necessarily be **worthless** , and if we can ,  
μετα τουτο το των πολλων την αναγκην της πονηριας , και αν δυναμεθα ,  
that we endeavor to demonstrate , that of this , **Philosophy** is by no means the cause .

**489e** οτι πειραθωμεν δειξαι τουτου φιλοσοφια ουδε αιτια

**Adeimantos:** Entirely so . (Πανυ μεν ουν .)

**Socrates:** Let us **listen** then , **and** let us **speak** ; **reminding** ourselves , of that starting point from

Ακουωμεν δη και λεγωμεν αναμνησθεντες εκειθεν  
which we described , **That which Must Be The Inborn Nature** of **One** who is to be **Beautiful**

οθεν διημεν οιον αναγκη φυναι την φυσιν τον εσομενον καλον τε

and **Good** . Therefore , if you have it in mind , first of all , **Self** must be **Led by The Truth** ,

**490A** τε καγαθον . δ' , ει εχεις νω , πρωτον μεν αυτω ηγειτο αληθεια ,  
which **Self Must Always** and **In Every Way Pursue** , or else be an **imposter** , **never** to **Participate**

ην αυτον εδει παντως και παντη διωκειν η οντι αλαζονι μηδαμη μετειναι  
of **True Philosophy** .

αληθινης φιλοσοφιας .

**Adeimantos:** It was in fact , so said .

Ην γαρ ουτω λεγομενον .

**Socrates:** Is it not the case then , that on the one hand , this **Singularity** is thus perfectly contrary

Ουκουν μεν τουτο εν ουτω σφοδρα παρα δοξαν  
to the present opinions/representations about **Self** ?

τοις νυν δοκουμενοις περι αυτου ;

**Adeimantos:** (*he said*) Quite so . (εφη , Και μαλα .)

**Socrates:** Take notice then , shall we not be speaking in a **Measured Way** in our **Defense** , that

Αρ' ουν δη ου ειη μετριως απολογησομεθα , οτι  
**It Truly Belongs to The Lover** of **Learning** who indeed **Naturally Aspires/Strives** towards  
οντως φιλομαθης ο γε πεφυκως αμιλλασθαι προς

**The Knowledge** of **Real-Being** , and does not linger upon each of the many particulars which are

**490B** το (**Parm 130 B**) ον και ουκ επιμενοι επι εκαστοις τοις πολλοις ειναι  
the objects of opinion , but continues on , and is not blunted , nor ceases from **Their Love** ,

δοξαζομενοις , αλλ' ιοι και ουκ αμβλυνοιτο ουδ' αποληγοι του ερωτος ,  
until **They Touch The Nature** of **Every Being Which IS** , by that **Part** of **The Soul** to which

πριν αυτου απασθαι της φυσεως εκαστου ο εστιν του ψυχης ω  
it **Belongs** to **Come-into-Contact** with **Such a Being** . Whereas on the other hand , it **Belongs** to

προσηκει εφαπτεσθαι τοιουτου : δε προσηκει  
**That** which is **Akin** to **Real-Being** ; to which , when **The True Lover** of **Learning Approaches** ,

ξυγγενει τω οντι οντως , ω πλησιασας  
and **Mingles** with **It** , **They** will **Give Birth** to **Intellect** and **Truth** ; to **Intuitive-Knowledge** ,

και μιγεις γεννησας νουν και αληθειαν , γνοιη

and will **Truly Live** and will be **Truly Nourished** , and in this way , become **Liberated**  
τε και αληθως ζωη και τρεφοιτο και ουτω ληγοι  
from the pains of birth , but not before .

ωδινος , δ' ου πριν .

**Adeimantos:** (he said) This is the most measured defense possible .

εφη , Ως μετριωτατα οιον τ' .

**Socrates:** What then ? Will it be the portion of such a person to be **well-disposed** to **falsehood** , or  
**490C** Τι ουν ; μετεσται τουτω τι αγαπαν ψευδος η  
entirely to the contrary , to **hate it** ?

παν τουναντιον μισειν ;

**Adeimantos:** (he said) To hate it .

εφη , Μισειν .

**Socrates:** Surely , while **The Truth , Leads The Way** , we can never , I think ,

δη αληθειας Ηγουμενης αν ουκ ποτε , οιμαι ,

say that any band of corruptions , follows in the **Train/Chorus/Choir/Wake** of **Self** .

φαιμεν κακων ακολουθησαι χορον αυτη .

**Adeimantos:** How can we ?

Πως γαρ ?

**Socrates:** But on the contrary , we may say that **She** is followed by **Sound/Healthy** and

Αλλ' επεσθαι υγιες τε και

**Just** manners/dispositions/characters , which are also accompanied with **Soundmindedness** .

δικαιον ηθος , ω και σωφροσυνην .

**Adeimantos:** (he said) Rightly so .

εφη , Ορθως .

**Socrates:** And surely , what need is there , to go over again and arrange in order **The Choir** ,

Και δη τι δει παλιν ταττειν χορον

from the beginning , of the other necessary qualities of **The Philosophic Nature** ? For surely ,

εξ αρχης τον αλλον αναγκασοντα της φιλοσοφου φυσεως ; γαρ που  
you remember ; because , **Fortitude** , **Magnanimity** , **Facility of Learning** and **Memory**

μεμνησαι , οτι ανδρεια μεγαλοπρεπεια , ευμαθεια , μνημη  
**Properly** follow-along with **Those of This Character** . And when you interposed , that everyone

προσηκον ξυνεβη τουτοις : και σου επιλαβομενου , οτι πας  
on the one hand , will necessarily agree to what we said , but if we abandoned **The Logos** , while

**490D** μεν αναγκασθησεται ομολογειν οις λεγομεν , δε εασας τους λογους ,  
fixing our eyes on **those** to whom **The Logos** referred , then **everyone** would say , on the one

αποβλεψας εις αυτους ων ο λογος περι , πασαν φαιη μεν  
hand , that they 'see' **Them** as **useless** , but on the other hand , **the majority** of **them** are **depraved**

οραν τους αχρηστους , δε τους πολλους αυτων κακους  
with **absolute depravity** . And while we were looking-into the cause of this slander , we have now

πασαν κακιαν , επισκοπουντες την αιτιαν της διαβολης νυν  
come to this : Why , **the majority** are **depraved** . And surely , for the sake of this question ,

γεγοναμεν επι τουτω , τι ποθ' οι πολλοι κακοι , και δη ενεκα τουτου  
we have taken-up again , **The Nature** of **True Philosophers** and have defined **It** from **Necessity** .

ανειληφαμεν παλιν την φυσιν αληθως φιλοσοφων , και ωρισαμεθα εξ αναγκης

**Adeimantos:** (he said) It is in this way .

**490E** εφη , Εστιν ταυτα .

**Socrates:** (then I said) **6** Surely , it is necessary , that we look-upon the corruptions of  
δ' εγω ην δη δει θεασασθαι τας φθορας

**This Nature** , and in what manner **It** is dissolved in many ; but one small particular escapes us ; Ταυτης της φυσεως , ως διολλυται εν πολλοις , δε σμικρον τι εκφευγει , who **Those** are indeed , that **they** call not **depraved** , but **useless** . And after this , in turn , ους και δη καλουσι ου πονηρους , δε αχρηστους : και μετα τουτο αυ **those** who **imitate This Nature** , and set **themselves** up in **Her** pursuit ; (then we must examine) **491A** **τας** μιμουμενας ταυτην και καθισταμενας αυτης το επιτηδευμα , what is **the nature** of **those souls** who aspire to a pursuit of which **they** are **unworthy** and by being **οιαι** φυσεις ψυχων αφικνουμεναι εις επιτηδευμα αναξιον και ουσαι **Above themselves** . For **these** , by **being discordant** in many ways , and in every quarter and μειζον εαυτων , πλημμελουσai πολλαχη , πανταχη και to everyone , have brought such a reputation upon **Philosophy** as you mention . επι παντας προσηψαν οiαν δοξαν φιλοσοφια λεγεις .

**Adeimantos:** (*he said*) What sort of corruptions , do you mean then ?

εφη , Τινας τας διαφθορας λεγεις δε ; **Socrates:** (*I said*) I shall endeavor to explain them in detail for thee , if I am able . Thus I suspect , ειπον , Εγω αν πειρασομαι διελθειν σοι γενωμαι οιος τε . ουν οiμαι that on the one hand , everyone will agree with us on the following point ; that such a **Nature** , μεν πας ομολογησει ημιν τοδε τοιαυτην φυσιν or at least **One** that possesses all those qualifications , which we just now attributed in order , και εχουσιν παντα , οσα δη νυν προσεταξαμεν if one intends to become a **Perfect Philosopher** , **rarely** grows among human-beings , **491B** ει μελλοι γενεσθαι τελεως φιλοσοφος , ολιγακις φυεσθαι εν ανθρωποις and is found only in a **few** , or do you not think so ?

και ολιγας : η ουκ οiει ;

**Adeimantos:** Very much so . (Σφοδρα γε .)

**Socrates:** Surely , for those **few** , consider how many and how great are the corruptions .

δη Τουτων των ολιγων σκοπει ως πολλοι και μεγαλοι ολεθροι .

**Adeimantos:** What are they then ? (Τινες δη ;)

**Socrates:** That which , on the one hand , is most strange of all to hear , that each one of those

Ο μεν θαυμαστοτατον παντων ακουσαι , οτι εκαστον εν **Virtues** , which we praised in **The Nature** of a **Philosopher** , ruins **the soul** which possesses ων επηρεσαμεν της φυσεως απολλυσι την ψυχην εχουσαν **Them** , and draws **the soul** away from **Philosophy** ; thus on the other hand , I mean , **Fortitude** και αποσπα φιλοσοφιας : δε λεγω ανδρειαν , and **Soundmindedness** , and all the other **Virtues** which we have discussed in detail .

σωφροσυνην , και παντα α διηλθομεν .

**Adeimantos:** (*he said*) That is strange to hear . (εφη , Ατοπον ακουσι .)

**Socrates:** (*then I said*) Thus further still , besides these **Virtues** , all those qualities which are

**491C** δ' εγω ην , τοινυν Ετι , προς τουτοις παντα τα commonly called '**good**' , such as beauty , riches , strength of body , powerful families λεγομενα αγαθα καλλος και πλουτος και ισχυς σωματος και ερρωμενη ξυγγενεια in the city , and every thing akin to these , corrupt and tear-away **the soul** from **Philosophy** ; εν πολει και παντα οικεια τα τουτων : φθειρει και αποσπα for now you have an example/type of what I mean .

γαρ εχεις τον τυπον ων λεγω .

**Adeimantos:** (*he replied*) I have ; and would gladly indeed learn more accurately what you mean .

εφη , Εχω : και αν ηδεως γ' πυθοιμην ακριβεστερον α λεγεις .

**Socrates:** (*then I said*) Grasp then **The Whole** of **Self Correctly** , and it will come to **Light**

δ' εγω ην , Λαβου τοινυν , ολου αυτου ορθως , και φαινεται

quite clear , and what we formerly said about **Selves** , will not appear to be strange .  
ευδηλον τε και τα προειρημενα περι αυτων ουκ δοξει ατοπα .

**Adeimantos:** (*he said*) How then , would you have me see ?

εφη , Πως ουν κελευεις ;

**Socrates:** (*then I said*) Whether in respect to every kind of **growth** , either of vegetable or  
**491D** δ' εγω ην , η περι Παντος φυτου , ειτε εγγειων ειτε  
living-being , **we know** , that whatever does **not** meet/happen upon/‘fall into’ **The Proper**  
των ζωνων , ισμεν , οτι ης μη τυχον το προσηκει  
**Nourishment** nor **Season** nor **Place/‘Fertile-Field’ Belonging** to each , insofar as **by as much**  
τροφης μηδ' ωρας μηδε τοπου εκαστω η οσω  
**More Vigorous** it may be by **Nature** , **by that much** more will it be **defective** in the **Virtues**  
ερρωμενεστερον αν , τοσουτω πλειονων ενδει των  
that **Properly Belong** to it ; for surely **defectiveness** is **more contrary** to **The Good** ,  
πρεποντων : γαρ που κακον εναντιωτερον αγαθω  
than to **that** which is **not-good** .

η τω μη αγαθω .

**Adeimantos:** How then , could it not be ?

Πως δ' ου ;

**Socrates:** Surely , it has to be **The Logos** , I suspect , that **The Best Nature** , upon meeting with  
δη Εχει , λογον , οιμαι , την αριστην φυσιν εν ουσαν  
nourishment/education/upbringing **foreign** to **It** , shall be **more removed** from  
τροφή αλλοτριωτερα απαλλαττειν  
that which is **defective** , than a **poor/trivial/insignificant/paltry/thoughtless nature** .  
κακιον της φαυλης .

**Adeimantos:** It has to be .

Εχει .

**Socrates:** (*then I said*) Is it not the case then , O Adeimantos , that we shall also say ,

**491E** δ' εγω ην Ουκουν , ω Αδειμαντε , και φωμεν  
in the same way , that **souls** that are **Naturally The Best** , when they meet-with/happen-upon  
ουτω τας ψυχας τας ευφυεστατας τυχουσας  
a **defective** education/upbringing , **they** become **remarkably/especially depraved/defective/bad** ?  
κακης παιδαγωγιας γινεσθαι διαφεροντως κακας ;  
Or do you think that **great injustice** , and **the most extreme depravity** , arise from a **weak nature** ,  
η οiei τα μεγαλα αδικηματα και την ακρατον πονηριαν εκ φαυλης ,  
but not , from a **youthfully-vigorous nature** , having become **ruined** by **its nurture** ? Thus ,  
αλλ' ουκ εκ νεανικης φυσεως γινεσθαι διολομενης τροφη , δε  
will an **imbecile nature** , ever be the cause either of any **Great Good** or **great defectiveness** ?  
ασθενη φυσιν ποτε εσεσθαι αιτιαν ουτε μεγαλων αγαθων ουτε κακων ;

**Adeimantos:** (*to which he then said*) I do not think it will , for the case is in this way .

ος δ' η , Ουκ , αλλα ουτως .

**Socrates:** If then , **The Philosophic Nature** which we have established , should on the one hand ,  
**492A** Ην τοινυν του φιλοσοφου φυσιν εθεμεν , αν μεν ,  
meet/happen-upon **Suitable Instruction** , I suspect , **It** will necessarily **grow-up** , to **Attain** to  
τυχη προσηκουσης μαθησεως , οiμαι , αναγκη αυξανομενην αφικνεισθαι εις  
**Every Virtue** ; but if , on the other hand , it is **not** sown and grown with **The Proper Nurture** ,  
πασαν αρετην , εαν δε μη σπαρεισα τε και φυτευθεισα εν προσηκουση τρεφηται ,  
**It** will then be **perfectly the reverse** , unless some **One** of **The Gods** happens to **Help Self** .  
αυ εις παντα ταναντια , εαν μη τις θεων τυχη βοηθησας αυτη .



## The Perpetuation of The Pathologos of The Pathopolis

Or are thou also led to **believe** , just as **the multitude/many** , that there are *certain* youths  
η συ και ηγει , ωσπερ οι πολλοι , τινας νεους  
that are corrupted by the sophists , and thus these certain private sophists corrupt , to an extent  
διαφθειρομενους υπο σοφιστων , δε τινας ιδιωτικους σοφιστας διαφθειροντας , ο τι  
also worthy of consideration , but not **believe** , on the one hand , that **those** who say these things  
και αξιον λογου , αλλ' ουκ μεν τους λεγοντας ταυτα  
are **themselves** the greatest sophists , while on the other hand , **they** also convey their lessons  
**492B** ειναι αυτους μεγαλυτους σοφιστας , δε και παιδευειν  
in the most perfect way (While they are still 'tender shoots' , 'Receptivity Itself') rendering  
τελεωτατα απεργαζεσθαι

*both young and old , both men and women* , such as **they** wish them to be ?

και νεους και πρεσβυτερους και ανδρας και γυναικας οιους βουλονται ειναι ;

**Adeimantos:** *(to which he then said)* At what time do **they** bring this about then ?

ος δ' η Ποτε δη ;

**Socrates:** *(I said)* When **the many/multitude** , are seated-close-together , in assemblies , or in  
**492C** ειπον , Οταν οι πολλοι αθροοι συγκαθεζομενοι εις εκκλησιας η εις  
court-rooms , or in the theatre , or in camps , or any other public gathering of **the people** ,  
δικαστηρια η θεατρα η στρατοπεδα η τινα αλλον κοινον ξυλλογον πληθους  
**they** object to some or approve of other things that are said and done , with a great uproar ;  
ψευωσι τα μεν η επαινωσιν τα δε των λεγομενων πραττομενων ξυν πολλω θορυβω  
by crying-aloud and applauding ; in both cases , to excess . But besides **them** , the rocks and  
και εκβωωντες και κροτουντες, εκατερα υπερβαλλοντως, δ' προς αυτοις αι πετραι τε και  
the place in which **they** are resounding , redouble the uproar , while **they** thus censure and praise .  
ο τοπος εν ω ωσιν επηχουντες παρεχωσι διπλασιον θορυβον του ψογου και επαινου .  
Surely then , in such a case , what kind of heart , as we say , do you think the youth are to have ?

δη εν τω τοιουτω τινα καρδιαν , το λεγομενον , οiei τον νεον ισχειν ;  
Or what kind of private instruction can hold-out in **Self** , which will not be 'perfectly'

η ποιαν ιδιωτικην παιδειαν αν ανθεξειν αυτω , ην ου κατα-  
overwhelmed by such blame or applause , and giving-way , to be borne along the stream ,  
κλυσθεισαν υπο του τοιουτου ψογου η επαινου οιχησεσθαι φερομενην κατα ρουν ,  
wherever it may carry **them** , and say that **the self/same** things are *both* beautiful and ugly ,  
**492D** η αν φερη ουτος και φησειν τα αυτα ειναι τε καλα και αισχρα  
according as **these people** say , and so **they** pursue the same things just as **they** may pursue them ,

τουτοις και επιτηδευσειν ουτοι απερ αν ,  
and become such as **they** are ?

και εσεσθαι τοιουτον ;

**Adeimantos:** *(to which he then said)* This must necessarily be entirely so , O Socrates .

ος δ' η , αναγκη Πολλη , ω Σωκρατες .

**Socrates:** *(then I said)* **7** And surely , we have not yet mentioned , **the greatest necessity** .  
δ' εγω ην , Και μην , ουπω ειρηκαμεν την μεγαλην αναγκην .

**Adeimantos:** *(he said)* What kind is it ? (εφη , Ποιαν ;)

**Socrates:** That which **these same teachers** and **sophists** super-impose by action , when **their** words

Ην ουτοι οι παιδευται τε και σοφισται προστιθεασι εργω , λογω  
fail 'to persuade' ; or , do you not know , that **they** punish the one whom **they** cannot persuade  
μη πειθοντες η ουκ οισθα οτι κολαζουσιν τον μη πειθομενον

with dishonor , and fines , and death ?

ατιμiais τε και χρημασι και θανατοις ;

**Adeimantos:** (*he said*) I most emphatically do ! (εφη , Και μαλα σφοδρα . )

**Socrates:** What other sophist then , or what private **Logos** do you think will prevail

Τινα αλλον σοφιστην ουν η ποιους ιδιωτικους λογους οiei κρατησειν  
by drawing them the opposite way from **these** ? (Consider the speech of Alcibiades in **The Symposium**)

**492E** τεινοντας εναντια τουτοις ;

**Adeimantos:** (*to which he then said*) I for one , know of none .

ος δ' η , μεν Οιμαι ουδενα .

**Socrates:** (*then I said*) For is it not great folly even to attempt it ? Thus , since there neither is ,

δ' εγω ην , γαρ Ου πολλη ανοια αλλα και το επιχειρειν . ουν γαρ ουτε γιγνεται  
nor was , nor ever can be , a **Disposition** in regards to **Virtue** , different from the education

ουτε γεγονεν ουδε μη γενηται ηθος προς αρετην αλλοιον παρα την παιδειαν  
that has been given by **these sophists (the many)** , I mean a **human disposition** , O companion ;

πεπαιδευμενον τουτων , ανθρωπειον , ο εταιρε :

for certainly , a **Divine Disposition** , according to the proverb ,

μεντοι θειον κατα την παροιμιαν ,

*Is **The Exception** to **The Logos** ;*

εξαιρωμεν λογου :

for you must know well , with respect to whatever **Disposition** may be **Preserved** , and becomes

γαρ χρη ειδεναι ευ περ ο τι αν σωθη και γενηται  
such as **It Should Be** , in such a constitution of politics , that you will not say amiss , when

**493A** οιον δει , εν τοιαυτη πολιτειων καταστασει , ου ερεις κακως

you say that **It Is Preserved** by a **Divine Destiny** .

λεγων αυτο σωσαι θεου μοιραν .

**Adeimantos:** (*he said*) Nor do I think otherwise .

εφη , Ουδ' εμοι δοκει αλλως .

**Socrates:** (*then I said*) Furthermore , besides this , you must also opine in the following way .

δ' εγω ην , τοινυν Ετι προς τουτοις και δοξατω τοδε .

**Adeimantos:** What way ? (Το ποιον ;) )

**Socrates:** Each of **these privately hired teachers** , whom **these** men surely call **sophists** , and whom

Εκαστος των ιδιωτων μισθαρνουτων ους ουτοι δηκαλουσι σοφιστας και  
**they** consider the rivals of their 'art' , **'teach'** nothing else than those **'doctrines'** of **the multitude** ,

ηγουνται αντιτεχνους παιδευειν μη αλλα η ταυτα τα δογματα των πολλων ,  
which **they** opine-about when **they** are assembled together , and call it **'wisdom'** . It is just as if

α δοξαζουσιν οταν αθροισθωσι , και καλειν ταυτην σοφian : οιοινπερ ει  
**someone** would have **'learned'** the **wrathful emotions** and **desires** of a **great** and **strong creature**

**493B** τις αν κατεμανθανειν τας οργας και επιθυμιας μεγαλου και ισχυρου θρεμματος  
**they** were feeding : In what way self must be approached , and in what way self must be touched ,

τρεφομενου , οπη αυτου χρη προσελθειν τε και οπη αψασθαι ,  
and at what time and from what 'causes' it becomes most difficult or most mild , and the sounds

και οποτε και εκ τινων γιγνεται χαλεπωτατον η πραοτατον και φωνας  
which on each these occasions , it is accustomed to utter , furthermore , by what sounds , in turn

οις εκαστας ειωθε φθεγγεσθαι και δη εφ' οιας αυ  
uttered by another , it becomes both mild and savage ; then having **'fully-learned'** all these things

φθεγγεσθαι αλλου ημερουται τε και αγριαινει , δε καταμαθων παντα ταυτα

by associating and spending a long time with **the creature** , should call **this** ‘**wisdom**’, and **as if** ξυνουσια τε και τριβη χρονου καλεσειεν σοφιαν τε και ως **they** had composed an **Art** , should betake **themselves** to ‘**teaching**’ it ; even though **The Truth** is συστησαμενος τεχνην τρεποιτο επι διδασκαλιαν , τη αληθεια **that they know nothing** of **These Doctrines** and **Desires** of what is **Beautiful** or **ugly** ,

ειδως μηδεν τουτων των δογματων τε και επιθυμιων ο τι καλον η αισχρον or **Good** , or **bad** , or **Just** , or **unjust** , but should name all of **These** according to **the opinions** **493C** η αγαθον η κακον η δικαιον η αδικον , δε ονομαζοι παντα ταυτα επι ταις δοξαις of **the great creature** , on the one hand , calling those things ‘good’ by which **it** was delighted , but του μεγαλου ζωου , μεν καλων εκεινο αγαθα οις χαιροι on the other hand , calling those ‘evil’ by which **it** was vexed . Thus , **they** will have no other

δε κακα αχθοιτο , δε εχει μηδενα αλλον ‘measure’ for **these** things , but **they** will call **them** ‘those that are necessarily just and beautiful’ , λογον περι αυτων , αλλα καλοι ταναγκαια δικαια και καλα , whereas **they** have neither beheld , nor are **they** able to show another person , what **Is The Nature** δε μητε εωρακως μητε δυνατος δειξαι αλλω ειη την φυσιν of **Necessity** and of **The Good** , and how much **They Truly** differ .

αναγκαιου και του αγαθου οσον τω οντι διαφερει .

Surely then , By Zeus , does not **such a person** , appear to thee to be a **strange teacher** ?

δη προς Διος αν ουκ ων τοιουτος δοκει σοι ειναι ατοπος παιδευτης ;

**Adeimantos:** ( *he said* ) He does , to me at least . ( εφη , Εμοιγ’ . )

**Socrates:** Therefore , does it appear to you , that **this person** differs in any way , from **the one**

ουν Η δοκει τουτου ο διαφερειν τι ο who considers it to be ‘**wisdom**’ , to have ‘**fully in mind**’ the anger and the pleasures of **the many** ηγουμενος σοφιαν κατανενοηκεναι την οργην και ηδονας των πολλων and of the assemblies of all kinds of folk , whether in painting , or music , or indeed in politics ?

**493D** και ξυνιοντων παντοδαπων , ειτ’ εν γραφικη ειτ’ εν μουσικη ειτε δη εν πολιτικη ; For if , on the one hand , anyone converses with **them** and shows **them** either a poem or any other γαρ εαν μεν τις ομιλη τουτοις επιδεικνυμενος η ποιησιν η τινα αλλην production of art , or piece of administration respecting the city , and makes **the many** ‘**the**

δημιουργιαν η διακονιαν πολει , ποιων τους πολλους **authority**’ of self , that they fall under what is called a ‘**Diomedean Necessity**’ , which is above κυριος αυτου οτι η λεγομενη Διομηδεια αναγκη περα all other necessities , of having to do whatever it is that **they** commend . But on the other hand ,

των αναγκαιων ποιειν α αν ταυτα αυτω ουτοι επαινωσιν : δε

as to show that **these** are , **in Truth** both **Good** and **Beautiful** ; have you ever heard

ως ταυτα τη αληθεια και αγαθα και καλα , ηδη ποποτε ηκουσας any of **them** advance a ‘**measure**’ that was not **quite ridiculous** ?

**493E** του αυτων διδοντος λογον ου καταγελαστον ;

**Adeimantos:** ( *to which he then said* ) Nor indeed do I think then , that I ever shall hear it .

ος δ’ η , ουδ’ γε Οιμαι δε ακουσομαι .

**Socrates:** **8** While bearing in mind all these things , remember this ; that **the multitude**

ενοησας παντα Ταυτα αναμνησθητι εκεινο : πληθος will not in any way endure or be led to believe that there is **The Beautiful Self** , but not many

εσθ’ οπως ανεξεται η ηγησεται ειναι το καλον αυτο αλλα μη πολλα beautiful things ; or **Each Individual Ideal Self** , and not each of the many particulars .

καλα τα η εκαστον τι αυτο και μη εκαστα πολλα τα .

**Adeimantos:** (*he replied*) The least of all indeed . (εφη , Ηκιστα γ' .)

**Socrates:** (*then I said*) Accordingly then , on the one hand , it is impossible ,

**494A** δ' εγω ην , αρα μεν αδυνατον  
for **the multitude** to be **Philosophers** .

πληθος ειναι Φιλοσοφον .

**Adeimantos:** Impossible . (Αδυνατον .)

**Socrates:** Accordingly , **Those** who **Philosophize** are also necessarily reproached by **themselves** .  
αρα τους φιλοσοφουντας Και αναγκη ψεγεσθαι υπ' αυτων .

**Adeimantos:** Necessarily . (Αναγκη .)

**Socrates:** And surely by **those private persons** , who in 'conversing' with **the great mass** ,

Και δη υπο τουτων των ιδιωτων , οσοι προσομιλουντες οχλω  
'desire' to please **self** .

επιθυμουσιν αρεσκειν αυτω .

**Adeimantos:** That is clear . (Δηλον .)

**Socrates:** Surely then , from this point of view , what **Salvation** do you see for **The Philosophic**

δη Εκ τουτων τινα σωτηριαν ορας φιλοσοφω  
**Nature** , so as to continue in **Its Pursuit** , until **It** arrives at **Perfection** ? But , bear it in mind  
φυσει , οστ' μεινασαν εν τω επιτηδευματι προς ελθειν τελος ; δ' εννοει  
in the **Light** of what we said before . For surely we have agreed that **Facility in Learning** ,  
**494B** εκ των εμπροσθεν . γαρ δη ημιν ωμολογηται ευμαθια  
**Memory** , **Fortitude** , and **Magnanimity** **Belong** to **This Nature** .

και μνημη και ανδρεια και μεγαλοπρεπεια ειναι ταυτης της φυσεως .

**Adeimantos:** Yes we have . (Ναι .)

**Socrates:** Is it not the case then , that **Such** a person , of all people , will immediately be

Ουκουν τοιουτος ο εν παισιν ευθυς εσται  
**The First** in all **They** do , especially if **Their body** is also naturally adapted to **Their Soul** .

πρωτος εν απασιν , αλλως εαν το σωμα τε και φυη προσφερης τη ψυχη ;

**Adeimantos:** (*he said*) How then , could they fail to do so ? (εφη , Τι δ' ου μελλει ; )

**Socrates:** Surely then , when **They** become more advanced in age , both **Their** kindred

δη , επειδαν γιγνηται πρεσβυτερος , τε οικειοι  
and fellow-citizens , I think , will wish to **employ/use Them** in their affairs .

και πολιται , οιμαι , Βουλευσονται χρησησθαι αυτω επι αυτων τα πραγματα .

**Adeimantos:** How then could they not ? (Πως δ' ου ; )

**Socrates:** Accordingly then , they will be at **Their** feet , making supplications to **Them** , and

**494C** αρα Υποκεισονται δεομενοι και  
giving **Them** honors , by anticipating and flattering-beforehand , **The Power** that will be of **Self** .  
τιμωντες , προκαταλαμβανοντες και προκολακευοντες την δυναμιν μελλουσας αυτου .

**Adeimantos:** (*he said*) It usually happens in this way indeed . (εφη , Φιλει γιγνεσθαι , ουτω γουν .)

**Socrates:** (*then I said*) In such a case then , what do you think **Such** a person will do , especially

δ' εγω ην , εν τοις τοιουτοις ουν Τι οiei τον τοιουτον ποιησειν αλλως  
if **They** also happen to belong to a great city and who is rich in this city and of a noble descent ,  
εαν τε και τυχη μεγαλης πολεως ων πλουσιος εν ταυτη τε και γενναιος ,  
and even of a beautiful and large **form** ? Will **They** not be filled with extravagant hopes ,  
και ετι ευειδης και μεγας ; αρ' ου πληρωθησεσθαι αμηχανου ελπιδος ,  
believing **Themselves** able to manage both , the affairs of Hellenes and Barbarians , and because

**494D** ηγουμενον ικανον εσεσθαι πραττειν και τα των Ελληνων και τα των βαρβαρων , και επι  
of this , carry **Themselves** loftily , **without any Intelligence** , **full of vanity** and **empty conceit** ?  
τουτοις εξαρειν αυτον υψηλον , ανευ νου επιπλαμενον σχηματισμου και κενου φρονηματος ;

**Adeimantos:** (*he replied*) Extremely so . (εφη , Και μαλ' .)

**Socrates:** Then if one should gently approach a **person** of **This Disposition** and tell them  
δη εαν τις ηρεμα προσελθων Τω ουτω διατιθεμενω λεγη ταληθη ,  
**The Truth** that no **Intellect** resides in **Self** , but that **they** are in need of **It** ; but that **It** is not  
ταληθη οτι ουκ νους ενεστιν αυτω , δε δειται , δε το ου  
to be acquired , unless **they work like a slave** to attain **Self** ; do you think that it will be easy  
κτητον μη δουλευσαντι τη κτησει αυτου , αρ' οiei ειναι ευπετες  
for **them** to listen , with all **these bad-influences** about ?

εισακουσι τοσουτων κακων δια  
**Adeimantos:** (to which he then said) Far from it indeed . (ος δ' η , Πολλου δει γε .)  
**Socrates:** (then I said) If then , by having a **Good Natural Disposition** and an **Innate Kinship**  
**494E** δ' εγω ην , Εαν δ' ουν δια το ευ πεφυκεναι και το συγγενες  
of **The Logos** , **The One** who perceives-through in some way , is both **Turned** and **Drawn** to  
των λογων εις αισθανηται πη τε καμπηται και ελκηται προς  
**Philosophy** ; what do we imagine that **those others** will do , when **they** think that **they** shall  
φιλοσοφιαν , τι οιομεθα εκεινους δρασειν ηγουμενους τους απολλυναι  
lose **Their** company and **Their** usefulness ? Will **they** not on the one hand , by every action , and  
αυτου εταιρειαν τε και την χρειαν ; ου μεν παν εργον  
on the other hand , by every speech , say and do every thing to **Self** , so that **Self** may not

δ' παν επος λεγοντας τε και πραττοντας και περι αυτον , οπως αν μη  
be persuaded ; and **Their Advisers** , so that they may also 'incapacitate' **Them** in some way ,  
πεισθη , και περι τον πειθοντα , οπως αν μη οιος τ' η  
and privately conspire-against **Them** , and publicly bring **Them** before the magistrates ?

**495A** και ιδια επιβουλευοντας και δημοσια αγωνας εις καθισταντας ;

**Adeimantos:** (to which he then said) Quite necessarily .(ος δ' η , Πολλη αναγκη .)

**Socrates:** Therefore , is it in any way possible that **Such** a person will **Practice Philosophy** ?  
ουν οπως ο τοιουτος φιλοσοφησει ;

**Adeimantos:** Not at all . (Ου πανυ .)

**Socrates:** **9** (then I said) You **See** then , that we were not wrong when we said that even  
δ' εγω ην , Ορας ουν οτι ου κακως ελεγμεν ως αρα  
**The Self/Same Parts** of **The Philosophic Nature** , when **They** come to be in a **deficient nurture** ,  
τα αυτα μερη της φιλοσοφου φυσεως οταν γενηται εν κακη τροφη  
**are** in some way , **the cause of a falling off** from **This Pursuit** , as well as the so-called '**goods**' ;  
τινα τροπον αιτιαν του εκπεσειν εκ του επιτηδευματος , και τα λεγομενα αγαθα ,  
riches , and all such '**provisions**' .

πλουτοι τε και πασα η τοιαυτη παρασκευη ;

**Adeimantos:** (he said) We were not , for it was rightly said .

εφη , αλλ' Ου γαρ ορθως ελεχθη .

**Socrates:** (I said) **Such** then , O wonderful friend , is **the ruin** and such and so great **the corruption**  
**495B** ειπον , Ουτος δη , ω θαυμασιε , ολεθρος τοιαυτη τε και τοσαυτη διαφθορα  
of **The Best Nature** for **The Noblest Pursuit** , and which besides , **only rarely** happens , as  
της βελτιστης φυσεως εις το αριστον επιτηδευμα , και αλλως ολιγης γιγνομενης , ως  
we said . Furthermore , from among **such** as **these** , also arise **those** who do **the greatest harm**  
ημεις φαμεν . και δη εκ τουτων των ανδρων και γιγνονται οι εργαζομενοι τα μεγαιστα κακα  
to cities and to private persons , and also **Those** who do **The Greatest Good** ; who also happen  
τας πολεις και τους ιδιωτας , και οι ταγαθα , οι αν τυχωσι  
to **Flow** to **This Disposition** ; for a minute nature never did anything remarkable to anyone ,  
ρυεντες ταυτη : δε σμικρα φυσις ουδεποτε δρα ουδεν μεγα ουδεν



neither to an individual nor to a city . ( ουτε ιδιωτην ουτε πολιν . )

**Adeimantos:** ( *to which he then said* ) Most true . ( ος δ' η , Αληθεστατα . )

**Socrates:** Surely then , on the one hand , **Those Selves** to whom **She** most properly **Belongs** ,  
**495C** δη μεν Ουτοι αυτοι οις μαλιστα προσηκει ,  
*thus fall-away* , and *leave Philosophy desolate and imperfect* , to *lead a life* neither  
ουτως εκπιπτοντες και λειποντες φιλοσοφian ερημον και ατελη ζωσι βιον τε ου  
**Befitting** nor **True** ; while on the other hand , **other unworthy persons** , **intrude themselves** into  
προσηκοντα ουδ' αληθη , δε αλλοι αναξιοι επεισελθοντες  
**Philosophy** to **defile Her** just as **an orphan bereft of her kin** and thus attach reproaches on **Her** ,  
ησχυναν ωσπερ την ορφανην ξυγγενων τε και περιηψαν ονειδη ,  
such as **these** thou says who reproach **Her** , reproach **Her** with ; since of whose dealings with **Self**  
οια τους και συ φης ονειδιζοντας ονειδιζειν , ως οι ξυνοντες αυτη  
**some** are of **no value** , while **many** deserve **the greatest punishments** .  
οι μεν εισιν ουδενος δε οι πολλοι αξιοι πολλων κακων .

**Adeimantos:** ( *he replied* ) Yes indeed , for these things are thus commonly said .

εφη , Και γε γαρ ταυτα τα ουν λεγομενα .  
**Socrates:** ( *then I said* ) They are indeed said reasonably . For other '**manikins**' , spying that this  
δ' εγω ην , γε λεγομενα Εικωτως . γαρ αλλοι ανθρωπισκοι καθορωντες την  
same field has become *empty* of **suitors** , but on the other hand , **She** is *full* of **Beautiful Names**  
ταυτην χωραν γινομενην κενην δε μεστην καλων ονοματων  
and **Ornamentations** , just like **exiles** who make their escape from prisons to **Temples** , **these**  
**495D** και προσχηματων , ωσπερ οι αποδιδρασκοντες εκ των ειργμων εις τα ιερα ουτοι  
likewise , gladly leap from **their** handicrafts into **Philosophy** ; at least , **those** who happen to be  
και ασμενοι εκπηδωσιν των τεχνην εις την φιλοσοφian , αν οι τυγχανωσι οντες  
**the most cunning** in **their own** little trade . For , surely in comparison to the other **Arts** ,  
κομψοτατοι περι αυτων το τεχνιον . γαρ δη ομως προς τας αλλας τεχνας  
**Philosophy** , even in **Her Remaining Value** , is still thus **Surpassing** ; surely , to which **Value** ,  
φιλοσοφias γε το λειπεται αξιωμα καιπερ ουτω πραττουσης : δη ου  
**many** of **those** who aspire , **by their natural disposition** , are on the one hand , **unfit** for **It** , while  
πολλοι αφιεμενοι τας φυσεις μεν ατελεις  
on the other hand , just as **their** bodies have been maimed by **their** arts and handicrafts , so also  
δε ωσπερ τα σωματα λελωβηνται υπο των τεχνων τε και δημιουργιων ουτω και  
have **their souls** been broken and crushed by **their** banal occupations .  
τας ψυχας συγκεκλασμενοι τε και αποτεθρυμμενοι δια τας βανανυσιας τυγχανουσιν .  
Or is this not necessarily the case .

**495E** η ουκ αναγκη ;

**Adeimantos:** ( *he said* ) It is , very much the case . ( εφη , Και μαλα . )

**Socrates:** ( *then I said* ) Therefore , does it appear to you , that **they** are in any way different in  
δ' εγω ην , ουν Δοκεις αυτους τι διαφερον  
appearance , from a **puny** , **bald-headed tinker** , **who** on the one hand , having been recently  
ιδειν σμικρου και φαλακρου χαλκεως μεν νεωστι  
liberated from bondage , by having acquired some silver , and on the other hand , has been  
λελυμενου εκ δεσμων κτησαμενου αργυριον δε  
recently washed in the baths , and having put on a new robe , is decked out as a 'bridegroom' ,  
λελουμενου εν βαλανειω , εχοντος νεουργον ιματιον , παρεσκευασμενου ως νυμφιου ,  
having **presumed** to marry **The Daughter** of **his Master** through **Her poverty** and **desolation** .

**496A** μελλοντος γαμειν την θυγατερα του δεσποτου δια πενιαν και ερημιαν .

**Adeimantos:** ( *he said* ) There is not much of a difference .

εφη , Ου πανυ διαφερει .

**Socrates:** Therefore , what kind of **offspring** will likely be produced by such parents ?

οὐν Ποι αττα εικος γενναν τους τοιουτους ;  
Must they not be **illegitimate/counterfeit** and **thoughtless/slight/poor** ?  
ου νοθα και φαυλα ;

**Adeimantos:** By an abundant necessity . (Πολλη αναγκη .)

**Socrates:** What follows then , when **those** who are **unworthy** of instruction , draw **themselves** near

Τι δαι ; οταν τους αναξιους παιδευσεως , πλησιαζοντες  
to consort with **Her Self** in an **unworthy** manner ; what kind of **sentiments** and **opinions**

ομιλωσι αυτη κατ' μη αξιαν , ποι αττα διανοηματα τε και δοξας  
shall we say are produced ? Must they not be **such** as **those** that should truly be , properly called

φωμεν γενναν ; αρ' ουχ ως αληθως προσηκοντα ακουσαι  
**sophisms** , and which , **possess nothing Noble** , **nor any True Presence of Mind** ?

σοφισματα , και εχομενον ουδεν γνησιον ουδε αληθινης φρονησεως ;

**Adeimantos:** (he replied) Completely so . (εφη , Παντελως μεν ουν .)

**Socrates:** 10 (then I said) Surely then , **a very small number** remains , O Adeimantos ,

**496B** δ' εγω ην , δη τι Πανσμικρον λειπεται , ω Αδειμαντε ,  
of **Those** who consort **Worthily** with **Philosophy** ; of some **Noble** and **Well-bred Disposition** ,

των ομιλούντων κατ' αξιαν φιλοσοφια , που γενναιον και ευ τεθραμμενον ηθος ,  
who **Persist** in **The Study of Philosophy Her Self** according to **Their Nature** , in the absence of  
μειναν επ' αυτη κατα φυσιν , απορια

**those** that **corrupt** ; **who** are either , overtaken by exile , or else when , in a small city , a **Great**  
των διαφθερουντων η καταληφθεν υπο φυγης , η οταν εν σμικρα πολει μεγαλη  
**Soul Arises** , who **disdains** and **disregards** the honors of the city , and **Justly disregards** any

ψυχη φυη υπεριδη(υπεροραω) και ατιμασασα τα της πολεως και δικαιως ατιμασαν τι  
short-lived enterprise arising from the other arts , thus their **Well-born Soul** will **Return** to **Her**  
βραξυ που απ' αλλης τεχνης δε ευφυες αν ελθοι επ'

**Self** . Then **The Bridle** of our companion **Theagis** will also be sufficient to **Restrain Them** ;

**496C** αυτην . δ' ο χαλινος του ημετερου εταιρου Θεαγους αν και οιος κατασχειν :  
for on the one hand , all other conditions are also at hand to withdraw **Theagis** from **Philosophy** ,

γαρ μεν παντα τα αλλα και παρεσκευασται το εκπεσειν Θεαγει προς φιλοσοφιας ,  
but **Tending-to-the-sickness** of his body , renders him **Restrained** from politics . But as far as

δε η νοσοτροφια του σωματος απειργουσα αυτον κατεχει των πολιτικων . δ'  
I am concerned , it is not worth while to mention **Our Divine Spiritual Sign** ; for it has certainly

το ουκ αξιον λεγειν ημετερον το δαιμονιον σημειον γαρ που  
either happened before to some other person , or to none at all . And even of **these few** ,

η γεγονε εμπροσθεν τινι αλλω η ουδενι των . και δη των τουτων ολιγων  
who are **Tasting** and **Have Tasted** how **Sweet** and **Blessed The Acquisition of Philosophy** is ,

οι γενομενοι και γευσασαμενοι ως ηδυ και μακαριον ο κτημα ,  
and have in turn **sufficiently witnessed the madness of the multitude** , and that not one of **them** ,

και αυ ικανως ιδοντες την μανιαν των πολλων , και οτι ουδεις  
as I may say , effects/does **anything Wholesome** in the affairs of cities , nor is there an ally ,

ως επος ειπειν πραττει ουδεν υγιες περι τα των πολεων , ουδ' εστι ξυμμαχος ,  
with whom one might go for **The Aid of The Just** so as to be **Safe** ; but just like a human having

**496D** μεθ' ουτου τις ιων επι την βοηθειαν των δικαιων αν σωζοιτ' , αλλ' ωσπερ ανθρωπος  
fallen among **wild beasts** , being neither willing to join **them** in **injustice** , nor capable , by being

εμπεσων εις θηρια , ουτε εθελων συναδικειν ουτε ικανος ων  
only **One** , to oppose **the whole savage crew** ; so that before one can **Benefit** the city or friends ,

εις αντεχειν πασιν αγριοις , πριν τι ονησαι την πολιν η φιλους

**they** will be untimely destroyed , being both unprofitable to **their Self** and to others – **Reasoning**

αν γενοιτο προαπολομενος τε ανωφελης αυτω και τοις αλλοις – λογισμω  
about all these things , **they** keep quiet and tend to **their** own affairs , as if being storm-tossed ,  
παντα ταυτα εχων ησυχιαν και λαβων τα αυτου πραττων , οιον εν χειμωνι  
when dust is driven and the sea becomes agitated by wind , **they** stand-alooft **under a little-wall** ,  
κονιορτου φερομενου και ζαλης υπο πνευματος αποστας υπο τειχιον ,  
watching **others being overwhelmed in lawlessness** , **they** are **Well-Content** if **their Self** remains  
ορων τους αλλους καταπιμπλαμενους ανομιας , αγαπα ει αυτος  
**496E Living** in some way **Its Life here** , **free** from **injustice** and **unholy deeds** and depart **There** ,  
βιωσεται πη τον βιον ενθαδε καθαρως αδικιας τε και ανοσιων εργων και την απαλλαγην  
being **Liberated** with **Beautiful Hopes** , **Favorably** and **Graciously** .

απαλλαζεται μετα καλης ελπιδος ιλεως τε και ευμενης .

**Adeimantos:** (*he replied*) But that is no small matter to have achieved before taking his leave .

ος δ' η , Αλλα τοι ου τα ελαχιστα αν διαπραξαμενος απαλλαττοιτο .

**Socrates:** (*I said*) Nor indeed the greatest ; having not met with a **Form of Government** that is

**497A** ειπον , Ουδε γε τα μεγαστα , μη τυχων πολιτειας

**Suitable to them** ; for in a **Suitable Ideal-Form** , **The Self** shall grow to a greater degree ,

προσηκουσης : γαρ εν προσηκουση αυτος αυξησεται μαλλον  
and shall also **Preserve** the affairs of **individuals** as well as those of **The Commonwealth** .

τε και σωσει τα των ιδιων μετα κοινα .

**11** Therefore , on the one hand , it appears to me , that we have described in a Measured Way

ουν μεν δοκει μεν εμοι ειρησθαι μετριως  
the reason why **Philosophy** has been **ensnared in slander** , and that **She** is **accused unjustly** ,  
ενεκα ων της φιλοσοφιας ειληφε **διαβολην** και οτι δικαιως ,  
unless of course , you have something else yet to say .

ει μη συ τι αλλο ετ' λεγεις .

**Adeimantos:** (*to which he then said*) But , I have nothing further to say about this . But ,

ος δ' η , Αλλ' ουδεν ετι λεγω περι τουτου : αλλα  
which one of *the present forms* of government , do you say is **The One Adapted to Philosophy** ?

τινα των νυν πολιτειων λεγεις την προσηκουσαν αυτη ;

**Socrates:** (*I said*) *None at all* ; but this is also , the accusation that I bring against *them* ;

**497B** ειπον , Ουδ' ηντινουν , αλλα τουτο και επαιτιωμαι ,  
that *at the present time* , there is **no** constitution of a city , **Worthy** of **The Philosophic Nature** ,

νυν ειναι μηδεμιαν των καταστασιν πολεως αξιαν φιλοσοφου φυσεως :

for which reason **This Nature Her Self** is also **turned** and **altered** , just as a **foreign seed** , sown  
διο αυτην και στρεφεσθαι τε και αλλοιουσθαι , ωσπερ ξενικον σπερμα σπειρομενον  
in an **alien** soil , will either be **overwhelmed** or **overwhelm** that which is usually produced in that  
εν αλλη γη , ιεναι εξιτηλον κρατουμενον το φιλει επιχωριον εις  
soil , in the same way , **this race** , since on the one hand , **it** has not at the present time , **The**

και ουτω τουτο το γενος μεν ισχειν ουκ νυν την  
**Power** of **Self** , thus **it** degenerates into an **alien mode** ; but on the other hand , if **it** should ever  
δυναμιν αυτου , αλλ' εκπιπτειν εις αλλοτριον ηθος : δε ει

grasp **The Best Form of Government** , just as **it** is also **The Best Self** , then at that time ,

**497C** ληψεται την αριστην πολιτειαν , ωσπερ εστι και αριστον αυτο , τοτε  
it will be manifest that **This Form** is **In Truth Divine** , but that **the others** were **merely human** ,

δηλωσει οτι τουτο μεν τω οντι θειον , δε τα αλλα ην ανθρωπινα ,  
both in **Their Nature** and in **Their Pursuits** . Therefore , it is now clear , that after this ,

τε τα των φυσεων και των επιτηδευματων . ουν δη δηλος οτι μετα τουτο

you were going to ask , what is **The Government** for **Her Self** .

ει ερησει τις η πολιτεια αυτη .

**Adeimantos:** (*he said*) You are mistaken , for I was not going to ask this ; but rather ,  
εφη , Ουκ εγνωσ , γαρ ου εμελλον τουτο , αλλ’  
if it was **This Self** which we have described in establishing our city , or another **Self** .

ει αυτη ην ημεις διεληλυθαμεν οικιζοντες την πολιν η αλλη .

**Socrates:** (*then I said*) On the one hand , in regards to the others , it is for **Her Self** ,

δ’ εγω ην , μεν Τα αλλα αυτη :

but on the other hand , **This Self** was also mentioned at that time ; that **Something** , must

δε τουτο αυτο μεν και ερρηθη τοτε οτι τι (neuter) δεησοι

**Always Reside** , in **The City** , which will possess **The Self Logos** of **The Government** ,

**497D** αει ενειναι εν τη πολει εχον τον αυτον λογον της πολιτειας

**The Very Thing** , which you , **The Lawgiver** , also possesses when you establish **The Laws** .

ονπερ(οσπερ) συ ο νομοθετης και ετιθεις τους νομους .

**Adeimantos:** (*he said*) It was mentioned . (εφη , γαρ Ερρηθη .)

**Socrates:** (*I said*) But it was not made sufficiently clear , out of fear of those objections

ειπον , Αλλ’ ουχ ικανως εδηλωθη , φοβω αντιλαμβανομενοι

on your part , which have shown that the demonstration of **Self** would be extensive and difficult ,

υμεις ων δεδηλωκατε την αποδειξιν αυτου μακραν και χαλεπην

and since it is not altogether easy to discuss in detail what remains .

και επει ου παντως ραστον διελθειν το λοιπον .

**Adeimantos:** What is that ? (Το ποιον ;)

**Socrates:** In what way , a **City** shall take **Philosophy** in hand , and **not** be **destroyed** .

Τινα τροπον πολις μεταχειριζομενη φιλοσοφιαν ου διολεται .

For all grand things are **dangerous** , and as the saying goes , ‘**Fine things are truly difficult**’ .

γαρ παντα τα μεγαλα επισφαλη , και το λεγομενον τα καλα τω οντι χαλεπα .

**Adeimantos:** (*he said*) Nevertheless , the demonstration must be completely grasped ,

**497E** εφη , Αλλ’ ομως η αποδειξιν τελος λαβετω

by making this clear .

γενομενου τουτου φανερου .

**Socrates:** (*then I said*) It is not unwillingness , I said , but lack of ability which will prevent us .

δ’ εγω ην , Ου το μη βουλεσθαι , ειπερ , αλλ’ το μη δυνασθαι διακωλυσει :

But being present , you can indeed now witness my eagerness . Thus consider how eagerly

δε παρων και γ’ νυν εισει εμην την προθυμιαν . δε σκοπει ως πρωθυμως

and daringly I am going to say , that a **City should** lay hold of **This Practice/Pursuit** ,

και παρακινδυνευτικως μελλω λεγειν , οτι πολιν δει απτεσθαι τουτου του επιτηδευματος  
**in the opposite way** , than **It** does at the present time .

τουναντιον η νυν .

**Adeimantos:** How ? (Πως ;)

**Socrates:** (*then I said*) On the one hand , at the present time , those who take **Her** in hand , are

**498A** δ’ εγω ην , μεν Νυν οι αποτομενοι οντα

mere **youngsters** , just out of **their** childhood , besides **their** domestic affairs and their lucrative  
και μειρακια αρτι εκ παιδων μεταξυ αυτου το οικονομιας και πλησιασαντες  
money-making enterprises , apply **themselves** to **the most difficult parts of Philosophy** , and then

χρηματισμου τω χαλεπωτατω ,

depart ‘**the most consummate philosophers**’ . But on the other hand , I call **the most difficult part** ,

απαλλαττονται , οι ποιουμενοι φιλοσοφωτατοι : δε λεγω χαλεπωτατον

**the one concerned with The Logos** . But in later years , if **they** do consent to listen to others

το περι τους λογους : δε εν τω επειτα , εαν εθελωσιν ακροαται αλλων

who also practice this , after much persuasion , **they** go as ‘a great favor’ , thinking that και πραττοντων τουτο , παρακαλουμενοι , μεγαλα ηγουνται , οιμενοι **they** should take part in **it** , **as a sideline** ; but when **they** approach old age , apart from a few , δειν πραττειν αυτο παρεργον : δε προς το γηρας εκτος τινων ολιγων **they** are extinguished , much more than **The Heracleian Sun** , as **they** are never rekindled again . **498B** αποσβεννυνται πολυ μαλλον του Ηρακλειτειου ηλιου, οσον ουκ εξαπτονται αυθις . **Adeimantos:** (he said) But how should they act ? (εφη , δε πως Δει ;) **Socrates:** Exactly the opposite . On the one hand , while they are youngsters , they should apply Παν τουναντιον : μεν οντα μειρακια μεταχειριζεσθαι to instruction fit for the young and **Philosophy** , which also takes very proper care of their body , παιδειαν και παιδας και φιλοσοφιαν , εν ω τε μαλα ευ επιμελεισθαι των σωματων , while **it** throws out shoots and grows to firmness , **Philosophy** thus acquires a proper steward . βλαστανει τε και ανδρουνται , φιλοσοφια κτωμενους υπηρεσιαν : Then on the other hand , as that age advances , in which **the soul** begins to blossom , they should δε της ηλικιας προιουσης , εν η η ψυχη αρχεται τελειουσθαι , vigorously apply themselves , to **those exercises** of **Hers** ; then on the one hand , when strength επιτεινειν τα γυμνασια εκεινης : δε μεν οταν η ρωμη decays , while on the other hand , they are past the age of civil and military service , at that time **498C** ληγη , δε γιγνηται εκτος πολιτικων και στρατειων , τοτε they should immediately be set free , and to be disposed at large , and , except as a sideline ηδη αφετους νεμεσθαι και ο τι μη παρεργον to do nothing else (but **Philosophize**) , if they intend to **Live** in **Spiritually-Blessed-Way** , and πραττειν μηδεν αλλο τους μελλοντας βιωσεσθαι ευδαιμονως , και when they die ; to be acquainted **There** with **The Destiny Resembling The Life** they led **here** . τελευτησαντας επιστησειν εκει την μοιραν πρεπουσαν τω βιω τω βεβιωμενω .

**Adeimantos: 12** (he said) How truly indeed , O Socrates , you seem to me , to speak with **Heart** ! εφη , Ως αληθως γε , ω Σωκρατες , δοκεις μοι λεγειν προθυμως : Nevertheless , I think , that **the majority** of your listeners , will even more eagerly **oppose** you , μεντοι οιμαι τους πολλους των ακουοντων ετι προθυμοτερον αντεινειν and will , **by no means** , be persuaded , starting with **Thrasymachus** .

ουδ’ οπωστιουν πεισομενους , αρξαμενους απο Θρασυμαχου . **Socrates:** (then I said) Do not **slander Thrasymachus** and me ; having just now become **Friends** ; **498D** δ’ εγω ην , Μη διαβαλλε Θρασυμαχον και εμε αρτι γεγονοντας φιλους , not that were we enemies before . For we shall in no way desist from our attempts , until we ουδε οντας εχθρους του προ . γαρ αν ουδεν ανησομεν πειρας , εως either persuade both him and **the others** , or make some **useful-advances** towards **That Life** , η πεισωμεν και τουτον και τους αλλους , η ποιησωμεν τι προυργου εις εκεινον τον βιον , when **they** shall arise (be born) again to encounter **Such Discourses/Logos** as **These** .

οταν γενομενοι αυθις εντυχωσι τοις λογοις τοιουτοις . **Adeimantos:** (he said) You have taken into account , but of a ‘short amount of time’ indeed .

εφη , ειρηκας Εις σμικρον χρονον γ’ . **Socrates:** (I said) Thus , on the one hand , hardly any at all , when you look towards **The** εφην , ουν μεν ουδεν γε ως Εις προς τον **Whole** of **Time** . However , that **the multitude** are not persuaded by such as has been described , τον απαντα . μεντοι τους πολλους μη πειθεσθαι το τοις λεγομενοις is not to be wondered at ; for **they** have never , **seen** existing , what has now been described , ουδεν θαυμα : γαρ ου ποποτε ειδον γενομενον το νυν λεγομενον ,



but much rather , **some such phrases** that have been **purposely-composed to resemble themselves** ,  
**498E** αλλά πολυ μαλλον αττα τοιαυτ' ρηματα εξεπιτηδες ωμοιωμενα αλληλοις ,  
but not **Spontaneously** just as **These Words Now Fall-together** . But **The Virile-One** who has  
αλλ' ουκ απο του αυτοματου ωσπερ νυν ξυμπεσοντα : δε ανδρα  
**Perfectly** , as far as possible , become **Equally-balanced** and **Assimilated** to **Virtue/Excellence** ,  
τελεως μεχρι του δυνατου παρισωμενον και ωμοιωμενον αρετη  
both in **Word** and **Deed** , being able to **Alternately Rule** in a **City** of **Like Quality** , **they** have not  
τε εργω και λογω , ετερα δυναστευοντα εν πολει τοιαυτη , ου  
ever beheld , not in one nor in many , or do you think **they** have ?

**499A** πωποτε εωρακασιν ουτε ενα ουτε πλειους : η οiei ;

**Adeimantos:** Not in any way indeed ! (Ουδαμως γε .)

**Socrates:** Neither in turn , **O Blessed One** , have **they** indeed sufficiently paid-attention to

Ουδε αυ , ο μακαριε , γεγονασιν γε ικανως επηκοοι  
**Beautiful** and **Liberal Rational-Discourses** , such as **Those** that ardently search for **The Truth** ,  
καλων και ελευθερων λογων οiων ξυντεταμενως ζητειν το αληθες  
on the one hand , by every method , for the sake of **Mentally-Perceiving It** , while on the other  
μεν εκ παντος τροπου του χαριν γινωναι , δε  
hand , welcome only at a distance , such **intricate** and **contentious** debates that tend to nothing  
ασπαζομενων πορρωθεν τα κομψα τε και εριστα και τεινοντα μηδαμοσε αλλοσε  
else than to **opinion** and **strife** , both in **their** courts of 'justice' and in **their** private gatherings .  
η προς δοξαν και εριν και εν δικαιοις και εν ιδιας συνουσιαις .

**Adeimantos:** ( *he replied* ) Nor of these . (εφη , Ουδε τουτων .)

**Socrates:** ( *then I said* ) On account of these , and foreseeing these things , we were at that time

**499B** δ' εγω ην , τοι χαριν Τουτων , και προορωμενοι ταυτα ημεις τοτε  
also afraid . However , being compelled by **The Truth** , we did assert , that neither **City** nor  
και δεδιοτες ομως ηναγκασμενοι υπο ταληθους ελεγομεν οτι ουτε πολις ουτε  
**Government** , not even a similar person , would ever become **Perfect** , until some necessity  
πολιτεια ουδε γε ομοιως ανηρ μη ποτε γενηται τελεος , πριν τις αναγκη  
of fortune should encompass **these few Philosophers** who are at present called , not **worthless** ,  
εκ τυχης αν περιβαλη τουτοις τοις ολιγοις τοις φιλοσοφοις νυν κεκλημενοις ου πονηροις  
but **useless** , whether **they** wish or not , to take charge of the **City** , and for the **City** to become  
δε αχρηστοις , ειτε βουλονται ειτε μη επιμεληθηναι πολεως , και τη πολει γενεσθαι  
**obedient** ; or until the offspring of those who now hold offices of power or kingdoms ,  
κατηκοοι , η των οντων νυν εν δυναστειαις η βασιλειαις  
or **them Selves** , by some **Divine Inspiration** , become **Empowered** with **The True Love** of  
**499C** η αυτοις εκ τινος θειας επιπνοιας εμπεση αληθινος ερως  
**True Philosophy** . Accordingly then , that it is impossible , that either or both of these cases ,  
αληθινης φιλοσιφιας αρα δε εστιν αδυνατον ποτερα η αμφοτερα τουτων  
come into existence , cannot be reasonably maintained ; for thus , I say , that we may justly  
γενεσθαι ουδενα λογον εχειν . γαρ ουτω εγω φημι μεν ημεις αν δικαιοις  
be ridiculed , as saying things which are especially , like wishful thinking . Or is it not so ?  
καταγελωμεθα ως λεγοντες αλλως ομοια ευχαιας . η ουχ ουτως ;

**Adeimantos:** It is so . (Ουτως .)

**Socrates:** If then , in the infinite series of past ages , necessity has obliged someone ,

Ει τοιουν εν τω απειρω τω παρεληλυθοτι χρονω αναγκη τις  
that has arrived at **The Summit** of **Philosophy** to **Take-care** of a **City** , or that at the present time

γεγονεν εις ακροις φιλοσοφian επιμεληθηναι πολεως η νυν  
may exist in some barbarous region , somewhere , being far removed from our observation ,  
**499D** και εστιν εν τινι βαρβαρικω τοπω , που οντι πορρω εκτος της ημετερας εποψεως ,

or shall exist in time to come ; in that case , we are ready to contend in our **Logos** , that η γενησεται και επειτα , περι τουτου ετοιμοι διαμαζεσθαι τω λογω , ως **The Government** we have described *has Existed* and *does Exist* and *shall indeed Arise* , when η πολιτεια ειρημενη γεγονεν και εστι και γε γενησεται , οταν **The Muse Her Self** , shall **Gain-Control** of **The City** . For it is neither impossible for this to be , η μουσα αυτη γενηται εγκρατης πολεως . γαρ ου αδυνατος γενεσθαι , nor do we speak of impossibilities ; even though we ourselves agree that it is but difficult . ουδ' ημεις λεγομεν αδυνατα : και παρ' ημων ομολογεται δε χαλεπα .

**Adeimantos:** (*he said*) It also appears to me , thus .

εφη , Και δοκει εμοι , ουτω .

**Socrates:** (*then I said*) But you contend in turn , that it does not appear so to **the multitude** ?

δ' εγω ην , δε ερεις αυ οτι ουκ δοκει τοις πολλοις ;

**Adeimantos:** (*he said*) That is likely . (εφη , Ισως .) (For he does not see *himself* , as part of *them* , the many . jfb)

**Socrates:** (*then I said*) **O Blessed One** ! Do not thus , altogether accuse **the multitude** ; for **they** 499E δ' εγω ην , Ω μακαριε , μη ουτω πανυ κατηγορει των πολλων , τοι shall change **their opinion** , if , without eagerly-contending with **them** , but rather by encouraging εξουσιν αλλοιαν δοξαν εαν μη φιλονεικων αυτοις αλλα παραμυθουμενος **them** , and by removing the slander thrown upon **The Love of Learning** , pointing out to **them** ,

και απολυομενος την διαβολην της φιλομαθιας ενδεικνυη the persons whom **you** call **Philosophers** , and *distinctly define* , just as at the present time , both τους ους λεγεις φιλοσοφους , και διοριζη ωσπερ αρτι τε **Their Nature** and **Their Pursuits** , in order that **they** may not be led to believe that **you** speak 500A την φυσιν και την επιτηδευσιν , ινα μη ηγωνται σε λεγειν of **those** whom **they** are thinking about . Or even if **they** see **Them** in this way , are you still going

ους αυτοι οιονται . η και εαν θεωνται ουτω , τ' to deny that **they** can grasp an alternate opinion about **Them** and answer differently ? Or ου φησεις ληψεσθαι αλλοιαν δοξαν αυτους και αποκρινεισθαι αλλα ; η do you think , that *someone* will be **difficult-to-deal-with** , with **One** who is **not difficult** , or that οiei τινα χαλεπαινειν τω μη χαλεπω , η *someone* will bear **ill-will** towards **One** who bears **no ill-will** , by being both **free** of **ill-will** and φθονειν τω μη φθονερω οντα τε αφθονον και and **gentle** ? I will anticipate you , and say , that on the one hand , I am led to believe there are , και πραον ; εγω προφθασας σε γαρ λεγω , οτι μεν ηγουμαι γιγενεσθαι in a **very few** , such a **naturally bad-temper** , but **not in the majority** .

εν τισιν ολιγοις ουτω φυσιν χαλεπην αλλ' ουκ εν τω πληθει

**Adeimantos:** (*he said*) And I am not neglectful , to concur . (For through his negligence , he has been ,

εφη , Και εγω αμελει , ξυνοιομαι . up to now , the cause of dissention . jfb)

**Socrates:** Is it not the case then , that concur about this same point ? That **these (few) people**

500B Ουκουν ξυνοiei τουτο αυτο , εκεινους are **the cause** of **the multitude** being **ill disposed** towards **Philosophy** , **those outsiders who** , ειναι αιτιους τους πολλους του χαλεπως διακεισθαι προς φιλοσοφian , τους εξωθεν behave like a *band of revelers* bursting in , where *they* do not belong ; **reviling** and **being-fond-** εχοντας επεισκεκωμακοτας ου προσηκον , λοιδορουμενους τε και φιλα- **of-making-enemies** with **the multitude** , and always make **humans** the object of their discourses ; -πεχθημονως αυτοις και αι ποιουμενους ανθρωπων περι τους λογους **doing** what is **least** of all , **Becoming/Befitting/Proper** to **Philosophy** ?

ποιουντας ηκιστα πρεπον φιλοσοφια ;

**Adeimantos:** (*he said*) Quite so indeed . (εφη , Πολυ γ' .)

Socrates: 13 For surely , O Adeimantos , **The One** who indeed **Truly Applies Their**   
 γαρ που , ω Αδειμαντε , τω ως γε αληθως εχοντι την   
**Understanding to Real-Beings** , has no leisure to **look down** upon **human affairs** , and to be   
**500C** διανοιαν προς τοις ουσι Ουδε σχολη βλεπειν κατω εις ανθρωπων πραγματειας, και   
**fighting with them** , to be *filled* with **ill-will** and **hostility** . But **Beholding** and **Contemplating**   
 μαχομενον αυτοις επιπλασθαι φθονου τε και δυσμενειας , αλλ'ορωντας και θεωμενους   
**Such Objects** that are **Orderly** and **Always Subsist in The Same Way** , such as neither **injure**   
 εις αττα τεταγμενα και αιει εχοντα κατα ταυτα ουτ'αδικουντα   
 nor are **injured** by **One-another** , but **Are** in every way , **Orderly** and **According to The Logos** .   
 ουτ'αδικουμενα υπ'αλληλων , δε εχοντα παντα κοσμω και κατα λογον ,   
**These** , **They Imitate** and to which as far as possible **Assimilate Themselves** . Or do you think   
 ταυτα μιμεισθαι τε και ο τι μαλιστα αφομοιουσθαι . η οiei   
 that it is possible , by any contrivance , that a person should not **Imitate** , whatever **It Is** , that in   
 ειναι τινα μηχανην τις μη μιμεισθαι οτω   
**Communing** with **That** , **They** are *filled* with **Admiration** ?

ομιλει εκεινο αγαμενος   
**Adeimantos:** (he said) It is impossible . (εφη , Αδυνατον .)

**Socrates:** Surely then **The Philosopher** who **Communes** with **That** which **Is Divine**   
 δη φιλοσοφος ομιλων ο Θειω   
 and **Orderly** , as far as this is possible for humans , indeed becomes **Orderly** and **Divine** .   
**500D** και κοσμω εις το δυνατον ανθρωπω γε γινεται κοσμιος τε και θειος :   
 But **slander** is plentiful in everything .

δ' **διαβολη** πολλη εν πασι   
**Adeimantos:** It is entirely so . (Πανταπασι μεν ουν .)

**Socrates:** (I said) Then will **The Self** , be under any **Necessity** not only to **Form It Self** , but   
 ειπον , ουν Αν αυτω , γενηται τις αναγκη μη μονον πλαττειν εαυτον   
 also to **Establish** whatever **They See There** , among humans , **Taking-care** of **Their Disposition**   
 και τιθεναι α ορα εκει εις ανθρωπων μελετησαι ηθη   
 both in private and in public life , do you think then , that **The Self** would prove to be a bad   
 και ιδια και δημοσια αρα οiei αυτον γενησεσθαι κακον   
**Artisan** of **Soundmindedness** and of **Righteousness** and of **Every Other Social Virtue** ?   
 δημιουργον σωφροσυνης τε και δικαιοσυνης και της ξυμπασης δημοτικης αρετης ;   
**Adeimantos:** (to which he then said) Indeed , not in the least . (ος δ' η , Ηκιστα γε .)

**Socrates:** But surely if **the multitude** perceive , that we say **The Truth** about **The Self** , will **they**   
**500E** Αλλ' δη εαν οι πολλοι αισθωνται , οτι λεγομεν αληθη περι αυτου , δη   
 still be **angry** at **Philosophers** and **distrust Us** when **We** say that otherwise **The City** can not   
 χαλεπανουσι τοις φιλοσοφοις και απιστησουσιν ημιν λεγουσιν , ως αλλως πολις αν ουκ   
 ever be **Spiritually-Sound** unless **Her Self** is **Drawn** by **Painters** who **Use a Divine Archetype** ?   
 ποτε ευδαιμονησειε , ει μη αυτην διαγραφειαν οι ζωγραφοι χρωμενοι τω θειω παραδειγματι ;   
**Adeimantos:** (to which he then said) **They** will not be **angry** , if indeed **they** so perceive .

ος δ' η , Ου χαλεπανουσιν , εανπερ αισθωνται .   
 But what method of painting do you mean then ?   
 αλλα τινα τροπον της διαγραφης λεγεις δη ;   
**Socrates:** (then I said) By taking **The City** and human dispositions , just as if they were a tablet ,   
**501A** δ' εγω ην , Λαβοντες πολιν τε και ανθρωπων ηθη , ωσπερ πινακα ,   
 they would , on the one hand , first make them **Pure** ; which is not at all easy ; but then in **This** ,   
 αν μεν πρωτον ποιησειαν καθαρον : ο ου πανυ ραδιον : αλλ' ουν τουτω   
 you know , that **They** will immediately differ from others ; for **They** are neither willing to meddle   
 οισθ' οτι αν ευθυς διενεγκοιεν των αλλων , τω μητε εθελησαι αψασθαι

with an individual nor with a **City** , nor to draw-up **Laws** , until **They** either receive them **Pure** ,  
ιδιωτου μητε πολεως μηδε γραφειν νομους , πριν η παραλαβειν καθαραν  
or make them **Pure** , **Them Selves** .

η ποιησαι αυτοι .

**Adeimantos:** (*he said*) And rightly so indeed . (εφη , Και ορθως γ' .)

**Socrates:** Is it not the case then , do you think , that after this they will draw

Ουκουν οiei μετα ταυτα αν υπογραψασθαι  
the sketch/form/figure of the government ?

το σχημα της πολιτειας ;

**Adeimantos:** What else ? (Τι μην ;)

**Socrates:** Afterwards , I think , as **They** proceed in **Their** work , they will frequently **Look**

**501B** Επειτα , οiμαι , απεργαζομενοι αν πυκνα αποβλεποιεν  
both ways ; towards both what is **Naturally Just** and **Beautiful** , and **Sound** and **All Such Like** ;  
εκατερως , προς τε το φυσει δικαιον και καλον και σωφρον και παντα τα τοιαυτα  
and in turn towards **that** which **They** can implant in human-beings by blending and compounding  
και αυ προς το εκεινο εμποιοιεν εν τοις ανθρωποις , ξυμμιγνυντες τε και κεραννυντες  
their human form from their pursuits , from that stamp , which **Homer** also certainly  
το ανδρεικελον εκ των επιτηδευματων , απ' εκεινου τεκμαιρομενοι , ο Ομηρος και δη  
calls , **The Divine Idea** , and **The Divine Resemblance** subsisting among human-beings .  
εκαλεσεν θεοειδες (Illiad-1-131) τε και θεοεικελον (Ody-3-416) εγγιγνομενον εν τοις ανθρωποις .

**Adeimantos:** (*he said*) Rightly so . (εφη , Ορθως .)

**Socrates:** **They** will then , I think , on the one hand , erase one thing , but on the other hand ,

αν Και , οiμαι , μεν εξαλειφοιεν το δε  
again draw-in another , until **They** have especially rendered human dispositions ,

**501C** παλιν εγγραφοιεν το , εως ο τι μαλιστα ποιησειαν ανθρωπεια ηθη  
as far as possible , **Dear-to-The-Gods** .

εις οσον ενδεχεται θεοφιλη

**Adeimantos:** (*he said*) At any rate , it will be the most beautiful picture .

εφη , γουν αν γενοιτο η Καλλιστη η γραφη .

**Socrates:** (*then I said*) Take notice then , are we in any way persuading **those people** , whom ,

δ' εγω ην , Αρ ουν , πη πειθομεν εκεινους , ους  
you (Glaucou 474) said , were coming upon us **in battle array** , for **Such** a painter of governments ,  
εφησθα ιεναι εφ' ημας διατεταμενους , ως τοιουτος ζωγραφος πολιτειων  
is **The One** whom we recommended at that time to **them** , and on whose account , **they** were  
εστι ον επηνουμεν τοτ' προς αυτους , δι' ον εκεινοι  
**enraged** , because we entrusted **Cities** to **Them** , and will **they** be **more gentle** with **Them** ,  
εχαλειπον οτι παρεδιδομεν τας πολεις αυτω , και μαλλον πραυνονται αυτο  
when **they** hear , what we are now saying ?

ακουοντες τι νυν ;

**Adeimantos:** (*to which he then said*) Very much so , if they are indeed of sound-mind .

**501D** ος δ' η , Και πολυ ει γε σωφρονουσιν .

**Socrates:** For surely , in what way can **they** now , bring **Them** into question ?

γαρ δη Πη εξουσιν αμφισβητησαι ;

Will **they** question whether **Philosophers** are **Lovers** of **Real Being** and of **Truth** ?

μη Ποτερον τους φιλοσοφους ειναι εραστας του οντος τε και αληθειας ;

**Adeimantos:** (*he said*) That would certainly be absurd . (εφη , αν μεντ' ειη Ατοπον .)

**Socrates:** Or that **Their Nature** , as we have described **It** , is **not Allied** to **That** which is **Best** ?

Αλλα αυτων την φυσιν ην ημεις διηλθομεν ειναι μη οικειαν του αριστου ;

**Adeimantos:** Nor this . (Ουδε τουτο .)

**Socrates:** What then ? **Their Nature** , being such as **This** , and meeting with **Suitable Pursuits** ,  
Τι δε ; την φύσιν την τοιαυτην τυχουσαν των προσηκοντων επιτηδευματων  
shall **It** not become **Perfectly Good** and **Philosophic** , if indeed any other can be so ?

ουκ εσεσθαι τελεως αγαθην και φιλοσοφον ειπερ τινα αλλην ;  
Or , will you say those will be more so , whom we set-aside/separated ?

η φησιν εκεινους μαλλον , ους ημεις αφωρισαμεν ;

**Adeimantos:** Not hardly . (Ου δηπου .)

**Socrates:** Will **they** still then , become **savage** when we say , that until **The Philosophic Genus**  
**501E** Ετι ουν αγριανουσι ημων λεγοντων , οτι πριν το φιλοσοφον γενοσ  
should **Secure Control** of **The City** , neither **the sufferings** of **The City** nor that of **Its** citizens ,  
αν γενηται εγκρατες πολεως ουτε κακων πολει ουτε πολιταις  
shall cease , nor shall this **Government** , which we mythologize **in Logos** ,  
εσται παυλα , ουδε η πολιτεια , ην μυθολογουμεν λογω ,  
be taken to **Perfection in Deed** ?

ληψεται τελος εργω ;

**Adeimantos:** (he said) Perhaps less . (εφη , Ισως ηττον .)

**Socrates:** (I said) Are *you* willing then , that we say of **selves** , that **they** are not “less” **savage** ,  
δ’ εγω ην , Βουλει ουν , φωμεν αυτους μη ηττον  
but that **they** have **become altogether gentle** and **persuaded** , so that if by nothing else ,  
αλλα γεγονεναι πανταπασι πραους και πεπεισθαι , ινα ει μη τι  
**they** may at least **consent** , by **their** blushing from shame ?

**502A** αλλα ομολογησωσιν αισχυνθεντες ;

**Adeimantos:** (he said) Quite so . (εφη , Πανυ μεν ουν .)

**Socrates:** **14** (then I said) Let them then , on the one hand , be persuaded of this .

δ’ εγω ην , εστων Ουτοι τοινυν μεν πεπεισμενοι τουτο :  
But on the other hand , is there **anyone** who will **contend** about the following ; that there is no  
δε τις αμφισβητησει περι τουδε , ως ουκ  
chance that **The Offspring** of kings or rulers could be born with **The Philosophic Nature** ?  
τυχοιεν εγγονοι βασιλεων η δυναστων αν γενομενοι τας φιλοσοφοι φυσεις ;

**Adeimantos:** (he said) **No one** , would . (εφη , Ουδεις αν .)

**Socrates:** But although **They are** born with a **Such a Nature** , one has to say , that **They** must  
δε γενομενους τοιουτους , τις εχει λεγειν , ως  
quite inevitably be **corrupted** ? For on the one hand , that *it is* difficult to **Preserve Them** ,  
πολλη αναγκη διαφθαρηναι ; γαρ μεν ως χαλεπον σωθηναι  
*even we ourselves* agree . But on the other hand , is there **anyone** at all who will **contend** ,  
και ημεις ξυγχωρουμεν : δε εσθ’ οστις αμφισβητησει ,  
that in the infinite series of time of the whole of the human race , there could never be

**502B** ως εν παντι τω χρονω των παντων αν ουδεποτ’  
so much as even a **Single Individual** (Socrates , Him Self ! jfb) , **Preserved Uncorrupted** ?

ουδ’ εις σωθειη ;

**Adeimantos:** How could there be **anyone** that would ?

πως Και ;

**Socrates:** (then I said) But surely , the occurrence of **One** is sufficient , by possessing an

δ’ εγω ην , Αλλα μην , γενομενος εις ικανος , εχων  
obedient **City** , to bring to **Perfection Everything** that now seems incredible .  
πειθομενην πολιν , επιτελεσαι παντ’ τα νυν απιστουμενα .

**Adeimantos:** (he said) **One** is sufficient .

εφη , γαρ Ικανος .



**Socrates:** (*then I said*) For whenever **The Ruler** , has established **The Laws** and **Practices** , which  
δ' εγω ην , γαρ που Αρχοντος τιθεντος τους νομους και τα επιτηδευματα , α  
we set-forth in detail, it is not at all impossible that **The Citizens** would be willing to obey them ?  
διεληλυθαμεν ου δηπου αδυνατον τους πολιτας εθελειν ποιειν .

**Adeimantos:** Not at all . ( Ουδ' οπωστιουν . )

**Socrates:** But then is it strange or impossible , that what appears to us also appears to others ?  
Αλλα δη τι θαυμαστον και αδυνατιον απερ δοκει ημιν , και δοξαι αλλοις ;

**Adeimantos:** (*to which he then said*) As far as I am concerned , I do not think so .

ος δ' η , εγωγε Ουκ οιμαι .

**Socrates:** And surely , that **They** are indeed **Best** , if indeed **They** are possible ,

**502C** Και μην , οτι γε βελτιστα , ειπερ δυνατα ,  
then we have sufficiently , as I think , explained this in detail in the preceding discourse .

ικανως ως εγωμαι διηλθομεν εν τοις εμπροσθεν .

**Adeimantos:** Sufficiently so . ( γαρ Ικανως . )

**Socrates:** Now then , since it is **Reasonable** , we agree about our **Legislation** ; that

Νυν δη , ως εοικε , ημιν ξυμβαινει περι της νομοθεσις  
on the one hand , **The Laws** and **Pursuits** which we mention are **The Best** , if **They** were to exist ;

μεν α λεγομεν ειναι αριστα ει γενοιτο ,  
but that on the other hand , **They** are indeed difficult to come to be , however , not impossible .

δε γε χαλεπα γενεσθαι μεντου ου αδυνατα .

**Adeimantos:** (*he said*) We so agree . ( εφη , γαρ Ξυμβαινει . )

**Socrates:** **15** Is it not the case then , that since this difficulty has been brought to an end ,  
**502D** Ουκουν επειδη τουτο μογισ εσχε τελος ,

let us then speak of that which remains after this ? In what manner , and from what **Studies**

δη λεκτεον τα επιλοιπα μετα τουτο , τινα τροπον και εκ τινων μαθηματων  
and **Pursuits** , **They** shall become **Preservers** of our **Government** ? And in what

τε και επιτηδευματων οι ενεσονται σωτηρες ημιν της πολιτειας , και κατα ποιας  
periods of life , they shall each apply to each **Study/Practice/Pursuit** ?

ηλικιας εκαστοι απομενοι εκαστων ;

**Adeimantos:** (*he said*) We must certainly consider that . ( εφη , μεντοι Λεκτεον . )

**Socrates:** (*then I said*) It was in no way wise of me in our previous discussion , having omitted

δ' εγω ην , το Ουδεν σοφον μοι εν τω προσθεν παραλιποντι  
the difficulty that comes to be by the possession of women and the propagation of children ,  
την δυσχερειαν εγενετο της κτησεως των γυναικων τε και παιδογονιαν  
and the establishing of **Leaders/Rulers** , knowing that **The Absolutely True Way** would come to

**502E** και την καταστασιν των αρχοντων , ειδοτι ως η παντελως αληθης γιγ-  
to be with **ill-will** and **difficulty** . For now , we are under no less compulsion to return to discuss  
νεσθαι επιφθονος τε και χαλεπη : γαρ νυν ουδεν ηττον δειν το ηλθε διελθειν  
the same subjects . And surely on the one hand , what relates to women and children has been

αυτα . και δη μεν τα των γυναικων τε και παιδων πε-  
finished ; but on the other hand , we must go over again , as if from the beginning , what refers to  
περανται , δε δει μετελθειν ωσπερ εξ αρχης το

**The Rulers** . We said then , if you remember , that **Selves** must be brought to **Light** to be **Lovers-**

**503A** των αρχοντων . ελεγομεν δ' , ει μνημονευεις , αυτους δειν φαινεσθαι φιλο-  
of-**Cities** and be tested both by pleasure and by pains and bring to **Light** that **They** will neither  
πολιδας τε και βασανιζομενους τε εν ηδοναις και λυπαις , και το φαινεσθαι μητ'  
throw-away **This Doctrine** , through toils nor through fears , nor through any other change .

εκβαλλοντας τουτο δογμα εν πονοις μητ' εν φοβοις μητ' εν μηδεμια αλλα ,

Then whoever was not able to do this , was to be rejected ; but whoever came forth **Altogether Purified** , just as gold tested in fire , was to be appointed **Leader/Ruler** , and is to have honors ακηρατον , ωσπερ χρυσον βασανιζομενον εν πυρι , στατεον αρχοντα και δοτεον γερα and prizes given to **Them** both while alive and dead . Such were the things which we said , while και αθλα και ζωντικαι τελευτησαντι . τοιαυτ' τα αττα ην λεγομενα , **The Logos** was passed over and concealed , by having been afraid before , to set-in-motion του λογου παρεξιοντος και παρακαλυπτομενου , πεφοβημενου παρον κινειν the present distinction .

το νυν .

**Adeimantos:** (he said) You speak most truly , for I remember .

**503B** εφη , λεγεις Αληθεστατα , γαρ μεμνημαι .

**Socrates:** (I said) For I shrank , O friend , to say what I must now dare to affirm ; but now ,

εφην , γαρ εγω Οκνος , ω φιλε , ειπειν τα νυν αποτετολμημενα : δε νυν we must even dare to say this: that **The Most Perfect Guardians** must be made **Philosophers** . μεν τετολμησθω ειπειν τουτο , οτι τους ακριβεστατους φυλακας δει καθισταναι φιλοσοφους .

**Adeimantos:** (he replied) Let it be said . (εφη , γαρ Ειρησθω .)

**Socrates:** Bring to thine Mind then , that there will likely be but a **few** of **Them** . For **The Nature** ,

σοι Νοησον δη , ως εικотως εσονται ολιγοι . γαρ φυσιν as we described to which **The Parts Them Selves** necessarily belong , **usually Arise-together** in διηλθομεν ην αυτοις δειν υπαρχειν , εθελει ξυμφυεσθαι εις **The Same Person** , but **rarely** ; since **The Parts** of **Self** Arise spread-out among **the many** .

ταυτο ολιγακις δε τα μερη αυτης φυεται διεσπασμενη τα πολλα

**Adeimantos:** (he replied) How , do you mean this ? (εφη , Πως λεγεις ;)

**Socrates:** You know that **Those-that-learn-with-ease** and **have-a-good-memory** and a **ready** and

**503C** οισθ' οτι Ευμαθες και μνημονες και αγχινοι και sharp wit , and all **such qualities** allied to these , but **do not** , at the same time , also **customarily**

οξεις και οσα αλλα επεται τουτοις ουκ αμα και εθελουσιν have a **Youthful Disposition** and a **Magnificence** of **Their Understanding** , so as to **customarily**

νεανικοι τε και μεγαλοπρεπεις τας διανοιας , οιοι εθελειν **Spring-forth** in an **Orderly-Way** , with **Quiet** and **Stable Lives** , but , such people are carried away φυεσθαι κοσμιως ησυχιας και βεβαιιοτητος ζην , αλλ' οι τοιουτοι φερονται by **Their sharpness** , wherever it may happen to take **Them** , and **All** that is **Stable** , departs from υπο οξυτητος οπη αν τυχωσι και απαν βαβαιον εξοιχεται **Them Selves** .

αυτων .

**Adeimantos:** (he replied) You speak **The Truth** . (εφη , λεγεις Αληθη .)

**Socrates:** Is it not the case then , that in turn , **These Same Stable Dispositions** , which are **not**

Ουκουν αυ τα ταυτα βεβαια ηθη οισ ουκ **easily-moved** and **aroused to fear** in war , which one might rather proclaim

**503D** ευμεταβολα , και δυσκινητα προς τους φοβους εν τω πολεμω τις αν μαλλον χρησαιτο as being **Trust-worthy** ; **are not** in turn , of **The Same Disposition** when it comes to learning ? For χρησαιτο ως οντα πιστοις , αυ ταυτον ποιει προς τας μαθησεις :

**They** are **not-easily-moved** and are **not-easily-aroused-to-learning** , just as if **They** were **benighted**

εχει **δυσκινητως** και **δυσμαθως** ωσπερ απονεναρκωμενα , and are **full of sleep** and **yawning** , when any such **necessary labor** is set before **Them Selves** .

και εμπιπλανται υπνου τε και χασμης , οταν τι τοιουτον δεη διαπονειν .

**Adeimantos:** (he replied) Such is the case . (εφη , ταυτα Εστι .)

**Socrates:** But we indeed said that **Self** must **Partake** of both of **These** , **in a Beautiful** and  
δε Ημεεις γ' εφαμεν αυτω δειν μετεχειν αμφοτερων καλως τε και  
**Well-proportioned Way** , or else , neither **Partake** in **The Most Perfect Education** ,  
ευ , η μητε μεταδιδοναι της ακριβεστατης παιδειας  
nor in **The Rule/Leadership** , nor in **the honors** .

μητε αρχης μητε τιμης .

**Adeimantos:** (to which he then said) Rightly so . (ος δ' η , Ορθως .)

**Socrates:** Do you not think then , that **Self** will come to be , but rarely ?

οιει Ουκουν αυτο εσεσθαι σπανιον ;

**Adeimantos:** How could I not ? (Πως δ' ου ;)

**Socrates:** Surely then , **They** must be tried both in what we mentioned at that time ; in labors ,

**503E** δη Βασανιστεον τε εν οις ελεγομεν τοτε πονοις  
in fears , and in pleasures ; and furthermore , surely in what we passed-over at that time , and we  
τε και φοβοις και ηδοναις , και ετι δη ο παρειμεν τοτε  
now say ; that we must also exercise **Them** in various kinds of learning , watching **Them** to see  
νυν λεγομεν , οτι δει και γυμναζειν εν πολλοις μαθημασι , σκοπουντας  
if **Their** nature is capable of enduring The Greatest Learnings/Disciplines , or if it cowers ,  
ει εσται δυνατη ενεγκειν τα μεγαιστα μαθηματα , ειτε αποδειλιασει  
just as those who also cower in the other contests .

**504A** ωσπερ οι και αποδειλιωντες εν τοις αθλοις .

**Adeimantos:** (he said) Surely then , it is proper , to consider this question in this way .

εφη , γε δη τοι Πρεπει σκοπειν ουτω :

But what then , do you call , the greatest learnings ?

αλλα ποια δη λεγεις μεγαιστα μαθηματα ;

**Socrates:** **16** (then I said) On the one hand , you remember I presume , that after  
δ' εγω ην , μεν Μνημονευεις που , οτι  
we had **Distinguished The Three Ideas belonging to The Soul** , we then set-up **Definitions**  
διαστησαμενοι τριττα ειδη ψυχης τε ξυνεβιβαζομεν  
about **Justice** , **Soundmindedness** , **Courage** and **Wisdom** ; that which **Each of Them Is** .  
περι δικαιοσυνης τε και σωφροσυνης και ανδρειας και σοφιας ο εκαστον ειη .

**Adeimantos:** (he said) If I did not remember , it would be just , that I not hear what remains.

εφη , γαρ Μη μνημονευων , αν ειην δικαιος μη ακουειν τα λοιπα .

**Socrates:** Do you likewise remember what was said before about **Selves** ?

Η και το προρρηθεν αυτων ;

**Adeimantos:** What was it then ? (Το ποιον δη ;)

**Socrates:** We said somewhere , that , thus on the one hand , it was possible to **Behold**

**504B** Ελεγομεν που , οτι , ως μεν ην δυνατόν κατιδειν  
**The Most Beautiful Selves** , but that otherwise , that **The Cycle/Patrol/Journey** would be long ,  
καλλιστα αυτα αλλη περιδος ειη μακροτερα ,  
in which **They** would **Clearly-Come-to-Light** , to whomsoever took **It** ; however , that it was  
ην γιγνοιτο καταφανη περιελθοντι , μεντοι ειη  
possible to approach **Them** by following our demonstrations mentioned before ; and you  
οιον τ' προσαψαι επομενας των αποδειξεις προειρημενων εμπροσθεν , και υμεις  
said , that they were sufficient ; and so in this way , what was said , at that time , fell far short  
εφατε , εξαρκειν , και ουτω τα ερρηθη τοτε μεν (**435d**) ελλιπη  
of **Accuracy** , as it has come to **Light** for me , but if it is sufficient for you , you must say so .  
της ακριβειας , ως εφαινετο εμοι , δε ει αρεσκοντως υμιν υμεις αν ειποιτε τουτο .

**Adeimantos:** (*he said*) But to me at least , they were spoken in a **Measured Way** ;

εφη , Αλλ' εμοιγε , μετριως :

and it so came to **Light** for the others as well .

και εφαινετο τοις αλλοις μην .

**Socrates:** (*then I said*) But , O friend , any “measure” of **Such-Beings** , that also falls short

**504C** δ' εγω ην , Αλλ' , ο φιλε , μετρον των τοιουτων και απολειπον  
in any degree of **Being/Reality** , proves to be **no Measure at all** . For **nothing** that is **imperfect**

οτιουν του οντος γινεται ου μετριως πανυ : γαρ ουδεν ατελες  
is the measure of **anything** . Even though some people at times , **readily believe**

μετρον ουδενος : δ' τιςιν ενιοτε ηδη δοκει  
that **they** are sufficient enough , and that there is no need for further inquiry .

εχειν ικανως και ουδεν δειν περαιτερω ζητειν .

**Adeimantos:** (*he said*) The masses , are quite **self conditioned** in this way because they are lazy .

εφη , συχνοι , Και μαλ' αυτο πασχουσιν δια ραθυμιαν .

**Socrates:** (*then I said*) But indeed , **The Guardians** of **The City** and of **Its Laws** ,

δ' εγω ην , δε γε φυλακι πολεως τε και νομων

least of all have any need of **this condition** .

ηκιστα προσδει Τουτου του παθηματος .

**Adeimantos:** (*to which he then said*) That is likely . (ος δ' η , Εικος .)

**Socrates:** (*I said*) Furthermore, **Such a Nature**, O Companion, must traverse **The Wider Circuit** ,

**504D** εφη , τοινυν τω τοιουτω , ω εταιρε , περιτεον Την μακροτεραν  
and must labor no less , in **Learning** than in physical exercises ; or , as we are indeed now saying ,  
και πονητεον ουχ ηττον μανθανοντι η γυμναζομενω : η ο δη νυν ελεγομεν ,  
they will never arrive at **The Perfection of The Greatest and Most Suitable Learning** .

ουποτε ηξει επι τελος του μεγιστου τε και μαλιστα προσηκοντος μαθηματος .

**Adeimantos:** (*he said*) For are not these , the greatest ? But is there yet **Something Greater**

εφη γαρ Ου ταυτα μεγαστα , αλλ' ετι τι μειζον  
than **Righteousness** , and **Those Virtues** which we discussed in detail ?

δικαιοσυνης τε και ων διηλθομεν ;

**Socrates:** (*then I said*) There is **Something Greater** . And of **These Selves** we must not

δ' εγω ην , Και μειζον , και τουτων αυτων δει ουχ

**Contemplate only** the simple outline , just as now , since we must not omit , **The Most Exact**

ουχ θεασασθαι υπογραφην ωσπερ νυν αλλα μη παριεναι την τελεωτατην

**Rendition** . Or is it not ridiculous , that on the one hand , in other matters of little worth ,

απεργασιαν : η ου γελοιον , μεν επι αλλοις σμικρου αξιους

we put our whole effort to strive to make them the most accurate and purest as possible ,

**504E** παν συντεινομενους ποιειν ακριβεστατα και καθαρωτατα ο τι οπως ,  
but on the other hand , we deem unworthy **The Greatest Precision** for **The Greatest Matters** ?

δε ειναι μη αξιουν τας μεγαστας ακριβειας και των μεγιστων ;

**Adeimantos:** (*he said*) The Intent is quite worthy . But nevertheless , (*he continued*) do you think ,

εφη , το διανοημα Και μαλα αξιον , μεντοι , εφη , αν οiei  
that anyone will dismiss thee without asking , what is **This Greatest Learning** ,

τιν' αφειναι σε μη ερωτησαντα ο εστιν μεγιστον μαθημα  
and what do you mean concerning **The Self** ?

και τι λεγεις περι ο αυτο ;

**Socrates:** (*then I said*) Not at all , but please thou ask . For at any rate , you have not

δ' εγω ην , Ου πανυ , αλλα και συ ερωτα . παντως ουκ

heard about **Self** only a few times (but often) ; but now , either you do not understand , or in turn ,

ακηκοας αυτο ολιγακις : δε νυν η ουκ εννοεις η αυ

you intend to cause trouble for me , by raising objections . But I suspect , this it is more so ;  
**505A** διανοει παρεχειν πραγματα εμοι αντιλαμβανομενος . δε οιμαι τουτο μαλλον :  
 since you have indeed often heard , that **The Idea** of **The Good** is **The Greatest Study** ;  
 επει γε πολλακις ακηκοας οτι η ιδεα του αγαθου μεγιστον μαθημα ,  
 in as much as when **Justice** and **The Other Virtues** , are **Truly** put to **Use** , **They** become  
 η δικαια και ταλλα δη προσχρησαμενα γινεται  
**Useful** and **Beneficial** . And now you know quite well that I intend to speak of this , and to say  
 χρησιμα και ωφελιμα . και νυν οισθ' σχεδον οτι μελλω λεγειν τουτο , και  
 in relation to this , that we do not sufficiently **Know Self** ; but if we do not **Know Self** ; then  
 προς τουτω οτι ουχ ικανως ισμεν αυτην : δε ει μη ισμεν , δε  
 without **This Knowledge** of **Self** , even if we knew everything else in the highest degree ,  
 ανευ ταυτης , ει επισταμεθα ταλλα ο τι μαλιστα ,  
**you know** , that it would be of no **Benefit** to us , just as it would bring us nothing , even though  
**505B** οισθ' οτι ουδεν οφελος ημιν , ωσπερ ουδ' ει  
 we possessed anything whatsoever , **without The Possession** of **The Good** . Or , do you think ,  
 κεκτημεθα τι ανευ του αγαθου . η οiei  
 that there is any greater **Profit** in possessing all things , without nevertheless , having possession  
 ειναι τι πλεον κτησιν πασαν μη μεντοι εκτησθαι  
 of **The Good** ? Or , to readily-know all things , without **Readily-Knowing** of **The Good** ;  
 του αγαθου ; η φρονειν παντα ταλλα ανευ του αγαθου ,  
 since one would be readily-knowing nothing at all , that is **Beautiful** and **Good** ?  
 δε φρονειν μηδεν καλον και αγαθον ;  
**Adeimantos**: (he said) No by **Zeus** , not I at least .  
 εφη , Μα Δι ουκ εγωγ' .

**Socrates**: **17** But surely , you do indeed **know** this also ; that on the one hand , to **the many** ,  
 Αλλα μην γε οισθα τοδε και οτι μεν τοις πολλοις  
**pleasure** seems to be '**the good**' ; but to the other hand , to **the more refined** ; '**mindfulness**' .  
 ηδονη δοκει ειναι το αγαθον , δε τοις κομψοτεροις φρονησις .

**Adeimantos**: How could I not ? . (Πως δ' ου ;)

**Socrates**: Besides , O friend , that those who are indeed led to believe this , can not point-out  
 Και , ω φιλε , οτι οι γε ηγουμενοι τουτο εχουσι ουκ δειξαι  
 what **Mindfulness** is , until finally they are compelled to say that it is '**Mindfulness of The Good**' .  
 ητις φρονησις αλλ' τελευτωντες αναγκαζονται φαναι την του αγαθου .

**Adeimantos**: (he said) And most ridiculously so . (Και μαλα γελοιως .)

**Socrates**: (then I said) How is it not so , for we are to blame because we do *not know* **The Good** ,  
**505C** δ' εγω ην , Πως ουχι γαρ ονειδιζοντες οτι ουκ ισμεν το αγαθον ,  
 and then again , they talk to us , as if we do *indeed know* **The Good** ? For they say that **Self** is  
 παλιν λεγουσι ως ει γε ειδοσι ; γαρ φασιν αυτο ειναι  
**mindful** 'of **the good**' , as if in turn we understood what they mean , once they have uttered  
 φρονησιν αγαθου , ως αυ ημων ξυνιεντων ο τι λεγουσιν , επειδαν φθεγγωνται  
 the name 'of **the good**' .

το ονομα του αγαθου .

**Adeimantos**: Most true .(εφη , Αληθεστατα .)

**Socrates**: What then ? Are those who define , the good as pleasure any less filled with wandering  
 Τι δαι ; μων οι οριζιμενοι αγαθον την ηδονην τι ελαττονος εμπλεω πλανης  
 than the others ? Or are they not also compelled to agree that there exist , bad pleasures ?  
 των ετερων ; η ουτοι ου και αναγκαζονται ομολογειν ειναι κακας ηδονας ;

**Adeimantos**: Quite so indeed . (Σφοδρα γε .)



**Socrates:** Surely it results for selves , I suspect , that they are admitting that **The Same Selves**

**505D** δη Συμβαίνει αυτοῖς , οἶμαι , ὁμολογεῖν ταῦτα  
are both **good** and **bad** . Are they not ? (Thus Contradicting The Law of Contradiction!  
εἶναι ἀγαθὰ καὶ κακὰ . ἡ γὰρ ; **Republic 436B-C** jfb)

**Adeimantos:** Surely , what then ? (μὴν Τί ;)

**Socrates:** Is it not the case then , on the one hand , that it has come to **Light** ,

Οὐκοῦν μὲν φανερόν  
that there are great and manifold disputes about **Self** ?

μεγάλαι καὶ πολλαὶ ἀμφισβητήσεις περὶ αὐτοῦ ;

**Adeimantos:** How could it not be ; (Πῶς γὰρ οὐ ;)

**Socrates:** What then , on the other hand ? Has this not also come to **Light** , on the one hand , as in

Τί δε ; τοδε οὐ φανερόν , μὲν ὡς  
the case of ‘just’ and ‘beautiful’ **Selves** **the many** will choose **the apparent** , even though **they** are  
δικαία καὶ καλά πολλοὶ ἀνελοῖντο τὰ δοκούντα , καὶ  
not **Truly** so , whether in actions or acquisitions or opinions ; but yet , on the other hand , when it  
μὴ ἡ ὁμῶς πράττειν καὶ κектησθαι καὶ δοκεῖν , ἐτι δε  
comes to **Good Selves** , **no one** is satisfied to acquire **those** that are **apparent** , since in the case of

ἀγαθὰ οὐδενὶ ἀρκεῖ κτасθαι τὰ δοκούντα ἀλλὰ  
**Selves** , **they** seek ‘**The True Ones**’ , for in **These everyone** immediately despises **the apparent** ?

**505E** ταῦτα ζητοῦσι τὰ ὄντα δε ἐνταῦθα πας ἡδὴ ἀτιμάζει τὴν δοξάν ;

**Adeimantos:** (*he said*) Quite so . (εἶπῃ , Καὶ μάλα .)

**Socrates:** **That** then , on the one hand , is what **every Soul Pursues/Follows/Seeks** , and ,

Ὁ δὲ μὲν ἀπάσα ψυχὴ διώκει , καὶ  
**That** for the sake of which , **She** does everything , **Propheying/Intuiting** that **IT IS Something** ,  
τουτοῦ ἐνεκά πράττει πάντα , ἀπομαντευομένη εἶναι τι ,  
but they are-at-a-loss and are unable to **sufficiently grasp/comprehend** what in the world **IT IS** ,  
δε ἀπορούσα καὶ οὐκ ἐχούσα ἱκανῶς λαβεῖν τι ποτ’ ἐστὶν  
nor do they employ the same stable trust about **IT** , which they employ about other things ;  
οὐδε χρῆσασθαι μόνιμῳ πιστεῖ οἷα περὶ τὰλλα ,  
for by this reason they also fail to get any **Benefit** there may potentially reside in other things .

δε διὰ τοῦτο καὶ ἀποτυγχάνει τι ὄφελος εἰ ἡν τῶν ἄλλων ,  
Surely then must we say , that in regards to such a **Source** and to such an **Important Task** that

**506A** δη δεῖν φῶμεν περὶ το οὕτω τοιούτον καὶ τοσούτον  
**These People** should also be kept in **darkness** ; **The Very Best** in **The City** , to whom we shall  
ἐκείνους καὶ ἐσκοτῶσθαι τοὺς βελτιστοὺς ἐν τῇ πόλει , οἷς ἐγ-  
hand-over **The Management** of **Everything** ?

-χειριούμεν πάντα ;

**Adeimantos:** (*he said*) Least of all indeed . (εἶπῃ , Ἠκίστα γ’ .)

**Socrates:** (*I said*) I suspect , that as long as it remains **unknown** in what way **The Just** and

εἶπον , Οἶμαι γοῦν ἀγνοούμενα πῇ δικάια τε καὶ  
**The Beautiful** are **Good** , **They** will not ever be of much **Value** to any **Guardian** to possess ,  
καλά ἐστὶν ἀγαθὰ ἀν οὐ ποτε πολλοῦ ἀξίον τινος φυλάκα κектησθαι  
if indeed **The Guardians Them Selves** remain ignorant of **This** ; but I prophesy that no one will  
τον αὐτῶν ἀγνοοῦντα τοῦτο , δε μαντεύομαι μηδὲνα  
arrive at a **sufficient Intuitive-Knowledge** of **Selves** , before (that of **The Good**) .

ἱκανῶς γινώσεσθαι αὐτὰ πρότερον .

**Adeimantos:** (*he said*) You prophesy beautifully . (εἶπῃ , γὰρ μαντεύει Καλῶς .)

**Socrates:** Is it not the case then , that our **Government** shall be **Perfectly Adorned** ,  
**506B** Ουκουν ημιν η πολιτεια τελεως κεκοσμησεται ,  
if **Such a Guardian** is placed over **Self** , who possesses **Knowledge** of **These** ?  
εαν ο τοιουτος φυλαξ επισκοπη αυτην , ο επιστημων τουτων ;

**Adeimantos:** **18** (he said) Necessarily . But surely then , O Socrates , what does thou say  
εφη , Αναγκη . αλλα δη , ω Σωκρατες , ποτερον συ φης  
**The Good** is ? Knowledge , or pleasure , or something else besides these ?

το αγαθον ειναι ; επιστημην η ηδονην η τι αλλο παρα ταυτα ;

**Socrates:** (then I said) Here's a man for you ! It has come to **Light** in a **Beautiful Way** and for  
δ' εγω ην , Ουτος ανηρ , ησθα καταφανης καλως και  
some time , that for thou , the opinions of others about **Selves** , would not suffice .

παλαι οτι σοι το δοκουν τοις αλλοις περι αυτων ουκ αποχρησιν .

**Adeimantos:** (he said) Nor does it come to **Light** as **Just** to me, O Socrates, that on the one hand ,  
εφη , Ουδε γαρ φαινεται δικαιον μοι , ω Σωκρατες , μεν  
you should be able to relate the doctrines of others , while on the other hand , not **That** of **Self** ,  
εχειν ειπειν τα δογματα των αλλων , δ' μη το αυτου ,  
after having spent so much time inquiring about **Selves** .

πραγματευομενον τοσουτον χρονον περι ταυτα .

**Socrates:** (I said) What then ? Does it appear **Just** to thee , that one speak about things of which  
**506C** δ' εγω ην , Τι δαι ; δοκει ειναι δικαιον σοι τις λεγειν περι ων  
they do not **know** , as if they **knew** them ?

μη οιδε ως ειδοτα ;

**Adeimantos:** (he said) By no means , as if he **knew** them ; but indeed however ,  
εφη , Ουδαμως , ως ειδοτα , μεντοι  
that they should be willing to tell us what they are **thinking** , about **that** which they **think** .

ως εθελειν λεγειν ταυθ' οιομενον α οιεται .

**Socrates:** (I said) What then ? Have you not perceived , that all **opinions** without **Knowledge** ,  
ειπον , Τι δε ; ουκ ησθησαι ως πασαι τας δοξας ανευ επιστημης ,  
are **deformed/deficient** ? **The best of which** (**Right-opinion**) are **blind** (**Like Tiresius** , **the prophet**) ?

αισχραι ; αι βελτισται ων τυφλαι :

Or in what way do those who **opine** something **Truly** , without **Intellect** , **appear** to thee  
η τι δοξαζοντες τι αληθες ανευ νου δοκουσι σοι  
to differ from **those** who are **blind** , **journeying on the right road** ?

διαφερειν οι τυφλων πορευομενων ορθως οδον ;

**Adeimantos:** (he said) In no way . (Ουδεν .)

**Socrates:** Therefore , do you wish to **Contemplate** , **things deformed** , **blind** and **twisted** ,  
**506D** ουν Βουλει θεασασθαι αισχρα τυφλα τε και σκολια ,  
while having it in our power , to hear from **others** (?) , what is **Bright** and **Beautiful** ?

εξον ακουειν παρ' αλλων φανα τε και καλα ;

(Has Socrates said **Anything** that is not **Bright** and **Beautiful** ??? jfb)

**Narrator-Socrates :** **to which Glaucon then responded** ,

ος ο Γλαυκων δ' η ,

**Glaucon:** By **Zeus** , do not fall-away , O Socrates , just as if you had come to the end . For  
προς Διος Μη αποστης , ω Σωκρατες , ωσπερ ων επι τελει . γαρ  
it will suffice for us , and if , just as you have spoken in detail about **Righteousness** and

αρκεσει ημιν , καν ωσπερ διηλθες περι δικαιοσυνης και

**Soundmindedness** , and **The Other Virtues** , you explain in the same way about **The Good** .

σωφροσυνης και των αλλων , διελθης και ουτω περι του αγαθου .

**Socrates:** (*then I said*) And it would also be very satisfying for me , O companion , but I fear that  
 δ' εγω ην , Και γαρ και μαλα αρκεσει εμοι , ω εταιρε , αλλ' μη  
 I will not be able to do so , so that by thus being-readily-disposed , I shall incur the ridicule of  
 ουχ οιος τ' εσομαι , οπως δε προθυμουμενος οφλησω γελωτα  
**those who lack character** . But for now on the one hand , **O Blessed One** , let us dismiss inquiring  
 ασχημονων . αλλ' το νυν μεν , ω μακαριοι , εασωμεν  
 into *what in the world* **The Good Self IS** ; for to me , **It** has come to **Light** to **Be More**  
**506E** τι ποτ' ταγαθον αυτο (Neuter-Singular) εστι : γαρ μοι φαινεται ειναι πλεον  
 than what we can attain/arrive at , according to our present impulse , as **It** now *appears* to me ;  
 η του εφικεσθαι κατα την παρουνσαν ορμην τα νυν δοκουντος εμοι :  
 whereas , I am indeed willing to say **What The Offspring** of **The Good** has come to **Light** to **Be**  
 δε γε εθελω λεγειν ος εκγονος του αγαθου φαινεται  
 and also **What Is Most Like That** , if it is also **Agreeable** to us , but if **not** , I shall dismiss it .  
 τε και ομοιοτατος εκεινω , ει και φιλον υμιν , δε ει μη , εαν .  
**Glaucon:** (*he said*) So tell us ; for you shall afterwards pay-in-full the narrative of **The Father** .  
 εφη , Αλλ' λεγε , γαρ εισαυθις αποτισεις την διηγησιν του πατρος .  
**Socrates:** (*I said*) I wish I were able to give that narrative of **Self** , and that you were able  
**507A** ειπον , Βουλοιμην εμε αν δυνασθαι τε αποδουναι αυτην και υμας  
 to recover it , but not only , as is now the case with **The Offspring/Its Interest** . But surely ,  
 κομισασθαι , αλλα μη μονον ωσπερ νυν τους τοκους . δε δη  
 recover then , **This Interest** and **Offspring** of **The Good Self** . However , take care , that  
 κομισασθε ουν τουτον τον τοκον τε και εκγονον του αγαθου αυτου . μεντοι ευλαβεισθε  
 I unwillingly , not deceive you in any way , by giving an **unclear Logos** of **The Offspring** .  
 ακων μη εξαπατησω υμας πη , αποδιδους τον κιβδηλον λογον του τοκου .  
**Glaucon:** (*he said*) We shall take care , to the best of our ability ; but only tell us .  
 εφη , Ευλαβησομεθα , κατα δυναμιν : αλλα μονον λεγε .  
**Socrates:** (*I said*) Indeed , by the agreements to which we have assented to ,  
 εγω εφην , γ' τα Διομολογησαμενος τ'  
 and of which I have reminded you in the preceding discourses ,  
 και αναμνησας υμας εν τοις εμπροσθεν ρηθεντα  
 and that have already been frequently said on other occasions .  
 και ηδη πολλακις ειρημενα αλλοτε .  
**Glaucon:** (*to which he then said*) What are they ?  
 ος δ' η , ποια Τα ;  
**Socrates:** (*then I said*) We say that there are **many beautiful things** , and **many good things** ,  
**507B** δ' εγω ην , φαμεν Πολλα καλα , και πολλα αγαθα ,  
 and that each of these exists in **this** a way , and that we also distinguish them by **The Logos** .  
 και εκαστα ειναι ουτως , τε και διοριζιμεν τω λογω .  
**Glaucon:** We say so .  
 γαρ Φαμεν .  
**Socrates:** Surely then , we have also spoken about **The Beautiful Self** and **The Good Self** ,  
 δη Και καλον αυτο και αγαθον αυτο  
 and in the same way about **All Selves** , which at that time we considered as **many** , now again ,  
 και ουτω περι παντων , α τοτε ετιθεμεν ως πολλα , παλιν  
 we shall in turn consider **Them** according to **One Idea** of **Each Individual-Self** , as **Being One**  
 αυ τιθεντες κατ' μιαν ιδεαν εκαστου ως ουσης μιας  
 and call **It** by **That Name** by which **Each Ideal Self** Exists .  
 προσαγορευομεν ο εκαστον εστιν .  
**Glaucon :** These things are so . ( ταυτα Εστι . )

**Socrates** : And on the one hand , we surely say that **things are visible** , whereas on the other

**507C** Και μεν δη φαμεν τα ορασθαι δ'   
 hand , **they** are not **Intelligible** ; then in turn , on the one hand , **The Ideas** are **Intelligible** ,   
 ου νοεισθαι δ' αυ μεν τας ιδεας νοεισθαι   
 whereas on the other hand , **They** are not **visible** .   
 δ' ου ορασθαι .

**Glaucon**: Altogether so . (Πανταπασι μεν ουν .) (Not The Eyes of Our bodies , but . . .)

**Socrates**: Therefore , by What **Part** of us do we **See things** that are **themselves visible** ?

ουν Τω ημων ορωμεν τα αυτων ορωμενα ;

**Glaucon**: (*he said*) By **Sight** . (εφη , Τη οψει .)

**Socrates**: (*then I said*) Is it not the case then , that by **Hearing** , we also **Perceive things heard** ;

δ' εγω ην , Ουκουν ακοη και τα ακουομενα ,   
 and by the other **perceptions** , we **perceive** all the other objects of **perception** .   
 και ταις αλλαις αισθησεσι παντα τα αισθητα ;

**Glaucon**: Of course , what next ? (Τι μην ;)

**Socrates**: (*then I said*) Take notice then ; have you brought to **Mind** , with what **Perfect Care** ,

δ' εγω ην , Αρ' ουν εννενοηκας οσω πολυτελεστατην   
 **The Demiurge** of the **senses** has **Artistically-brought-into-Being** both **The Power** of **Seeing** ,   
 τον δημιουργων των αισθησεων εδημιουργησεν τε την δυναμιν του οραν   
 and **That** of **Being Seen** ?

και ορασθαι ;

**Glaucon**: (*he replied*) Not entirely . (εφη , Ου πανυ .)

**Socrates**: But consider the following . Is there *any* other **class (Intermediary)** , which **hearing** and

**507D** Αλλ' σκοπει ωδε . εστιν τι αλλου γενους ο ακοη και   
 **sound** need in order that the one can **hear** , and the other can be **heard** , **which if third class** ,   
 φωνη προσδει εις το μεν την ακουειν την δε ακουεσθαι , ο εαν τριτον   
 is not present , the one , shall not **hear** , and the other , shall not be **heard** ?

μη παραγενηται , η μεν ουκ ακουσεται , η δε ουκ ακουσθησεται ;

**Glaucon**: (*he said*) There is none . (εφη , Ουδενος .)

**Socrates**: (*I said*) Thus I indeed suspect that neither do many others , so that I not say none at all ,   
 δ' εγω ην , δε γε Οιμαι ουδ' πολλαις αλλαις , ινα οτι μη ειπω ουδενος ουδεμια ,   
 **need such a class** . Or can thou mention any of the senses that have **this need** ?

προσδει τοιουτου .. η συ ειπειν τινα εχεις ;

**Glaucon**: (*to which he then replied*) Not I at least . (ος δ' η , Ουκ εγωγε .)

**Socrates**: But have you not noticed that **The Power** of **Seeing** and the object of **sight** need **that** ?

δε ουκ εννοεις οτι Την της οψεως και του ορατου προσδεται ;

**Glaucon**: How ? (Πως .)

**Socrates**: Even though **Vision potentially exists** in the eyes , and even though the one who has

που οψεως Ενουσης εν ομμασιν και του εχοντος   
 **This Vision** , attempts to use **Self** , even though color is present in **the objects** **them selves** ,

επιχειρουντος χρησθαι αυτη , δε χροας παρουσης εν αυτοις ,   
 unless a **third distinct class is present** , having been naturally formed for **this very purpose** ,

**507e** εαν μη τριτον ιδια γενος παραγενηται πεφυκος επ' **τουτο αυτο** ,   
 you know , that neither will their **sight see anything** , and the colors will also be **invisible** .

οισθα , οτι η τε οψις οψεται ουδεν τε τα χρωματα εσται αορατα .

**Glaucon**: (*he said*) What is **This Third Class** then , that you speak of ?

εφη , Τινος τουτου δη , λεγεις ;

**Socrates**: (*then I said*) Surely then , **That** which thou calls **Light** .

δ' εγω ην , δη Ο συ καλεις φως .

**Glaucon:** (*he replied*) What you say is **True** .

εφη , λεγεις Αληθη .

**Socrates:** Accordingly then , by **no** ‘**minor idea**’ is the sense-perception of **Sight** , and

**508A** αρα Ου σμικρα ιδεα η αισθησις του οραν και

the ability/power/faculty to be **seen** , **Yoked-together** ; but by **The More Precious**

η δυμαμις του ορασθαι εζυγησαν τιμιωτερω

of all other **Bonds** , are they **Bound** , if indeed , **That Light** is **not to be held in low-esteeem** .

των αλλων ζυγω ξυζεuxeων ειπερ το φως μη ατιμον .

**Glaucon:** (*he said*) But certainly , **It** has to be indeed **Far** , from being **held in low-esteeem** .

εφη , Αλλα μην δει ειναι γε πολλου ατιμον .

**Socrates:** **19** Whom then of **The Gods** in **Heaven** can you assign as **The Author** and **Cause**

Τινα ουν των θεων εν ουρανω εχεις κυριον αιτιασασθαι  
of **This** ; **That Light** which both **makes** our **sight see** and **visible-objects seen in The Best Way** ?

τουτου , το φως ου τε ποιει ημιν οψιν οραν και τα ορωμενα ορασθαι ο τι μαλιστα ;

**Glaucon:** (*he said*) Just as thou and others do ; for it is quite evident that you mean **The Sun** .

εφη , Ονπερ και συ και οι αλλοι : γαρ δηλον οτι ερωτας τον ηλιον .

**Socrates:** Take notice then , in what way **Sight** is naturally related to **This God** ?

Αρ’ ουν , ωδε οψις πεφυκεν προς τουτον τον θεον ;

**Glaucon:** How ? (Πως ;)

**Socrates:** That **Sight** is not implanted in either **The Sun** , nor in **Self**

η οψις εστιν Ουκ εγγιγνεται ουτε ηλιος ουτε αυτη

but in that which that we call **the eye** .

δη εν ω ο καλουμεν ομμα .

**Glaucon:** Not in either then . (γαρ Ου ουν .)

**Socrates:** But I indeed think that of **All** the organs of perception , **it** is the most **solar-form** .

**508B** Αλλ’ γε οιμαι των οργανων περι τας αισθησεις ηλιοειδεστατον .

**Glaucon:** Quite so . (Πολυ γε .)

**Socrates:** Is it not also the case then , that **the power** , which **it** possesses ,

Ουκουν και την δυναμιν , ην εχει ,

has been acquired , by having **been dispensed** just as if **flowing** from **there** ?

κεκτηται ταμειυομενην ωσπερ επιρρυτον εκ τουτου ;

**Glaucon:** Very much so . (Πανυ μεν ουν .)

**Socrates:** Take notice then , that **The Sun** , on the one hand , is also not **Sight** ,

Αρ’ ουν ο ηλιος μεν εστιν και ουκ οψις (Feminine)

but on the other hand , **The Sun Is The Cause by which** , **This Self Sees Self** ?

δ’ αιτιος υπ’ ων ταυτης αυτης οραται αυτης ;

**Glaucon:** (*to which he then said*) It is so . (ος δ’ η , Ουτως .)

**Socrates:** (*then I said*) Moreover, I affirm that **This** is what I called **The Offspring** of **The Good** ,

**508C** δ’ εγω ην , τοινυν με φαναι Τουτον λεγειν τον εκγονον του αγαθου

which **The Good Generates** , **Analogous** to **It-Self** ; **in whatever Proportion Self Is**

ον ταγαθον (neuter) εγεννησεν αναλογον εαυτω , ο τι περ αυτο (neuter)

in **The Intelligible Place in relation to** both **Intellect** and **The Objects of Intellect (The Ideas)** ,

εν τω νοητω τοπω προς τε νουν και τα νοουμενα ,

just as **The Sun** is , in **the visible place** in relation to both **Sight** and **the objects of Sight** .

τουτον τουτο εν τω ορατω προς τε οψιν και τα ορωμενα .

**Glaucon:** (*he said*) How ? Explain it in detail to me even further .

εφη , Πως ; διελθε μοι ετι .



Socrates: (then I said) You know that when ones **eyes** are no longer turned towards

δ' εγω ην , οισθ' οτι , οταν τις Οφθαλμοι μηκετι τρεπη επ'  
those objects upon whose colors The Light of Day reaches , but they are turned to those  
εκεινα αυτους ων αν τας χροας το φως ημερινον επεχη , αλλα  
on which The Light of Night shines , they become blunted and appear almost blind ,  
ων νυκτερινα φεγγη , αμβλυωττουσι τε και φαινονται εγγυς τυφλων ,  
just as if they had no pure vision residing in them .

ωσπερ ουκ καθαρας οψεως ενουσης ;

Glaucon: (he said) Quite so . (εφη , Και μαλα .)

Socrates: But when they indeed turn to the objects which The Sun Illuminates , then I think ,

508D δε Οταν γ' ων ο ηλιος καταλαμπει , οιμαι  
that they See Clearly , and Light comes to Reside Within these eyes them Selves .

ορωσι σαφως , και φαινεται ενουσα τοις τουτοις ομμασιν αυτοις .

Glaucon: Yes of course , what then ? ( Τι μην ; )

Socrates: Now then , also conceive of The Soul in the same way , in the following Way .

τοιουν και νοει της ψυχης Ουτω ωδε :  
When on the one hand , The Soul firmly-binds Her Self to This Place , in which Truth and  
οταν μεν απειρισηται εις τουτο ου αληθεια τε  
Real-Being , Brightly-Shine , then The Soul Comprehends and Recognizes Self and it  
και το ον καταλαμπει ενοησε τε και εγνω αυτο και  
comes to Light that The Soul Possesses Intellect , but on the other hand , when She binds Her  
φαινεται εχειν νουν : δε οταν  
Self to that which has been blended with darkness ; that is ; to that which becomes and perishes ;

εις τω το κεκραμενον σκοτω , το γιγνομενον τε και απολλυμενον ,  
She opines and Her vision becomes blunted , by changing Her opinions up and down ,  
δοξαζει τε και αμβλυωττει μετασβαλλον τας δοξας ανω και κατω  
and so in turn , She resembles something possessing no Intellect . The Ideas

και μεταβαλλον αυ εοικεν εχοντι ουκ νουν .

Glaucon: She has such a resemblance . ( γαρ Εοικε . )

Socrates: Now then This Good that Imparts The Truth to Those that are Intuitively-Known and

508E τοιουν Τουτο το παρεχον την αληθειαν τοις γινωσκομενοις και  
Dispenses The Power to That which Knows , you may say is The Idea of The Good , thus on the  
αποδιδοντην δυναμιν τω γινωσκοντι φαθι ειναι την ιδεαν του αγαθου , δ'  
one hand , by Being Recognized by The Understanding Mind as The Cause of Knowledge

μεν ουσαν γινωσκομενης διανοου ως αιτιαν επιστημης  
and of Truth ; that is , of both of These Real-Beings that Are So Beautiful , but on the other  
και αληθειας , αμφοτερων οντων ουτω καλων , δε  
hand , if you will be led to think that Self Is 'Another ' and even More-Beautiful than These ,

ηγησει αυτο (Neuter) αλλο και ετι καλλιον τουτων  
then you are being led to think Correctly . Thus Knowledge and Truth are Here , just as

ηγουμενος ορθως : δε επιστημην και αληθειαν ωσπερ  
Light and vision are there , which on the one hand , we Rightly considered as Solar-form , but

509A φως τε και οσιν εκει μεν ορθον νομιζειν ηλιοειδη ,  
on the other hand , that we would not be Justly led to think that they were The Sun . So in these ,

δε ουκ ορθως ηγεισθαι εχει ηλιον , και ενταυθα  
in the this way it is Right then , to deem that both of these Partake of The Idea of The Good ;

ουτω ορθον μεν νομιζειν αμφοτερα ταυτ' αγαθοειδη  
but on the other hand , to be led to think that either of themselves is Good , is not Right ,

δε ηγεισθαι οποτερον αυτων αγαθον ουκ ορθον ,

but that **The Disposition** of **The Good** , *must be Worthy* of *still Greater Honor* .

αλλ' την εξιν του αγαθου τιμητεον ετι μεζονως .

**Glaucou**: (*he said*) What an **Inestimable Beauty** you speak of , if on the one hand , **She Provides**

εφη , Αμηχανον καλλος λεγεις , ει μεν παρεχει

**Knowledge** and **Truth** , whereas on the other hand , **Self** Is Superior to **These** in **Beauty** .

επιστημην και αληθειαν , δ' αυτο εστιν υπερ ταυτα καλλει :

For you never , without a doubt , indeed say that **Self** was pleasure .

γαρ συ ου δηπου γε λεγεις αυτο ηδονην .

**Socrates**: (*then I said*) Rather , speak-well of **The Image** of **Self** and examine **It** even further

**509B** δ'εγω ην , αλλ' Ευφημει την εικονα αυτου επισκοπει ετι μαλλον in the following way .

ωδε .

**Glaucou**: How ? (Πως ;)

**Socrates**: You will say , I think , that **The Sun** not only **Imparts** to the objects that are seen ,

φησεις , οιμαι , Τον ηλιον ου μονον παρεχειν τοις ορωμενοις

**The Power** to be visible , but also **Imparts their generation** and **growth** and **nourishment** ,

την δυναμιν ορασθαι , αλλα και την γενεσιν και αυχην και τροφην ,

but **Self** **Is not generation** .

αυτον οντα ου γενεσιν .

**Glaucou**: Why not ? (γαρ Πως ;)

**Socrates**: Now then , we may also say , that **Those Ideas** that are **Intuitively-Known/Recognized** ,

τοιουν και φαναι τοις γινωσκομενοις

are not only **Provided The Means** by which to be **Intuitively-Recognized** by **The Good** , but also

μη μονον παρειναι το υπο γινωσκεσθαι του αγαθου , αλλα και

**Their Very Being** and **Their Ousia** are **Derived** from **There** , whereas **The Ousia Is not**

αυτοις το ειναι τε και την ουσιαν προσειναι υπ' εκεινου , ουσιας οντος ουκ

**The Good** , since , **The Good** still , **Transcends Beyond The Ousia** both in

του αγαθου , αλλ' ετι υπερεχοντος επεκεινα της ουσιας τε

**Dignity/Rank/Value** and in **Power** .

πρεσβεια και δυναμει .

**Narrator-Socrates**: **20** Then **Glaucou** , in a very jovial manner said :

**509C** Και ο Γλαυκων μαλα γελοιως εφη ,

**Glaucou**: **Divine Apollo** of **Hyperbolic Heights** !

δαιμονιας Απολλων υπερβολης !

**Socrates**: (*then I said*) Thou is the cause , for having compelled me to say

δ'εγω ην , Συ αιτιος γαρ αναγκαζων εμοι λεγειν

what appears to be the case concerning **Self** .

τα δοκουντα περι αυτου .

**Glaucou**: (*he said*) And indeed , by no means stop , if **Something** (**His Divine Guide**) does not hinder

εφη , Και γ' μηδαμως παυση , ει τι μη

you , but do in turn discuss in detail **The Likeness/Comparison/ Simile** relating to **The Sun** ,

αλλα αυ διεξιων την ομοιοτητα περι τον ηλιον ,

if you have left-out anything , in any way .

ει απολειπεις πη .

**Socrates**: (*I said*) But I must certainly leave-out very many things indeed .

ειπον , Αλλα μην απολειπω συχνα γε .

**Glaucou**: (*he replied*) Please then , do not cast-aside the smallest detail .

εφη , τοιουν Μηδε παραλιπης σμικρον

**Socrates:** (*then I said*) I think , that on the one hand , much will be omitted ; however , on the other hand , as far as I am indeed able , at the present time , I shall not willingly omit anything .  
δ' εγω ην , Οιμαι μεν , πολυ και ομως  
δε οσα γ' δυνατον εν τω παροντι , ουκ εκων απολειψω .

**Glaucon:** (*he said*) Please do not . (γαρ Μη .)

**Socrates:** (*I said*) Conceive then , that just as we say that there are just **Two** , and that **The One**

**509D** δ' εγω ην , Νοησον τοινυν , ωσπερ λεγομεν ειναι αυτω δυω , και το μεν is **King** over **The Intelligible Genus/Rank/Class** and **Place** , but that **The Other** is **King** over βασιλευειν νοητου γενους τε και τοπου , το δ'

**The Visible Genus** and **Place** , in order not to say , **The Heavens** , so that I appear to thee

**ορατου** αυ ινα μη ειπων **ουρανου** δοξω σοι  
to employ sophistry in regards to the name . Thus you have these **Two Ideas/Forms/Genera** , σοφιζεσθαι περι το ονομα . αλλ' ουν εχεις ταυτα διττα ειδη ,  
**The Visible** , and **The Intelligible** ?

ορατον , νοητον ;

**Glaucon:** I have . (Εχω .)

**Socrates:** Now then , just as if you took a **Line** that has been cut in **Two Unequal Sections**

**509E** τοινυν Ωσπερ λαβων γραμμην τετμημενην διχα ανισα τμηματα , and again cut each section , in **The Self/Same Analogy/Ratio** , both that of **The Visible Genus** , παλιν τεμνε εκατερον τμημα το αυτον ανα λογον , τε το του ορωμενου γενους and that of **The Intelligible** ; thus , you will have **Clarity** and **obscurity in relation to** each other . και το του νοουμενου , και σοι εσται σαφηνεια και ασαφεια προς αλληλα  
On the one hand , in one section , of **The Visible** , you will have **images** . Furthermore ,

**510A** μεν εν το ετερον τμημα τω ορωμενω μεν εικονες δε in the first place , I call **shadows** , **images** , then in the next place , those **reflections** in water , μεν πρωτον λεγω τας σκιας τας εικονας , επειτα τοις τα φαντασματα εν υδασι and such **images** that coalesce in surfaces (mirrors) which are dense and smooth and bright , οσα συνεστηκε εν τοις πυκνα τε και λεια και φανα , and everything of this kind , if you comprehend .

και παν το τοιουτον , ει κατανοεις .

**Glaucon:** But I do comprehend . (Αλλα κατανωω .)

**Socrates:** Now then , place in the other section (of **The Visible**) , which **this section resembles** ; τοινυν τιθει Το ετερον ω τουτο εοικε ,  
**the animals** that surround us and **every kind of plant** , and **the whole class of man-made objects** . τα ζωα τε περι ημας και παν το φυτευτον και το ολον γενος σκευαστον

**Glaucon:** (*he said*) I place it thus . (εφη , Τιθημι .)

**Socrates:** (*then I said*) And would you be willing to say , that **The Visible Section It Self**

δ' εγω ην και Η αν εθελοις φαναι αυτο  
be divided into **Real** and **unreal** ; so that the whole **Proportion/Ratio/Analogy** , be expressed as : διηρησθαι αληθεια τε και μη , ως

**the opineable** is to **the knowable** , (**smaller A : Greater B**)

το δοξαστον προς το γνωστον

just as **the likeness** is to **That** of which **it is the likeness** ? (: : **the unreal : Real**)

ουτω το ομοιωθεν προς το ω ωμοιωθη ; **shadow Object**

**Glaucon:** (*he said*) As far as I am concerned , I am quite willing .

εφη , Εγωγ' και μαλα .

**Socrates:** Then , let us also consider in turn , in which way , the section of **The Intelligible** ,

**510B** δη και Σκοπει αυ η την τομην του νοητου  
must be divided . (τμητεον.)

**Glaucon:** In what way ? (Πη ;)

**Socrates:** In such a way , that in one section of **It Self** , by **The Soul** , using as **images**

Ηι το μεν τμηθεισιν αυτου ψυχη χρωμενη εικοσι  
those **Objects** that were then **Real** , **She** is compelled to **investigate/search** from **These** ,

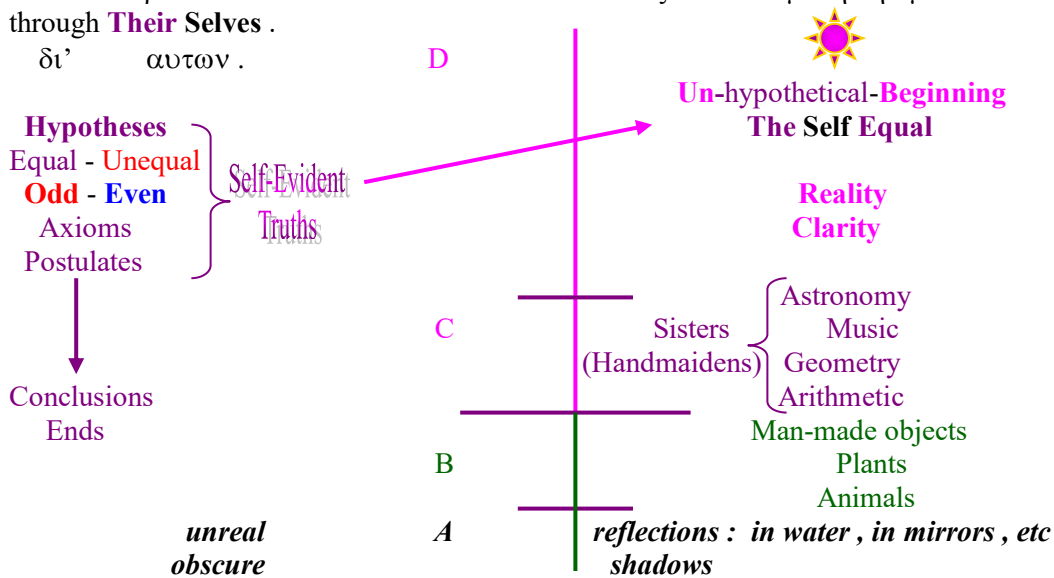
τοις τοτε αναγκαζεται ζητειν  
as from hypotheses , not proceeding to a **Beginning** , but to an **End** . Then in turn , **The Other**

ως εξ υποθεσεων , ουκ πορευομενη επ' **αρχην** , αλλ' επι **τελευτην** , δ' αυ το ετερον  
**Section** , is that where **The Soul** proceeds from **Hypotheses** , to an **Un-hypothetical Beginning** ,

ιουσα εξ υποθεσεως επ' ανυποθετον **αρχην**  
without none of **those images** , and by **The Ideal Selves** , makes **Her Methodical Way**

ανευ ωνπερ εκεινο εικονων και ειδεσι αυτοις ποιουμενη την μεθοδον  
through **Their Selves** .

δι' αυτων .



**Glaucon:** (*he said*) I have not sufficiently understood these distinctions of which you speak .

εφη , ουχ ικανως εμαθον Ταυτα α λεγεις .

**Socrates:** (*I said*) But now in turn , you will more easily understand , because these matters

**510C** δ' εγω ην , Αλλ' αυθις , ραον μαθησει γαρ τουτων

have been introduced . For I suppose that thou **knows** , that those who study **Geometry**

προειρημενων . γαρ οιμαι σε ειδεναι , οτι οι περι τας γεωμετριας

and **Arithmetical-Reasonings** and such like **Disciplines** , hypothesize both **The Odd** and

τε και λογισμους και τα τοιαυτα πραγματευομενοι , υποθεμενοι τε το περιττον και

**The Even** , and **The Figures** , and **Three Species of Angles** , and other **Disciplines** who are

το αρτιον και τα σχηματα και τριττα ειδη γωνιων και αλλα

**The Sisters** of **These** , according to each **Method** ; on the one hand , regarding **Them** as known ,

αδελφα τουτων καθ' εκαστην μεθοδον , μεν ταυτα ως **ειδοτες** ,

while treating **Selves** as hypotheses , never thinking it worthy to give any further account about

ποιησαμενοι αυτα υποθεσεις , ουδενα αξιουσι διδοναι ετι λογον περι

**Selves** neither to them **Selves** nor to others , as being **Self-Evident** to all . Thus , beginning from

**510D** αυτων ουτε αυτοις ουτε αλλοις ως φανερων παντι , δ' αρχομενοι εκ

**These** , they proceed to unfold the rest , and with full consent , will end at that ,

τουτων ηδη διεξιοντες τα λοιπα ομολογουμενωσ αν τελευτωσιν επι τουτο

upon which their enquiry was impelled .

επι ου σκεψιν ορμησωσιν .

**Glaucon:** (*he said*) I **know** this indeed , quite well .

εφη , **οιδα** τουτο γε , Πανυ μεν ουν .

**Socrates:** Do you also **know** then , that while they make further use of *the visible forms/figures* ,

Ουκουν και **ειδεσι** οτι ποιουνται προσχρωνται τοις ορωμενοις  
and while they **Reason** about *their Selves* , their **Understanding** is not employed about *these* ,  
και τους λογους περι αυτων , διανοουμενοι ου περι τουτων ,  
but about **Those** , which *they resemble* , by using **The Logos** for the sake of **The Self** of  
αλλ' περι εκεινων , οις ταυτα εοικε , ποιουμενοι τους λογους ενεκα του αυτου  
**The Square** and **The Self** of **The Diameter** , but not about **That** which they draw ? And in the  
**510E** τετραγωνου και αυτης διαμετρου , αλλ' ου ταυτης ων γραφουσι , και  
Same Way **in relation to** other particulars , on the one hand , **These Selves** , which they mold  
ουτως ταλλα μεν ταυτα αυτα α πλαττουσι  
and draw , which are also **Shadows** and **Images** in water , **These** in turn , the geometers use  
και γραφουσιν , ων εισι και σκιαι και εικονες εν υδασιν τουτοις αυ χρωμενοι  
as **Images** , whereas on the other hand , what they **Seek to Behold** are **Those Ideal Selves**  
ως εικοσιν , δε ζητουντες ιδειν εκεινα αυτα  
which one cannot **See** otherwise , than through their **Understanding** .

α τις αν ουκ ιδοι αλλως η τη διανοια .

**Glaucon:** (*he replied*) What you say is **True** .

**511A** εφη λεγεις Αληθη .

**Socrates:** **21** Now then , **This** , on the one hand , I called **The Intelligible Class** ; whereas

τοιουν τουτο μεν ελεγον το νοητον ειδος ,  
on the other hand , since **The Soul** was compelled to use hypotheses in the investigation of **Self** ,  
δ' ψυχην αναγκαζομενην χρησηται υποθεσεσι την ζητησιν αυτου ,  
by not being able to disengage **Her Self** and **Rise Above The Hypotheses** , **She** does not proceed  
ως ου δυναμενην εκβαινει ανωτερω των υποθεσεων ουκ ιουσιν  
to a **Beginning** , but by making use of **Those Objects** as *images* , **Those Very Objects** which  
επ' αρχην , δε χρωμενην τοις εικοσι εκεινοις των  
at a lower level were held as **Distinct-Models** , and in comparison with *their images* ,  
υπο κατω ως εναργεσι απεικασθεισι προς εκεινα  
were *thought to be reputable* and held in *high-esteem* .

δεδοξασμενοις τε και τετιμημενοις .

**Glaucon:** (*he said*) I understand , that you speak of those particulars pertaining to geometry ,

**511B** εφη Μανθανω , οτι λεγεις ταις το υπο γεωμετριας  
and the same sister arts .

τε και ταυτης αδελφαις τεχναις .

**Socrates:** Moreover , **Understand** that by the other section of **The Intelligible** , I mean **This**

τοιουν **μανθανε** Το ετερον τμημα του νοητου με λεγοντα τουτο ,  
which **The Self Logos touches** , by **The Power of Dialectics** , by making use of **Hypotheses**  
ου ο αυτος λογος απτεται τη δυναμει του διαλεγεσθαι , ποιουμενος τας υποθεσεις  
not as **Beginnings** but really as **Hypotheses** , as if they were **stepping-stones** and **climbing-ropes** ,  
ουκ αρχας , αλλα τω οντι υποθεσεις , οιον επιβασεις τε και ορμας ,  
in order that , by proceeding as far as to **That** which is **Un-hypothetical** , **The Origin** of **The All** ,  
ινα ιων μεχρι του ανυποθετου την αρχην του Παντος  
by coming in **contact** with **Her Self** , **The Self Logos** may then in turn **Keep-Holding-On** to **The**  
**511C** αψαμενος αυτης , παλιν αυ εχομενος των  
**Ideas** that are **Maintained** by **Her** , that **The Self Logos** may in this way , **Descend** to **The End** ;  
εχομενων εκεινης , ουτως καταβαινη επι τελευτην ,



without making any use of anything **sensible** , but by **The Ideal Selves Proceeding** through ουδενι προσχωμενος πανταπασιν αισθητω αλλ' ειδεσιν αυτοις δι' of **Them Selves** into **Selves** , and **finally terminate Its Procession** in **Ideas** .

αυτων εις αυτα , και τελευτα εις ειδη .

**Glaucon:** (*he said*) On the one hand , I Understand , but not sufficiently – for you seem to me εφη μεν **Μανθανω** ου ικανως – γαρ δοκεις μοι to speak of a massive work – however , you wish to determine that by **Contemplating Being** λεγειν συχνον εργον – μεντοι βουλει διοριζειν οτι θεωρουμενον οντος and **The Intelligible** by **The Knowledge of Dialectics** is more **Clear** than the discoveries made τε και του νοητου υπο της επιστημης του διαλεγεσθαι ειναι σαφεστερον η το by the so called arts , which use on the one hand , *hypotheses* as their beginnings . And that υπο των καλουμενων τεχνων , αις μεν υποθεσις αι αρχαι και those who theorize **Selves** are compelled to **See/Contemplate** with their **Understanding** , but **511D** οι θεωμενοι **αυτα** αναγκαζονται θεασθαι διανοια αλλα not with their **senses** . But on the other hand , because they do not consider **Returning to The** μη αισθησεσιν , δε δια μη σκοπειν ανελθοντες επ' **Beginning** but begin from hypotheses , they appear to thee not to possess **Intellect** in relation αρχην , αλλ' εξ υποθεσεων δοκουσι σοι ουκ ισχειν νουν περι to **Selves** , although **They Are Intelligible** when considered in conjunction with **The Beginning** . **αυτα** καιτοι οντων νοητων μετα αρχης . Then , you appear to me to call **The Disposition** of the geometers and that of their like , δε δοκεις μοι καλειν την εξιν των γεωμετρικων τε και την των τοιουτων **Understanding** , but not **Intellect** ; by having **The Understanding** subsist somewhere **between** διανοιαν αλλ' ου νουν , ως την διανοιαν ουσαν τι μεταξυ **opinion** and **Intellect** .

δοξης τε και νου .

**Socrates:** (*then I said*) You have taken my meaning , most sufficiently ;

δ' εγω ην , απεδεξω Ικανωτατα .

and now take me to mean , that corresponding to **The Four Sections** ,

και λαβε μοι επι τοις τετταροι τμημασι

there exist **These Four Experiences/affections** in **The Soul** :

γιγνομενα ταυτα τετταρα παθηματα εν τη ψυχη ,

**Intellection** answering to the highest **section** ,

νοησιν μεν επι τω ανωτατω , (**Active**)

then **Understanding** to the second **section** ;

**511E**

δε διανοιαν επι τω δευτερω ,

then assign **trusting** to the third **section** ,

δε αποδος πιστιν τω τριτω (**passive**)

and **image-thinking** to the last **section** ,

και εικασιαν τω τελευταιω ,

and arrange **Selves Analogously** ;

και ταξον αυτα ανα λογον

being led to believe that , just as the **Experiences/affections** which they represent

ηγησαμενος ωσπερ οις εφ'

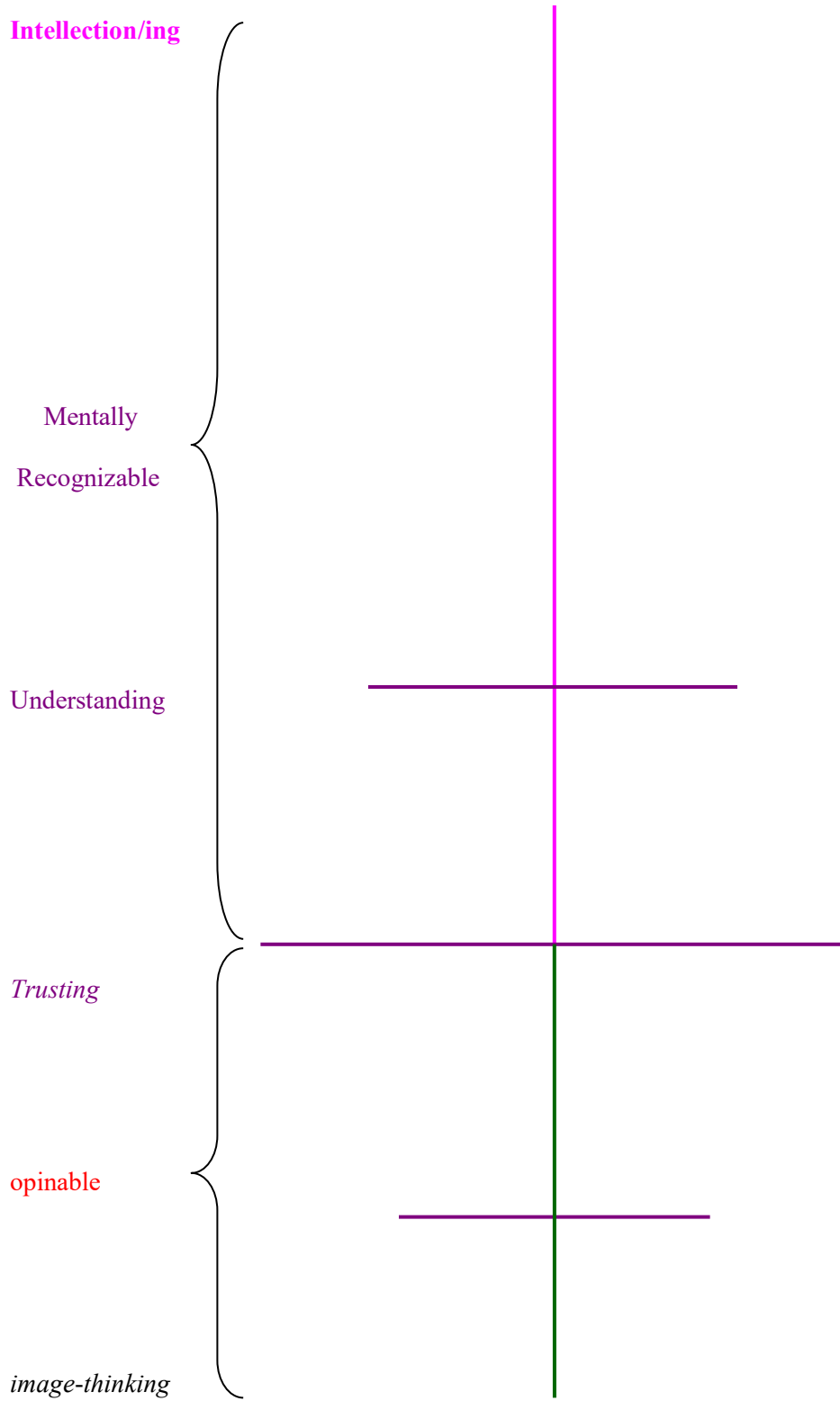
**Participate** of **The Truth** , so also do **They Participate** of **Clarity** .

μετεχειν αληθειας ουτω ειναι ταυτα μετεχειν σαφηνειας .

**Glaucon:** (*he said*) I understand , and I concur , and I arrange them as you say .

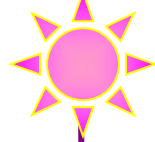
εφη , Μανθανω , και συγχωρω και ταττω ως λεγεις .

## The Divided Line



18 Dec 2007  
07 July 2016  
07 Aug 2017

THE IDEA OF THE GOOD



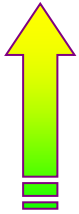
The Intelligible Place  
Τον Νοετον Τοπον

THE  
MENTALLY RECOGNIZABLE

Επιστημη – Αληθεια  
Knowledge - Truth

Των Οντων – Real Beings

Analogy



The Arts : The Spiritual Art (Dialectics)

: :

Composite Natures : Objects of Thought

Composite Natures : Objects of Thought

: :

images : Composite Natures

Intellect

Dialectics

The Spiritual Art

Right Opinion

The "Hyparxis" of  
The Region of Sight

Understanding

The Experiences in The Soul

παθηματα εν τη ψυχη

1. Νοεσιν

The Intellecting  
of The Self Logos

Ο Αυτος Λογος

(Learning-Remembering)

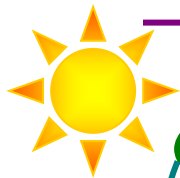
2. Διανοια

Understanding

Many Reason Principles

Through The Power/Recognition of Dialectics

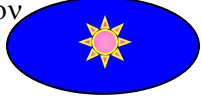
δυναμει του διαλεγεσθαι



THE OPINABLE

The Visible Region

Τον Ορατον Τοπον



Having Right Opinion

3. πιστιν

trusting-expecting

4. εικασιαν

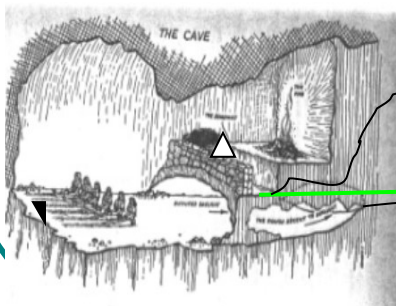
image thinking

(double ignorance)

Organic & artificial  
man-made objects

the affections  
in The Soul

Composite  
Natures



## Book 7

### Z

**Socrates:** (*I said*) **1** After these considerations then , **compare** our **nature** to such a **514** ειπον , Μετα ταυτα δη , απεικασον ημετεραν φυσιν τοιουτω condition concerning both **its education** and **its lack** of education . For look at **human-beings as if** παθει περι τε την παιδειας και απαιδευσιας . γαρ ιδε ανθρωπους οιον living in a **cave-like** dwelling under the earth , with a long entrance , being open to εχουση εν σπηλαιωδει οικησει καταγειω την μακραν εισοδον αναπεπταμενην προς **The Light** , for the entire width of the cave , having been in this condition from their childhood , το φως παρ' απαν το σπηλαιον , οντας εν ταυτη εκ παιδων with both their legs and necks en-chained , so as to both remain there , and only be able to see και τε σκελφ και τους αυχενας εν δεσμοις , ωστε τε μενειν τε μονον το οραν in front of **self** , thus they are unable to turn their heads in a circle because of **their** bonds .

**514b** εις προσθεν αυτου , δε αδυνατος περιαγειν τας κεφαλας κυκλω υπο του δεσμου , Behold then , **the light** of a **fire** , burning above **selves** and at a distance behind **selves** ; and that δε φως πυρος καομενον ανωθεν αυτοις και πορρωθεν οπισθεν αυτων , δε between **the fire** and those that are bound , there is a road above . Along which road , behold μεταξυ του πυρος και των δεσμωντων οδον επανω , παρ' ην ιδε **a low** (little/small) wall having been built , just like the low-screens set-in-front of magicians , τειχιον παρωκοδομημενον ωσπερ τα παραφραγματα προκειται τοις θαυματοποιοις , over which they exhibit (their works of wonder) for their audience . υπερ ων δεικνυσασιν προ των ανθρωπων .

**Glaucon:** (*he said*) I so behold . (εφη , Ορω .)

**Socrates:** Now then , in regards to this low-wall ; behold **people** bearing all sorts of **objects** , τοιουν παρα τουτο το τειχιον Ορα ανθρωπους φεροντας παντοδαπα σκευη raised above this wall , including both **human** and **animal** , made of **stone** and of **wood** , and **515** υπερεχοντα του τειχιου τε και ανδριαντας και ζωα λιθινα τε και ξυλινα και **works** of every other kind . And on the one hand , as it is likely , some of **those** who are ειργασμενα παντοια αλλα , μεν οιον εικος τους των carrying **them** are uttering-sounds , while on the other hand , **others** are silent . παραφεροντων φθεγγομενους δε τους σιγωντας .

**Glaucon:** (*he said*) You speak of strange images , and of strange prisoners .

εφη λεγεις Ατοπον εικονα και ατοπους δεσμωντας .

**Socrates:** (*then I said*) Such as those that **resemble** us . For in the first place , do you think that δ' εγω ην , τοιουτους Ομοιους ημιν : γαρ πρωτον μεν αν οικει **they** see anything **of themselves** , let alone **of one another** , except only the shadows **of selves** τους εωρακεναι τι εαυτων τε και αλληλων πλην αλλο τας σκιας αυτων cast by **the fire** , falling on the opposite wall of the cave ?

υπο του πυρος τας προσπιπτουσας εις το καταντικρυ του σπηλαιου ;

**Glaucon:** (*he said*) How can they , if throughout their life ,

εφη , γαρ πως , ει δια βιου ,

**they** have **indeed** been **compelled** to keep **their** heads **unmoved** ?

ειεν γε ηναγκασμενοι εχειν τας κεφαλας ακινητους ;

**Socrates:** What then about **the objects** being carried along ? Is this case not **the same** ?

**515b** Τι δε των παραφερομενων ; τουτο ου ταυτον .

**Glaucon:** Certainly . What then ?

Τι μην ;

**Socrates:** If then they were able to converse with one another , would they not be **led to believe** Ει ουν ειεν οιοι τ' διαλεγεσθαι αλληλους , αν ου ηγει that **in naming** the shadows they saw passing in front **of selves** , they were **naming** , **the objects** ? απερ ονομαζειν τα ορωεν παριοντα αυτους ταυτα ;

**Glaucon:** Necessarily so . (Αναγκη .)

**Socrates:** What then ? What if there was also an echo from the opposing wall of this prison , Τι δ' ; ει εχοι και ηχω εκ του καταντικρυ το δεσμοτηριον , whenever any of **those** who passed along uttered a sound , do you think , that they would be οποτε τις των παριοντων φθεγξαιτο , οiei αυτους αν **led to believe** , that what uttered the sound was anything else than the passing shadow ?

ηγεισθαι το φθεγγομενον τι αλλο η την παριουσαν σκιαν ;

**Glaucon:** (he said) Not I , by **Zeus** ! (εφη , ουκ εγωγ' Μα Δι .)

**Socrates:** (then I said) Certainly then , people such as these , **will entirely believe/consider** , 515c δ' εγω ην , δη οι τοιουτοι αν Πανταπασι νομιζοιεν that there is **nothing** 'that is true' , **other than** the shadows of **those objects** .

ουκ τι το αληθες αλλο η τας σκιας των σκευαστων .

**Glaucon:** (he replied) Quite necessarily . (Πολλη αναγκη .)

**Socrates:** (then I said) Consider then , what both **The Liberation** from the chains of **selves** , and δ' εγω ην , Σκοπει δη οια τε και λυσιν των δεσμων αυτων και **The Cure** from **their ignorance** would be **like** , if in the course of **Nature** , such a **Destiny** would ιασιν της αφροσυνης , αν ειη ει φυσει τοιαδε τις ξυμ- happen to **selves** . Whenever **anyone** would be **Freed** and **Compelled** to **Suddenly Rise-up** , and -βαινοι αυτοις : οποτε τις λυθειη αναγκαζοιτο εξαιφνης ανιστασθαι τε και to **Turn-around** their neck , and to **Walk** and **Look-up** towards **The Light** , but that in **Doing All** περιαγειν τον αυχενα και βαδιζειν και αναβλεπειν προς το φως , δε ποιων παντα these commands **they** would **suffer** , and because of **The Brilliance** , **they** would be unable to see ταυτα αλγοι τε και δια τας μαρμαρυγας αδυνατοι καθοραν those shadows which **they** formerly saw . What do you think **they** would say , if one would tell 515d εκεινα τας σκιας ων τοτε εωρα , τι οiei αυτον αν ειπειν , ει τις λεγοι **self** , that on the one hand , what **they** saw at that time is insignificant , but **Now** on the other hand , αυτω , οτι μεν εωρα τοτε φλυαριας , νυν δε by being in some way **much more near** to **Reality** , and by having been **Turned** to **that** which is τι μαλλον εγγυτερω του οντος και τετραμμενος προς **more-real** , **they** see **more-correctly** . And so , by also pointing-out to **self** , **each** of the **objects** μαλλον οντα βλεποι ορθοτερα , και δη και δεικνυς αυτω εκαστον that pass along , should then question **them** , and compel **them** to answer **what each object** is ? των παριοντων ερωτων αναγκαζοι αποκρινεσθαι ο τι εστιν ; Do you not think , that **self** would be both in a **state of confusion** , and would be **led to believe**

ουκ οiei αυτον αν τε απορειν και ηγεισθαι that what **they** saw **at that time** , was 'more-true' than what was **Now** being pointed out ?

τα ορωμενα τοτε αληθεστερα η τα νυν δεικνυμενα ;

**Glaucon:** (he said) Quite so .( Πολυ γ' .)

**Socrates:** 2 Is it not the case then , that if one would then **compel self** to look towards 515e Ουκουν , ει καν αναγκαζοι αυτον αυτο βλεπειν προς **The Light** , their eyes would **suffer** and so **they** would flee by **turning** to such shadows which το φως τα ομματα αν αλγειν τε και φυγειν αποστρεφομενον προς εκεινα α **they** are able to behold , and believing that these are really more-clear than **those** being shown ? δυνατοι καθοραν , και νομιζειν ταυτα τω οντι σαφεστερα των δεικνυμενων ;



**Glaucon:** (*he replied*) Such is the case . (εφη ,Ουτως .)

**Socrates:** (*then I said*) But if one , were to **drag self** from there by force , through a **rough**  
δ' εγω ην , δε ει τις ελκοι αυτον εντευθεν βια δια τραχειας  
and **steep ascent** , and never stop until **They** would drag **them** up to **The Light of The Sun** ,  
και αναντους της αναβασεως και μη ανειη πριν εξελκυσειεν εις το φως του ηλιου ,  
would **they** not , while being dragged in this way , be both in **pain** , and be **angry** ,  
αν ουχι ελκομενον αρα τε οδυνασθαι και αγανακτειν  
since after **they** had advanced towards **The Light** , by having **their** eyes filled with **Brightness** ,  
**516** και επειδη ελθοι προς το φως , εχοντα τα ομματα μεστα αυγης  
**they** would **not even** be able to see **one of these objects** which are now called **Real** .

αν ουδ' δυνασθαι οραν εν των νυν λεγομενων αληθων ;

**Glaucon:** (*he said*) At the very least , not all of a sudden .

γαρ αν γε Ου εξαιφνης .

### The (Gentle-Gradual) Liberation

**Socrates:** In that case , I suspect , **they** would need *habitual-acquaintance with them* ,  
δη οιμαι αν δεοιτ' Συνηθειας  
if **they** intend to see **The Heavenly-Objects Above** . And so , first of all , on the one hand ,  
ει μελλοι οψεσθαι τα ανω : και πρωτον μεν  
**they** would **most easily** observe shadows , then after this , the reflections of both human-beings  
αν ραστα καθορω τας σκιας , και μετα τουτο τα ειδωλα τα τε των ανθρωπων  
and other things in **Water** , but later on , **the things themselves** . Then , from these observations ,  
και τα των αλλων εν τοις υδασι , δε υστερον αυτα : δε εκ τουτων  
**they** would find it **easier** , if **they** would **Look The Objects** in **Heaven** and **The Self Heaven** ,  
αν η ραον θεασαιτο τα εν τω ουρανω και τον αυτον ουρανον  
by first **Looking at The Light of The Stars** and **The Moon** , by **Night** ,  
προσβλεπων το φως των αστρων τε και σεληνης νυκτωρ  
and after that , **Look at The Light of The Sun** and **The Sun** , by **Day** .  
**516b** μεθ' το του ηλιου τε και τον ηλιον ημεραν .

**Glaucon:** How could it not be the case ? (Πως δ' ου ;)

**Socrates:** Then , last of all , I suppose , **they** will be able to **Look-upon** and **Behold**  
δη Τελευταιον , οιμαι , αν δυναιτ' κατιδειν και θεασασθαι  
what **The Sun Is** , **not** in **Water** , nor apparitions of **Self** in a foreign-setting ,  
οιον τον ηλιον εστιν , ουκ εν υδασιν ουδ' φαντασματα αυτου εν αλλοτρια εδρα ,  
but **Self** according to **Self** , in **The Proper Place of Self** .  
αλλ' αυτον καθ' αυτον εν τη χωρα αυτου .

**Glaucon:** (*he said*) Necessarily . (εφη , Αναγκαιον .)

### The Cure

**Socrates:** And after this , **they** would by this time **Reason with themselves** , concerning **Self** ;  
Και μετα ταυτ' αν ηδη συλλογιζοιτο περι αυτου  
that it is **This** that **Provides** The Seasons , and Years , and to **Whom All** have been **Entrusted**  
οτι ουτος ο παρεχων τας ωρας τε και ενιαυτους και τα παντα επιτροπευων  
in **The Visible Place** , and that **He** is in a certain way **The Cause** of **All** those which **they** saw .  
**516c** εν τω ορωμενω τοπω , και τινα τροπον αιτιος παντων εκεινων ων σφεις εωρων .

**Glaucon:** (*he said*) It is clear , that after those observations , they may finally arrive at

εφη , Δηλον οτι μετ' εκεινα αν ελθοι επι  
these conclusions . (ταυτα .)

**Socrates:** What then ? By *self* Remembering *their* first ‘home’ and what passed for ‘wisdom’  
Τι ουν ; αυτον αναμνησκομενον της πρωτης οικησεως και της σοφιας  
‘there’ , and *those* who were *their fellow-prisoners at that time* , will *they* not think *self* to be  
εκει , και των ξυνδεσμων των τοτε αν ουκ οiei αυτον  
**Spiritually-Well-Disposed** on the one hand , by the change , but on the other hand , *pity them* ?  
ευδαιμονιζειν μεν της μεταβολης δε ελεειν τους ;

**Glaucon:** Quite so .( Και μαλα .)

**Socrates:** But if there were , *at that time* , any honors and praises and prizes among *themselves* ,  
δε ει ησαν τοτε τινες Τιμαι και επαινοι και γερα παρ’ αλληλων  
for *selves* who most keenly perceived what was passed along and most remembered which shapes  
αυτοις τω οξυτατα καθορωντι τα παριοντα , και μαλιστα μνημονευοντι οσα  
customarily passed first , and which passed later , and which of them passed at the same time ,  
**516d** ειωθει πορευεσθαι προτερα τε και υστερα και αμα ,  
and , from these observations , were then most able to anticipate what was about to happen ; does  
και εκ τουτων δη δυνατωτατα απομαντευομενω το μελλον ηξειν , αν  
it appear to you that *self* would be desirous to have such honors for *self* and envy *those*  
δοκεις αυτον επιθυμητικως εχειν εκεινοις αυτω και ζηλουν τους  
among *themselves* so honored and so empowered ? Or , would *they* rather undergo what **Homer**  
παρ’ τιμωμενους τε και ενδυναστευοντας , αν η πεπονθεναι το Ομηρου  
said , and overwhelmingly desire being ;  
του , και σφοδρα βουλεσθαι εοντα

*a hired field-hand , working for some other needy man ...*  
θητευμεν επαρουρον παρ’ αλλω ακληρω ανδρι

**Homer , Odyssey IX 489**

and would rather suffer anything at all , rather than *to opine in that way* and *to live in that way* ?

**516e** και αν μαλλον πεπονθεναι οτιουν η δοξαζειν κεινα τε και ζην εκεινως ;

**Glaucon:** (*he said*) I think so , that he would choose to suffer anything rather than live that way .

εφη , εγωγε οiμαι Ουτως αν δεξασθαι πεπονθεναι παν μαλλον η ζην εκεινως .

**Socrates:** (*I said*) Then , envision the following also . If *such a person* should descend again ,

δ’ εγω ην , δη εννοησον τοδε Και . ει ο τοιουτος καταβας παλιν  
and sit-down in the same seat , would not *their* eyes , accordingly , have to be filled ,  
καθιζοιτο εις τον αυτον θακον , αν ου τους οφθαλμους αρ’ σχοιη πλεως  
with darkness , having come *suddenly* from **The Sun** ?

σκοτους , ηκων εξαιφνης εκ του ηλιου ;

**Glaucon:** (*he replied*) Quite so indeed . (εφη , Και μαλα γ’ .)

**Socrates:** Surely then , if *self* would again be compelled to earnestly contend about

**517** δη δε ει αυτον παλιν δεοι διαμιλλασθαι  
recognizing those shadows with those who have been continually chained , in which recognition  
γνωματευοντα Τας εκεινας σκιας τοις εκεινοις αι δεσμωταις , εν ω  
*they* were still dull , before *their* eyes recovered *their* former state , which former state could not  
αμβλυωττει , πριν τα ομματα καταστηναι της συνηθειας ουτος δ’ μη  
be effected at all , in a short time . Would *they* not then , provoke ridicule ?

ειη πανυ ο ολιγος χρονος , αν ου αρ’ παρασχοι(παρεχω) γελωτ’ ,  
And would it not be said about *self* , that by having ascended upward , *they* returned with  
και αν ουκ λεγοιτο περι αυτου , ως αναβας ανω ηκει  
*their* eyes utterly-ruined , and that it was not worthwhile to attempt to go above , and if ever  
τα ομματα διεφθαρμενος , και οτι ουδε αξιον πειρασθαι ιεναι ανω ; και ει πως

*they* are able to grasp in their hands and kill , **The One Who** would attempt to **Liberate**  
δυναίτο λαβεῖν ἐν ταῖς χερσὶ καὶ ἀποκτείνειν τὸν ἐπιχειροῦντα λυεῖν  
and lead *them* up , *they* would kill **Them** ?

τε καὶ ἀναγεῖν , ἀν ἀποκτείνουσαι ;  
**Glaucon:** (*he said*) Very much so indeed .

εἶπε , Σφοδρὰ γ' .

**Socrates:** **3** (*then I said*) Now then , O Dear Glaucon ,  
**517b** δ' ἐγὼ ἤν , τοίνυν , ὦ φίλε Γλαυκῶν ,

### **The Double Royal Couple**

(The Words **Κυρίον** and **Κυρία** are the masculine and feminine form of a multifaceted word  
denoting **Royalty** ; by denoting **Possessing Power** , such as by **Possessing**  
**Supreme** , **Principal** , **Proper** , **Real** or **Legitimate Authority/Mastership/Lady-Lordship**

**A : B :: C : D**

so that on the one hand , *just as* there is

**The Royal Couple** of The Masculine **Good** and The Feminine **Idea of The Good**

*so also* and on the other hand , there is

**The Royal Couple** of The Masculine **Sun** and The Feminine **Light of The Sun**)

*This Image/Icon/Likeness must be Applied* as **A Whole** to **The Preceding Logos** ;

Ταυτην την εικονα προσαπτεον απασαν τοις εμπροσθεν λεγομενος ,  
on the one hand , by **Comparing** ,  
μεν αφομοιουντα

the place that comes to **Light through Sight** , to the habitation of the prison ;

την εδραν φαινομενην δι' οψεως τη οικησει του δεσμοτηριου ,

but the light of the fire in self , to **The Power of The Sun** ,

δε το φως του πυρος εν αυτη τη δυναμει του ηλιου :

while on the other hand , **Comparing**

δε

**The Ascent Above** and **The Vision of Those Above**

την αναβασιν ανω και θειαν των ανω  
to **The Ascent of The Soul** into **The Intelligible Place**

τον ανοδον της ψυχης εις τον νοητον τοπον

**Thou** will indeed not fail to grasp my **Hope** , seeing that **This** is what **Thou** desires to **Hear** ;  
γ' ουχ αμαρτησει τιθεις εμης της ελπιδος , επειδη ταυτης επιθυμεις ακουειν :  
but **God Surely Knows** whether it happens to be **True** .

δε θεος που οιδεν ει τυγχανει ουσα αληθης .

Therefore , **The Manifestations** come to **Light** for me in this way :

δ' ουν τα φαινομενα φαινεται εμοι ουτω ,

**In The Place** of **That which Is Intuitively-Recognizable** ,

εν τω γνωστω ,

**The Last Object of Thought to be 'Seen' Is The Idea of The Good** ,

τελευταια ορασθαι η ιδεα του αγαθου

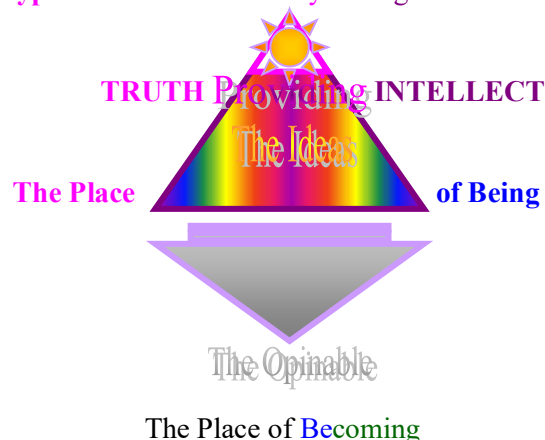
-yet one can barely say *to be Seen* - but *should be 'Seen'* , since one *will come to The Conclusion*  
**517c** καὶ μογὶς , δε οφθειςα συλλογιστεα

that **In the visible place** , **Self Is The Cause** of **All Creation** and **All** that **Is Just** and **Beautiful** ,  
ως εν ορατω αυτη ειναι αιτια παντων τε πασι ορθων και καλων ,  
by **Giving-birth** to both **Light** and **The Author (The Sun)** of **This** ;  
τεκουσα τε φως και τον κυριον τουτου ,  
while **In The Intelligible Place** , **Self Is The Author** , by **Providing** both **Truth** and **Intellect** ;  
εν νοητω αυτη κυρια παρασχομενη τε αληθειαν και νουν ,  
**and that This must Be Seen** , by **One** who intends to act **Soundly** , either privately or publicly .  
και οτι ταυτης δει ιδειν τον μελλοντα πραξειν εμφρονως η ιδια η δημοσια .  
**Glaucon:** (he said) Surely then I also concur , in whatever way that I am indeed able .  
εφη , δη εγω και Συνοιομαι ον τροπον γε δυναμαι .  
**Socrates:** (then I said) Come along then , and see if you concur in the following . And so  
δ' εγω ην , Ιθι τοιουν και ξυνοιηθητι τοδε και  
do not wonder that **those** that arrive at this place , are unwilling to act in human affairs ,  
μη θαυμασης οτι οι ελθοντες ενταυθα ουκ εθελουσι πραττειν των ανθρωπων τα ,  
but **their souls** always press to spend the time of **selves Above** ; for it is somehow reasonable  
**517d** αλλ' αι ψυχαι αιει επειγονται διατριβειν αυτων ανω , γαρ που εικος  
that **they** be in this way , if indeed in turn this has to be according to the above-mentioned **Image** .  
ουτως ειπερ αυ τουτ' εχει κατα την προειρημενην εικονα .  
**Glaucon:** (he replied) It is certainly reasonable .  
εφη , μεντοι Εικος .  
**Socrates:** (then I said) What then ? Do you think that the following is anything wonderful ?  
δ' εγω ην , Τι δε ; οiei τοδε τι θαυμαστον ,  
If **someone** coming from **Divine Contemplations** , to **human** affairs , should behave awkwardly  
ει τις ελθων απο θειων θεωριων επι ανθρωπεια τα , ασχημονει κακα  
and appear extremely ridiculous , while **they** are still confused , before **they** have become  
τε και φαινεται σφοδρα γελοιος , και ετι αμβλυωττων πριν γενεσθαι  
sufficiently conditioned to the present darkness , and while being compelled to contend in  
ικανως συνηθης τω παροντι σκοπω αναγκαζομενος αγωνιξεσθαι εν  
courts of '**justice**' or elsewhere , in some way , about *the shadows* of '**justice**' , or *the shadows*  
δικαστηριοις η αλλοθι που περι των σκιων του δικαιου η αι σκιαι  
belonging to the statues , and to earnestly-contend about *them* , in what way *these shadows*  
**517e** ων αγαλματων , και διαμιλλασθαι περι τουτου , οπη ταυτα  
are seen by **those** who have never , at any time , **Understood Self Justice/Righteousness** ?  
ιδοντων υπο των μη ποποτε ποτε υπολαμβανεται αυτην δικαιοσυνην ;  
**Glaucon:** (he said) This is in no way at all wonderful . (εφη , Ουδ' οπωστιουν θαυμαστον .)  
**Socrates:** (then I said) But if someone indeed possesses **Intellect** , they should **Remember** , that  
**518** δ' εγω ην , Αλλ' ει τις γε εχοι νουν , αν μεμνητ' οτι  
the eyes become confused in two ways , and from two causes ; both , when shifting from **light**  
ομμασιν γιγονται επιταραξεις διτται και απο διττων , τε μεθισταμενων εκ φωτος  
to *darkness* , and from *darkness* to **light** . Thus by considering that these same shifts also happen  
εις σκοτος και εκ σκοτους εις φως : δε νομισας ταυτα ταυτα και γινγεσθαι  
in relation to **the soul** ; so that when we see anyone disturbed , and unable to perceive anything ,  
περι ψυχην , οποτε ιδοι τινα θορυβουμενην και αδυνατουσαν καθοραν τι ,  
we should not laugh in an unreasonable way , but we should consider , whether **the soul** by  
αν ουκ γελω αλογιστως , αλλ' αν επισκοποι ποτερον  
coming from a more-**Splendid Life** is benighted by inexperience , or going from an overwhelming  
**518b** ηκουσα εκ φανωτερου βιου εσκοτωται υπο αηθειας η ιουσα υπο πλειονος  
lack-of-Education to one more-**Luminous** , is filled with **Luminous Brilliance** , and thus , on the  
αμαθιας εις φανωτερον εμπεπλησται λαμπροτερου μαρμαρυγης , και ουτω

one hand , we should surely consider the condition and life of **The One** , as **Spiritually-Sound**  
μεν δη του παθους τε και βιου την ευδαιμονισειεν ,  
but on the other hand , we should surely consider the condition and life of **the other** to be **pitiful** ;  
δε την ελεησειεν ,  
and if one should wish to laugh at that **self** , their laughter would be less ridiculous , than if  
και ει βουλοιτο γελαν επ' αυτη ο γελως αν ηττον η  
they were to laugh at **the soul** that returns from **The Light Above** .  
ειη καταγελαστος επι τη ηκουση(ηκω) εκ ο φωτος ανωθεν .  
**Glaucon:** (he replied) You also speak in a Very Measured Way .  
εφη , λεγεις Και μαλα μετριως .

**Socrates:** (I said) **4** Surely then , if this is **True** , our consideration concerning **selves must** be  
ειπον , δη ει ταυτ' αληθη , ημας νομισαι περι αυτων Δει  
the following ; and **Education** is not such a **thing** as **some** who proclaim 'it' say 'it' is . Since  
τοιονδε , και την παιδειαν ουχ τοιαυτην οian τινες επαγγελλομενοι φασιν ειναι . δε  
**they** say, that since there is **no Innate Knowledge** in **the soul** , **they** will somehow insert 'it' ,  
**518c** δε φασι , ουκ ενουσης επιστημης εν τη ψυχη σφεις που εντιθεναι ,  
as if **they** were inserting sight into blind **eyes** .  
οιον εντιθεντες οπιν τυφλοις οφθαλμοις .  
**Glaucon:** (he replied) So they say . (εφη , γαρ ουν Φασι .)  
**Socrates:** (then I said) But **The Present Logos** , indicates that **This Same Innate Power**  
δ' εγω ην , δε Ο νυν λογος , σημαινει την ταυτην ενουσαν δυναμιν  
**does exist** in **the soul** of everyone , including **The Organ** by which everyone **Does Learn** ;  
γε εν τη ψυχη εκαστου , και το οργανον ω εκαστος καταμανθανει ,  
**just as** , if **the eye** were unable **to see** in any other way , other than , by **Being Turned**  
οιον ει ομμα ην μη δυνατον αλλως , η στρεφειν  
**along with The Whole Body** , from **the darkness** , towards **The Light** ; **so also** , **This Organ**  
ξυν τω ολω σωματι εκ του σκοτωδους προς φανον , ουτω  
**Must be Turned along with The Whole Soul** ; from **the place** of **Becoming** , towards **The Place**  
ειναι περιακτεον ξυν τη ολη ψυχη εκ του γιγνομενου , εις το  
**of Being** , until **She** may be able to endure **The Contemplation**  
ον εως αν γενηται δυνατη ανασχεσθαι θεωμενη  
of **The Most Brilliant Light of The Being** ; but **This** we say , is **The Good** , do we not ?  
**518d** το φανοτατον του οντος : δ' τουτο φαμεν ειναι ταγαθον : η γαρ ;  
**Glaucon:** Yes . (Ναι .)

### The Hyparxis of The Intuitively-Recognizable/Knowable





Socrates: (then I said) **This** then , shall be **The Art** of **The Conversion** of **Self** ; in what way ,  
 δ' εγω ην , Τουτου τοιουν αν ειη τεχνη της περιαγωγης αυτου , τινα τροπον  
**It** shall be **Turned with the greatest ease and efficaciousness** . **Not** to implant in **Self** the power  
 μεταστραφησεται ως ραστα τε και ανυσιμωτατα , ου εμποινσαι αυτω του  
 to see , but on the one hand , by considering that **Self** already possesses **The Power to See** ,  
 το οραν , αλλ' μεν , ως αυτο εχοντι  
**to contrive a way to accomplish This Conversion** , since on the other hand , **Self** was **not**

διαμηχανησασθαι τουτο δε ουκ  
**Properly** arranged/turned/conditioned , by **not Looking** to **Those** which **It** should .  
 ορθως τετραμμενω ουδε βλεποντι οι εδει .

**Glaucon**: (he replied) That is reasonable . (εφη , γαρ Εοικε .)

Socrates: Now then , on the one hand , *the other* so-called virtues of **the soul** , are likely to be  
 τοιουν μεν Αι αλλαι καλουμεναι αρεται ψυχης κινδυνευουσιν ειναι  
 in some way **akin** to those of **the body** . For *they* , in reality , do not exist in **the soul** before , but  
**518e** τι εγγυς των του σωματος : γαρ τω οντι ουκ ενουσαι προτερον  
 are produced in **her** later by **habits** and **practice** ; but on the other hand , **The Virtue/Excellence**  
 εμποιεισθαι υστερον εθеси τε και ασκησεις : δε του  
 of **Presence of Mind** , happens to be somewhat **more-Divine** than all others , as **It** never loses

η φρονησει τυγχανει ουσα τιнос μαλλον θειοτερου παντος ως ουδεποτε απολλυσιν  
**Its Power** , it appears , but according to which way **It** is drawn , **It** becomes **Useful** and **Beneficial**  
**519** την δυναμιν εοικεν , δε υπο ο της περιαγωγης γινεται χρησιμον τε και ωφελιμον  
 or in turn , **useless** and **harmful** . Or have you not yet **Brought to mind** on the one hand , **those**  
 και αυ αχρηστον και βλαβερων . η ουπω εννενοηκας μεν των  
 who are said to be **worthless** , yet on the other hand , 'wise' ? First , by how **sharply the little soul**  
 λεγομενων πονηρων δε σοφων , μεν ως δριμυ το ψυχαρion  
 'looks-out for **itself**' , and secondly by how **precisely it 'clearly-sees'** the things to which  
 βλεπει , και οξεως διορα ταυτα εφ' α  
**it** has been directed , and by having no contemptible 'sight' ; thus **it** is compelled to be subservient  
 τετραπται(τρεπω) , ως εχον ου φαυλην την οσιν , δ' ηναγκασμενον υπηρετειν  
 to **depravity** ; so that by so much more **acutely it 'sees'** , by so much more does **it** work at **vice** ?

κακια , ωστε αν οσω οξυτερον βλεπη , τοσουτω πλειω εργαζομενον κακα ;  
**Glaucon**: (he replied) Entirely so . (εφη , Πανυ μεν ουν .)

Socrates: (then I said) However, if *this aspect* of **such a nature** had been knocked-off immediately  
 δ' εγω ην , μεντοι ει Τουτο της τοιαυτης το φυσεως κοπτομενον ευθυς  
 from childhood , cut-free-all-round of the encrustations allied to generation (the world/region of  
 εκ παιδος περιεκοπη τας προσφυεις ξυγγενεις της γενεσεως  
 flowing becoming) as if being **Liberated** from the leaden-weights of becoming ; surely of all the  
**519b** ωσπερ απαλλαγεν μολυβδιδας γινομεναι , δη αι  
 feastings and pleasures and such-like **greediness** , which **turn the sight of the soul , downwards** .  
 εδωδαις τε και ηδοναις τε και τοιουτων λιχνειαις , ον στρεφουσι την οσιν της ψυχης κατω ,  
 And so , if **Self** would be **Turned-around** from this place to **That** ; towards **The Truth** (to **The**  
 και αυτο αν περιεστρεφετο τουτο το εκεινα εις ταληθη ,  
**Unchanging Place of Being**) , then **The Selves** of Human-Beings , would **See Most Accurately**

των αυτων ανθρωπων εωρα οξυτατα  
**Those Ideas** , just as **they** see these things , towards which they are now directed .  
 ωσπερ και εφ' α νυν τετραπται .

**Glaucon**: (he said) That is indeed reasonable . (εφη , γε Εικος .)

Socrates: (then I said) What about the following ? Is it not **Reasonable** and it necessarily follows  
 δ' εγω ην , Τι δαι τοδε ; ουκ εικος και αναγκη

from what has been mentioned , that neither *those* who are *uninstructed* and *inexperienced* with  
 εκ των προειρημενων , μητε τους απαιδευτους και απειρους  
**The Truth** can ever *efficiently* manage a city ; nor yet *those* who allow *themselves* to spend *their*  
**519c** αληθειας αν ποτε ικανως επιτροπευσαι πολιν , μητε τους εωμενους διατριβειν  
 entire life in *Learning* . *The former* , because *they have no Singular Vision/Target* in *their* life ,  
 δια τελους εν παιδεια , τους μεν , οτι εχουσιν ουκ ενα σκοπον εν τω βιω ,  
 by *Aiming at That* which *they must* do , in whatever *they* do , both in private and in public ;  
 στοχαζομενους ου δει πραττειν α αν απαντα πραττωσιν τε ιδια και δημοσια ,  
 and *the latter* , because *they* are not willing to take part in public affairs , by being led to believe ,  
 τους δε οτι ειναι ου εκοντες πραξουσιν ηγουμενοι  
 that while *they* are still alive , *they Live* abroad , in *The Islands of The Blessed* .

ετι ζωντες απωκισθαι εν νησοις μακαρων

**Glaucon:** (he said) **True** . (εφη , Αληθιη .)

**Socrates:** (then I said) Surely then , *our work* is to *compel* those of *the cave-dwellers* who have  
 δ' εγω ην , δη Ημετερον εργον αναγκασαι των οικιστων τας  
*the best natures* , to approach towards *that learning* , which we declared in our prior discussions ,  
 βελτιστας φυσεις αφικεσθαι προς το μαθημα ο εφαμεν εν τω προσθεν  
 to be *The Greatest Learning* , which again , was both , *to Behold The Good* , and *to Ascend* ,  
 ειναι μεγιστον , τε τε ιδειν το αγαθον και αναβηναι  
*That Ascent* ; and when *they* have *Ascended* , and having sufficiently viewed *It* , we are not  
 εκεινην την αναβασιν , και επειδαν αναβαντες ικανως ιδωσι , μη  
 to allow *them* , what is now allowed *them* .

επιτρεπειν αυτοις ο νυν επιτρεπεται .

**Glaucon:** What is that then ? (Το ποιον δη ;)

**Socrates:** (then I said) For *Self* to remain there , and to be unwilling to descend again , beside  
**519d** δ' εγω ην , αυτου καταμενειν Το , και μη εθελειν καταβαινειν παλιν παρ'  
*those prisoners* , nor take part in *their* toils and honors along with *them* , whether they be  
 τους εκεινους δεσμωτας μηδε μετεχειν των πονων τε και τιμων παρ' εκεινοις , ειτε  
 less important or more important .

φαυλοτεραι ειτε σπουδαιοτεραι .

**Glaucon:** (he said) Shall we then , act unjustly towards *selves* , and make *them* live a worse life ,  
 εφη , Επειτ' αδικησομεν αυτους , και ποιησομεν χειρον ζην ,  
 by *selves* having *the power* of *being better* ?

αυτοις δυνατον ον αμεινον ;

**Socrates:** (then I said) **5** You have again forgotten , O friend , that this is *not* the concern of  
**519e** δ' εγω ην , παλιν Επελαθου , ω φιλε , οτι τουτο ου μελει  
*The Law* ; as in what way *any one genus* in *The City* shall *Do Especially Well* ; but in what way  
 νομω οπως τι εν γενος εν πολει πραξει διαφεροντως ευ , αλλ'  
*The Law* can effectually bring *This* into being in *The Whole City* , by *harmonically-bringing-*  
 μηχαναται εγγενεσθαι τουτο εν τη ολη πολει , ζυναρμωττων  
*together* the citizens by persuasion and by compulsion , by making them share *The Benefits*  
 τους πολιτας πειθοι τε και αναγκη , ποιων μεταδιδοναι της ωφελειας  
 with each other , through which each genus will be able to *Benefit The Common Good* . Thus  
**520** αλληλοις ωσιν εκαστοι αν δυνατοι ωφελειν το κοινον , και  
*Self* creates such people in the city , *not* in order to allow them to go wherever each one may  
 αυτος εμποιων τοιουτους ανδρας εν τη πολει , ουχ ινα τρεπεσθαι αφη οπη εκαστος  
 wish , but in order that *Self* may use *selves* for *the binding together* of *The City* .  
 βουλεται , αλλ' αυτος καταχρηται αυτοις ινα επι τον ζυνδεσμον της πολεως .

## The Shapes of Words spoken about :

These Laws Nurture : Presence of Mind in the Citizen Warrior,  
and Hence Fearlessness and Bravery  
Through Unity of Mind  
379c-383c

The Common Good :

462a-b  
497c-d  
519e

## 1. The Gods

1. God is The Cause of The Good .
2. God Never Alters : either from within or without

3. God Never Misleads
4. God is Free of any lie

## 2. Spirits/Daimons

1. , 2. , 3. , 4.

## 3. Heroes

1. , 2. , 3. , 4. A lie is useful to Healers

## 4. Mankind/Those in Hades

1. , 2. , 3. , 4.

**Glaucon:** (he said) True , I had indeed forgotten .

εφη , Αληθη , γαρ επελαθομην .

**Socrates:** (I said) Now then , O Glaucon , consider that we shall not injure those **Philosophers**

ειπον , τοιουν , ω Γλαυκων , Σκεψαι οτι ουδ' αδικησομεν φιλοσοφους  
who arise among us , since we only tell **selves** that which is **Just/Fair** , when we compel them  
γιγνομενους παρ' ημιν , αλλα ερουμεν προς αυτους δικαγια , προσαναγκαζοντες  
to take care and be the guardians of the others . For on the one hand , we will say that those who  
**520b** επιμελεισθαι τε και φυλλατειν των αλλων . γαρ μεν ερουμεν οτι οι  
become **Philosophers** in other **cities** , quite reasonably , need not participate of the toils in **them** ;  
γιγνομενοι τοιουτοι εν ταις αλλαις πολεσι εικοτως ου μετεχουσι των πονων εν αυταις :  
for they spring-forth spontaneously , against the wishes of each government , thus on the other  
γαρ εμφυονται αυτοματοι της ακουσης εν εκαστη πολιτειας , δ'  
hand , it has to be **Just** , that what indeed springs-forth of its own accord , by owing its nurture  
εχει δικην τω γε αυτοφυεσ , οφειλον τροφην  
to none , should not reach-out to pay-back for its nurture ; but we have engendered you for us ,  
μηδενι , μηδ' προθυμεισθαι εκτινειν τα τροφεια : δ ημεις εγεννησαμεν υμας υμιν  
both for the sake of **selves** and for the sake of the rest of **The City** , just as if you were **The Leaders**  
τε αυτοις τε τη αλλη πολει ωσπερ ηγεμονας  
and **Kings** in a bee-hive , and you have been educated better and more perfectly than **those** ,  
τε και βασιλεας εν σμηνεσιν , τε πεπαιδευμενους αμεινον τε και τελεωτερον εκεινων  
and we made you more capable of sharing in both (the toils and honors attending public office) .

**520c** και μαλλον δυνατους μετεχειν αμφοτερων .

Thus , everyone must descend , in their turn , to the cave-dwelling of the others , and must  
ουν εκαστω καταβατεον εν μερει εις την ξυνοικησιν των αλλων και  
accustom themselves to behold obscure objects . For when you become accustomed to them ,

ξυνεθιστεον θεασασθαι τα σκοτεινα : γαρ ξυνεθιζιμενοι  
you will infinitely , better perceive things there , and you will recognize whatsoever each

μυριω βελτιον οψεσθε των εκει , και γνωσεσθε αττα εκαστα  
of the images is , and being derived from what , from having **Beheld The Truth** concerning  
τα ειδωλα εστι και ων , δια το εωρακεναι ταληθη περι  
**Those** that are **The Beautiful** , **Just** and **Good** . And in this way , **The City** shall be inhabited ,

καλων τε και δικαιων και αγαθων : και ουτω η πολις οικησεται  
by us and for us , as a **Waking-Vision** , but not as a dream , as **most cities** are now inhabited ,  
ημιν και υμιν υπαρ , αλλ' ουκ οναρ , ως αι πολλαι νυν οικουνται

by those that fight about shadows with one another , and also raise sedition about governing ,  
**520d** υπο σκιαμαχούντων προς ἀλλήλους τε και στασιαζόντων περι του αρχειν ,  
as if it were some ‘mighty good’. But surely **The Truth** has to be as follows : In whatever **City**  
ως οντος τινος μεγαλου αγαθου . δε που το αληθες εχει ωδ’ : εν η πολει  
those who are intended to rule are the least eager to rule , that **City** , will necessarily be inhabited  
οι μελλοντες αρχειν ηκιστα προθυμοι αρξειν , ταυτην αναγκη οικεισθαι  
in **The Best Way** , and be the most free from sedition ; but that **city** , whose rulers  
αριστα και αστασιαστοτατα , δ’ την αρχοντας  
are of a contrary character , will exist in a contrary way .  
εναντιους σχουσαν εναντιως .

**Glaucon:** (he replied) Entirely so . (εφη , Πανυ μεν ουν .)

**Socrates:** Therefore , do you think that our **pupils** will disobey us , upon hearing this , and not  
ουν οiei οι τροφιμοι Απειθησουσιν ημιν , ακουοντες ταυτ’ , και ουκ  
be willing to labor-jointly in **The City** , **each one** bearing **their** part , but **desire** to dwell most of  
εθελησουσι ξυμπονειν εν τη πολει , εκαστοι εν μερει , δε οικειν πολυν  
their time **with one another** , in **The Pure Place** ?

χρονον μετ’ αλληλων εν τω καωαρω ;

**Glaucon:** (he said) Impossible . For surely we order **just commands** for **those that are just** .

**520e** εφη , Αδυνατον : γαρ δη επιταζομεν δικαια δικαιος .  
And certainly , each of them is to rule , as an unavoidable necessity ; in the opposite way  
μην εκαστος αυτων εισι το αρχειν ως επ’ μαλλον αναγκαιον τουναντιον  
to all the present rulers in **All** other **cities** .

παντος των νυν αρχοντων εν εκαστη πολει .

**Socrates:** (then I said) It has to be in this way , O companion , for if on the one hand ,

**521** δ’ εγω ην , εχει Ουτω , ω εταιρε , γαρ ει μεν  
you can uncover a **Better Life** for those who are to **Rule** , than that of **Ruling/Governing** ,  
εξευρησεις αμεινω βιον τοις μελλουσιν αρχειν του αρξειν ,  
will it become possible for thee to have **The City Well-Inhabited** ; for in **Self Alone** ,  
γενεσθαι δυνατη σοι εστι πολις ευ οικουμενη : γαρ εν αυτη μονη  
shall **Those Govern** who are **Truly Rich** , not in gold , but **That** in which **The Spiritually-Sound** ,  
αρξουσιν οι τω οντι πλουσιοι , ου χρυσιου , αλλ’ ου τον ευδαιμονα  
should be **Rich** , in a **Good** and **Mindful Life** . But if , while they are yet beggars and hungry  
δει πλουτειν , αγαθης τε και εμφρονος ζωης . δε ει πτωχοι και πεινωντες  
for ‘**Goods**’ of their own , they come to the people , thinking that they should pillage/plunder  
αγαθων ιδιων ιασιν επι τα δημοσια , οιομενοι δειν αρπαζειν  
from there ‘**The Good**’ , then it is not possible (for you to have **The City Well-Inhabited**) .

εντευθεν ταγαθον εστι ουκ :

For when ‘governing’ becomes the prize of contention , then by such a struggle being domestic ,  
γαρ το αρχειν γιγνομενον περιμαχητον , και τοιουτος ο πολεμος ων οικειος  
and within them , it destroys both themselves , and the rest of the city .

ενδον απολλυσι τε αυτους και την αλλην πολιν .

**Glaucon:** (he said) Most true . (εφη , Αληθεστατα .)

**Socrates:** (then I said) Have you then , any other kind of life , which disdains **political office/rule** ,

**521b** δ’ εγω ην Εχεις ουν , τινα αλλον βιον καταφρονουντα πολιτικων αρχων  
other than **The Life** of **True Philosophy** ?

η τον της αληθινης φιλοσοφιας ;

**Glaucon:** (to which he then said) No by Zeus ! (ος δ’ η , Ου μα τον Δια .)

**Socrates:** But nevertheless , those who enter into **political office/rule** , should at least ,

Αλλα μεντοι του ιεναι επ’ αυτο δει γε

not be fond of governing ; otherwise , the rivals will indeed fight over it .

μη εραστας αρχειν : ει δε μη , αντερασται γε μαχουνται οι .

**Glaucou:** How can it be otherwise ? (Πως δ' ου ;)

**Socrates:** Therefore , what others will you **Call-to-Duty** to enter upon **The Guardianship**

ουν Τινας αλλους αναγκασεις ιεναι επι φυλακην  
of **The City** , than **Those** with **The Most Presence-of-Mind** in **Those aspects** by which **The City**  
της πολεως , η οι φρονιμωτατοι περι τουτων , δι'ων πολις  
is **Best-Inhabited** , and who also have other **Honors** , and a **Better Life** , than the political one ?  
αριστα οικειται , τε τε εχουσι αλλας τιμας και αμεινω βιον του πολιτικου ;

**Glaucou:** (he said) None others .

εφη , Ουδενας αλλους .

**Socrates:** **6** Are you willing then , that we now consider this ? **In What Way** shall

**521c** Βουλει ουν , ηδη σκοπωμεν τουτ' , τινα τροπον

such people be produced , and **How** shall one lead **selves** up into **The Light** ,

οι τοιουτοι εγγενησονται και πως τις αναξει αυτους εις φως ,

just as **some** are thus said to have been taken up to **The Gods** from **Hades/The Unseen** ?

ωσπερ τινες δη λεγονται ανελθειν εις θεους εξ 'Αιδου ;

**Glaucou:** (he said) How then could I not be willing ?

εφη , Πως γαρ ου βουλομαι ;)

**Socrates:** Certainly then , this , as it reasonably appears , will not be playing 'turning the shell' ;

δη Τουτ' , ως εοικεν , αν ουκ ειη περιστροφη οστρακου  
but **The Conversion** of **soul** coming from a certain **benighted day** to **The True Upward Journey**  
αλλα περιαγωγη ψυχης εκ τινος νυκτερινης ημερας εις αληθινην επανοδος  
into **Real Being** , which we surely say is **True Philosophy** .

του οντος ουσα , ην δη φησομεν ειναι αληθη φιλοσοφιαν .

**Glaucou:** Entirely so . (Πανυ μεν ουν .)

**Socrates:** Is it not the case then , that we must consider which of the **Studies/disciplines/learnings**

Ουκουν δει σκοπεισθαι τι των μαθηματων  
possesses such a **Power** ?

εχει τοιαυτην δυναμιν ;

**Glaucou:** How could we not ? (Πως γαρ ου ;)

**Socrates:** What then could **The Study** be , O Glaucou , which **Draws the soul** away from

**521d** Τι ουν αν μαθημα ειη , ω Γλαυκων , ολκον ψυχης απο  
*that which is becoming* , towards **The Being** ? Ο ; **This Came To Mind** while I was speaking .

του γιγνομενου επι το ον ; δ' τοδε εννοω αμα λεγων :  
Did we not indeed say , that it was necessary for **them** to be **athletic in war-affairs** while young ?  
μεντοι ουκ εφαμεν αναγκαιον τουτους ειναι αθλητας πολεμου οντας νεους ;

**Glaucou:** We did say so . (γαρ Εφαμεν .)

**Socrates:** Accordingly then , **this discipline/study** must be added to that for which we search .

αρα τουτο μαθημα Δει προσεχειν προς το εκεινω ο ζητουμεν .

**Glaucou:** Which one ? (Το ποιον ;)

**Socrates:** That **It** not be useless to warriors .

Μη ειναι αχρηστον πολεμικοις ανδρασιν .

**Glaucou:** (he said) It must be added , if indeed it is possible .

εφη , Δει μεντοι , ειπερ οιον τε .

**Socrates:** Surely , **they** were instructed by us in gymnastics and music in our previous discussion .

**521e** μην γε επαιδευοντο ημιν Γυμναστικη και μουσικη εν τω προσθεν

**Glaucou:** (he said) They were instructed in these . (εφη , Ην ταυτα .)



**Socrates:** Thus on the one hand , gymnastics has been engaged with *coming into existence* and  
Και μεν γυμναστική τετετακε περι γιγνομενον και  
*going out of existence* , in some way ; for it presides-over the *increase* and *decrease* of the body .  
απολλυμενον που : γαρ επισταται αυξης και φθισεως σωματος .

**Glaucou:** So it has come to **Light** .

Φαινεται .

**Socrates:** This then , cannot be **The Study** for which we search .

Τουτο μεν δη αν ουκ ειη μαθημα ο ζητουμεν .

**Glaucou:** It cannot . ( γαρ Ου . )

**Socrates:** But is it **Music** then , such as that which we formerly described ?

**522** Αλλ' μουσική αρα , οσην το προτερον διηλθομεν ;

**Glaucou:** (*he said*) But **That** was indeed , the counterpart to gymnastic , if you remember ,

εφη , Αλλ' εκεινη ην γ' αντιστροφος της γυμναστικής , ει μεμνησαι ,  
educating **The Guardians** with **habits** , while imparting no knowledge ; as that which **Harmony**  
παιδευουσα τους φυλακας εθεσι , τε , παραδιδουσα , ουκ επιστημην , κατα αρμονιαν  
**offers** , in some way , with **Harmonic-Well-Being** , while **Rhythm** , **accords** them with an  
εχουσα τινα ευαρμοστιαν , και ρυθμον κατα

**Inner-Elegant-Measure** , and **offers** certain other **Habits** , **The Sisters** of **These** , by **Their Logos** ,

ευρυθμιαν , τε αττα ετερα εθη αδελφα τουτων εν τοις λογοις ,  
both in **such discourses** that are **mythical** and in **such that** are **nearer** to **The Truth** . But in regards  
to και οσοι των λογων μυθωδεις και οσοι ησαν αληθινωτεροι : δε

**A Study** relating to **Such a Good** , **Such** as thou now searches for , there was nothing in **Self**  
μαθημα προς τοιουτον τι αγαθον , οιον συ νυν ζητεις , ην ουδεν εν αυτη .

**Socrates:** (*then I said*) You have reminded me , most accurately . For , in **Truth** ,

**522b** δ' εγω ην , αναμνησκεις με : Ακριβεστατα : γαρ τω οντι ,  
**Music** was engaged in **no Such Good** . Then , O **Divine** Glaucou , what may **Such A Study** be ?

ειχεν ουδεν τοιουτον . αλλ' ω δαιμονιε Γλαυκων , τι αν τοιουτον ειη ;  
For **All The Arts** , have somehow appeared to be also engaged in banality .

γαρ απασαι αι τεχναι του εδοξαν ειναι τε βανανσοι .

**Glaucou:** How could they not be ? And certainly , what other *study* still *remains*

Πως δ' ου ; και μην τι αλλο μαθημα ετ' λειπεται  
that has been *set-apart* from music and gymnastics , and from **The Arts** ?

κεχωρισμενον μουσικής και γυμναστικής και των τεχνων ;

**Socrates:** (*then I said*) Come along then . Since we have nothing to take , yet *outside* of these ,

δ' εγω ην , Φερε , ει εχομεν μηδεν λαβειν ετι εκτος τουτων  
then let us take **Something in these** , **That-Extends to All** of **The Arts** .

λαβωμεν τι τεινοντων επι παντα των .

**Glaucou:** What is that ? ( To ποιον ; )

**Socrates:** Such as , **This That is Common** , which **All The Arts** and **Forms of Understanding**

**522c** Οιον τουτο το κοινον , ω πασαι τεχναι τε διανοιαι  
and **Knowledge Use** , and which , in the first place , everyone should **Necessarily Learn** .

και επιστημαι προσχρωνται , και ο , εν πρωτοις παντι αναγκη μαθανειν .

**Glaucou:** (*he said*) What is it ? ( εφη , Ποιον ; )

**Socrates:** (*then I said*) **This minute distinction** ; **That which Perfectly Recognizes The One**

δ' εγω ην , τουτο φαυλον , Το διαγιγνωσκειν το εν  
and **Those that are Two** and **Those that are Three** . Thus , I define **Self** under the heading of  
τε και τα δυο και τα τρια : δε λεγω αυτο εν κεφαλαιω  
**Number** and **The Power of The Logos** . Or does it not have to be in this way in regards to **These** ;  
αριθμον τε και λογισμον . η ουχ εχει ουτω περι τουτων

that **Every Art** and **Knowledge** must **Necessarily** come to **Participate** of **Selves** ?

ως πασα τεχνη τε και επιστημη αναγκάζεται γινεσθαι μετοχος αυτων

**Glaucou:** (he said) They must quite necessarily do so . (εφη , Και μαλα .)

**Socrates:** (then I said) Is it not the case then , that the art of war must also **Participate** of **Selves** ?

δ' εγω ην , Ουκουν η πολεμικη και ;

**Glaucou:** (he said) Quite necessarily . (εφη , Πολλη αναγκη .)

**Socrates:** (I continued) Palamedes , at least in the tragedies , shows up Agamemnon all the time

**522d** εφην , Παλαμηδης γουν εν ταις τραγωδιας αποφαινει Αγαμεμνονα εκαστοτε as being a most ridiculous general . Or have you not brought to mind where he claims , that

Παγγελοιον στρατηγον . η ουκ εννενοηκας φησιν οτι having discovered **Number** , he both **arranged** the ranks encamped at Troy , and **numbered-out**

ευρων αριθμον , τε ταξεις τω στρατοπεδω καταστησαι εν Ιλιω και εξαριθμησαι the ships and all the other forces , which were , as it appears , not-numbered before ; and

τας ναυς τε και παντα ταλλα , του οντων , ως εοικεν , αναριθμητων προ και Agamemnon , could not have known how many feet he had , if indeed he did not know how του Αγαμεμνονος , ουδ' ειδοτος οσους ποδας ειχεν , ειπερ μη ηπιστατο to number them . Therefore , what other kind of general would you imagine himself to be ?

αριθμειν ; καιτοι τιν' ποιον στρατηγον οiei αυτον ειναι ;

**Glaucou:** (he said) A strange one , as far as I am concerned , **if** this were **True** .

εφη , Ατοπον τιν' , εγωγε , ει τουτ' ην αληθες .

**Socrates:** **7** (then I said) Therefore , is there any other **Discipline** that we can establish as being

**522e** δ' εγω ην , ουν τι Αλλο μαθημα θησομεν necessary for a warrior , than to be able to both **Use The Power of The Logos** and to **Number** ?

αναγκαιον πολεμικω ανδρι δυνασθαι και λογιζεσθαι τε και αριθμειν ;

**Glaucou:** (he said) This indeed , most of all , if he would in any way intend to understand

εφη , γ' μαλιστα Παντων ει οτιουν μελλει επαιειν how to **set-in-order** , but even more if he intends to know what a human-being should be .

ταξεων δ' μαλλον ει και ανθρωπος εσεσθαι .

**Socrates:** (I said) Therefore , do you envision **This Discipline** just as I do ?

ειπον , ουν Εννοεις τουτο το μαθημα οπερ εγω ;

**Glaucou:** What is that ? (Το ποιον ;)

**Socrates:** It is possible that **It** belongs to **Those Studies** that **Lead** , **Spontaneously** , towards

**523** Κινδυνευει ειναι των αγοντων φυσει προς **The Intellection** , for which we are seeking , but that no one **Uses Self Correctly** , even though

την νοησιν ων ζητουμεν , δ' ουδεις χρησθαι αυτω ορθως ,

**Self Truly** is **Attracted** in every way towards **Ousia** .

οντι ελκτικω πανταπασι προς ουσιαν .

**Glaucou:** (he said) What do you mean ?

εφη , Πως λεγεις ;

**Socrates:** (then I said) I shall try to make clear that which indeed appears to me . For let us

δ' εγω ην , Εγω πειρασομαι δηλωσαι το γ' δοκουν εμοι . γαρ

**Consider** together , **Those** that I **distinguish/divide/define/set-apart** by myself , that **Lead** towards

ξυνθεατης οι διαιρουμαι παρ' εμαυτω αγωγα

**That** which we speak of and also **those** that do not , then let us come to an agreement or

α λεγομεν τε και μη , γενομενος ξυμφαθι η disagree , in order that we may also see more clearly if **This** is , such as I **Intuit It** to be .

απειπε , ινα και ιδωμεν σαφεστερον ει τουτο εστιν οιον μαντευομαι ειναι .

**Glaucou:** (he said) Please point them out . (εφη , Δεικνυ .)

**Socrates:** (*I said*) I will point them out , if you will perceive , that on the one hand , **impressions** ειπον Δεικνυμι , ει καθορας , μεν τα that are received **in the senses** , **do not** call-forth **The Intellection** to **Investigate** , since **they** are **523b** εν ταις αισθησεσιν ου παρακαλουντα την νοησιν εις επισκεψιν , ως sufficiently determined by **sense-perception** , whereas on the other hand , **Those** in every way ικανως κρινομενα υπο της αισθησεως , δε τα παντα πασι entirely-call-upon **Intellection** to **Investigate** , since **the senses** provoke **nothing** that is **Sound** . διακελευομενα εκεινην επισκεψασθαι , ως της αισθησεως ποιουσης ουδεν υγιες .

**Glaucon:** (*he said*) Clearly you mean those that appear at a distance and shadow-drawings .

εφη , δηλον λεγεις φαινομενα Τα πορρωθεν και τα εσκιαγραφημενα .

**Socrates:** (*then I said*) You have not at all hit-upon/apprehended that which I mean .

δ' εγω ην , Ου πανυ ετυχες ου λεγω .

**Glaucon:** (*he said*) What then , do you mean ? (εφη , Ποια μην λεγεις ;)

**Socrates:** (*then I said*) On the one hand , **those impressions** that **do not** provoke a contrary

**523c** δ' εγω ην , μεν Τα ου παρακαλουντα εναντιαν **sensation** , **at the same time** , **do not** issue-forth in such **Intellection** . On the other hand , **Those** αισθησιν αμα μη εκβαινει εις οσα ; δ' τα that issue-forth in the following way , I establish as **Those** that **do** provoke **Intellection** ; as when εκβαινοντα τιθημι ως παρακαλουντα , επειδαν **sense-perception** manifests one sensation , **no more than its contrary** , no matter if it strikes η αισθησις δηλοι τουτο μηδεν μαλλον η το εναντιον , ειτ' προσπιπτουσα from near-by or from far-away . But you will understand what I mean more clearly in this way .

εγγυθεν ειτε πορρωθεν . δε εισει α λεγω σαφεστερον ωδε . **These** , we say , should be **Three** fingers ; the smallest one , the second one , and the middle one . ουτοι , φαμεν , αν ειεν τρεις δακτυλοι , ο σμικροτατος τε και δευτερος και ο μεσος .

**Likeness/Equality  
& Difference**  
“**At the same time**”  
**Intellect Sees (& is puzzled)**  
On the one hand



“each of them alike” No indication  
“sees no difference” Clueless  
the non differentiating soul  
turned to -sense itself- only  
On the other hand

∴ **Intellection Asks**

“What is \_\_\_\_\_ Itself ?”

**Glaucon:** (*he said*) Quite so . (εφη , Πανυ γ' .)

**Socrates:** Now then , understand me as speaking of them as being seen near-by .

τοιουνν διανοου μου Ως λεγοντος ορωμενους εγγυθεν .

Then consider the following about **selves** .

αλλα σκοπει τοδε περι αυτων .

**Glaucon:** What ? (Το ποιον ;)

**Socrates:** On the one hand , each one of selves is **alike** , clearly seen as a finger , and **in this way** ,

**523d** μεν εκαστος αυτων ομοιως φαινεται Δακτυλος , και ταυτη there is indeed **no difference** , whether seen in the middle or in the end ; or whether it is white

γε ουδεν διαφερει , εαν οραται εν τε μεσω εαν τ' εν εσχατω , τε εαν λευκος or black , or if thick or thin , or anything else of this kind . For in **All** these cases ,

εαν τε μελας , εαν τε παχυς εαν τε λεπτος , και παν ο τι τοιουτον . γαρ εν πασι τουτοις **the soul of the many** , is under **no compulsion** to bestir and provoke **their Intellection** to **Ask** ,

η ψυχη των πολλων ουκ αναγκαζεται την νοησιν επερεσθαι

“**What in the world** , is a finger ?”

τι ποτ' εστι δακτυλος :

for never does sight itself give a sign whether a finger is finger or its opposite , *at the same time* .  
γαρ ουδαμου η οψις αυτη εσημηνε τον δακτυλον ειναι δακτυλον η τουναντιον αμα .

**Glaucon:** (*he said*) It does not do so . (εφη , γαρ ου ουν .)

**Socrates:** (*then I said*) Is it not the case then , that such a case as this would indeed not be likely

**523e** δ' εγω ην , Ουκουν τοιουτον το αν γε ουκ εικοτως  
to be provocative nor be able to arouse **Intellection** ?

παρακλητικον ουδ' ειη εγερτικον νοησεως .

**Glaucon:** It is likely . (Εικοτως .)

**Socrates:** What surely follows then ? What about their **Greatness** and **Smallness** , does **sight**

Τι δη δε ; το μεγαθος και την σμικροτητα η οψις  
**sufficiently see** in regards to **Selves** , or does it make **no difference** to **self** , if one of **Selves** is  
ικανως ορα αρα αυτων , και ουδεν διαφερει αυτη τινα αυτων  
situated in the middle , or at the end ? And in the same (**indifferent**) way with their thickness and  
κεισθαι εν μεσω η επ' εσχατω ; και ωσαυτως παχος και  
thinness , or their softness and hardness , does **their** touch and **their** other senses **clearly perceive**  
λεπτατητα η μαλακοτητα και σκληροτητα ; αρ' η αφη και αι αλλαι δηλουσιν αισθησεις  
such qualities with **no deficiency** ? Or does **each sense** re-act about **selves** in the following way ?

τα τοιαυτα ουκ ενδεως ; η εκαστη ποιει αυτων ωδε :  
First of all , must not **the sense** that has been **assigned-over** the hard , also have been **set-over**  
**524** πρωτον μεν ηναγκασται η αισθησις τεταγμενη επι τω σκληρω και τεταχθαι επι  
the soft ? And having so **perceived** , it reports this to **the soul** , **as if** both hard and soft  
τω μαλακω , και αισθανομενη παραγγελλει τη ψυχη ως τε σκληρον και μαλακον  
were **the same** ? (ταυτον ;)

**Glaucon:** (*he said*) It is so . (Ουτως .)

**Socrates:** (*then I said*) Is it not the case then , in turn , that in such cases , **the soul** must

δ' εγω ην , Ουκουν αυ εν τοις τοιουτοις την ψυχην  
necessarily **be puzzled** , concerning **what in the world** **sense perception** indicates to **self** as hard ,  
αναγκαιον απορειν τι ποτε η αισθησις σημαινει αυτη το σκληρον  
since it also calls **the self/same thing** soft ; and so also when **sense-perception** reports the light  
ειπερ και λεγει το αυτο μαλακον , και η του κουφου  
as heavy , then the soul must **be puzzled** about what is light and what is heavy ;  
και του βαρεος , τι το κουφον και βαρυ ,  
if **sense-perception** indicates both that heavy is light , and that light is heavy ?  
ει σημαινει τε το βαρυ κουφον και το κουφον βαρυ ;

**Glaucon:** (*he said*) For these are also , indeed strange interpretations to **the soul** ,

**524b** εφη , γαρ αυται Και γε ατοποι αι ερμηνειαι τη ψυχη

**that stand in need of Investigation** .

δεομεναι επισκεψεως .

**Socrates:** (*then I said*) Accordingly then , it is Reasonable/likely , that in such cases as these ,

δ' εγω ην , αρα Εικοτως εν τοις τοιουτοις  
that first of all , on the one hand , **soul** attempts by provoking **The Power** of **The Logos** and also  
πρωτον μεν ψυχη πειραται παρακαλουσα λογισμον τε και  
**Intellection** to **Investigate** , if each the things being reported are **One** , or whether they are **Two** .  
νοησιν επισκοπειν , ειτε εκαστα των εισαγγελλομενων εστιν εν ειτε δυο .

**Glaucon:** How could that not be the case ? (Πως δ' ου ;)

**Socrates:** Is it not the case then , that if they appear to be **Two** , each of them appears to be **One**

Ουκουν εαν φαινεται δυο , εκατερον φαινεται εν  
and distinct from the other .

τε και ετερον .

**Glaucou:** Yes .(Ναι .)

**Socrates:** If then , each of them is **One** , then both of them are **Two** , hence **the soul** will indeed  
Εἰ ἀρα ἑκατέρον ἐν , δε ἀμφοτέρα δύο , γέ

**Intellectually-conceive** them as **Two distinct Units** ; for if they were **indistinct** , it will indeed  
νοήσει τα δύο κεχωρισμένα : καὶ ἀν ἀχωρίστα γέ  
**not Intellectually-conceive** them as **Two** , but as **One** .

**524c** οὐ ἐνοεῖ δύο , ἀλλ' ἐν .

**Glaucou:** Rightly so . (Ὀρθῶς .)

**Socrates:** We certainly say , that **the sense of sight** does perceive both great and small , but not as  
μὴν φάμεν , οὐκ ὥρα καὶ Μεγά καὶ σμικρὸν ἀλλ' οὐ  
being **distinct** from each other , but as being something **indiscriminate/confused** . Does it not ?  
κεχωρισμένον ἀλλὰ τί συγκεχυμένον . ἢ γάρ ;

**Glaucou:** Yes . (Ναι .)

**Socrates:** Thus , in order to obtain **Clarity** of this , **The Intellection** , in turn is **Compelled** to **See**  
δε Διὰ τὴν σαφήνειαν τούτου ἡ νοήσις αὐτὴ ἠναγκασθῇ ἰδεῖν  
**Great** and **Small not indiscriminately** , but **Definitely-Distinctly** ; in the opposite way than **that** .  
μεγά καὶ σμικρὸν , οὐ συγκεχυμένα ἀλλὰ διωρισμένα , τουναντίον ἡ ἕκεινη .

**Glaucou:** **True** . (Ἀληθῆ .)

**Socrates:** Is it not the case then , that **from This Source** , somehow ,  
Οὐκοῦν ἐντευθεν ποθεν

**It suddenly** begins to question **us** ,

ἐπερχεται (ἐπερχομαι) πρῶτον ἐρεσθαι ἡμῖν ,  
“What in the world then , is **That** which is **Great** ? ” ,

τί ποτ' οὐν ἐστὶ τὸ μέγα  
and in turn ,

καὶ αὐτὴ

“What in the world then , is **That** which is **Small** ? ” .

τὸ σμικρὸν ;

**Glaucou:** In every way so . (Πανταπασι μὲν οὐν .)

**Socrates:** And in this way , we have surely called the one , **Intelligible** , but the other , **visible** .  
Καὶ οὕτω δὴ ἐκάλεσαμεν τὸ μὲν νοητὸν τὸ δ' ὁρατὸν .

**Glaucou:** (he said) **Most Correctly** . (εἶπῃ , Ὀρθοτάτ' .)

**Socrates:** **8** This then is what I was just now attempting to explain , when I said , that **some**  
**524d** Ταῦτα τοίνυν ἀρτί ἐπεχειροῦν λέγειν καὶ ὥς τα

**impressions** , on the one hand , **are provocative** of **The Understanding** , while on the other hand ,  
μὲν ἐστὶ παρακλητικά τῆς διανοίας , δ'

**others are not** . And on the one hand , **those** which fall upon **the senses** , at the same time ,

τα οὐ , μὲν ἀ ἐμπίπτει εἰς τὴν αἰσθησίν αὐτὰ  
**along with** their contraries , I **Define** as being provocative of **The Intellection** , whereas on the

δε αὐτοῖς τοῖς ἐναντίοις ὀριζόμενος παρακλητικά τῆς νοήσεως δε  
other hand , those that do not , do not **awaken The Intellection** .

οὐσα μὴ , οὐκ ἐγερτικά . (As **Dionysus** was **Awakened** by The Muses)

**Glaucou:** (he said) Accordingly then , I understand at this time , and it appears to me in this way .

εἶπῃ , τοίνυν Μανθάνω ἤδη , καὶ δοκεῖ μοι οὕτως .

**Socrates:** What follows then ? In which of these two classes do you think ,

Τί οὐν ; ποτερον δοκεῖ

**Number** and **The One** belong ?

ἀριθμὸς τε καὶ τὸ ἐν εἶναι ;



**Glaucon:** (*he said*) I cannot bring this to mind . (εφη , Ου ξυννοω .)

**Socrates:** (*I said*) Then **Reason-by-Analogy** from what we have already said . For if **The One** is ,

εφην , Αλλ’ αναλογιζου εκ των προειρημενων . γαρ ει το εν ειη  
on the one hand , **sufficiently** seen or grasped **Self According to Self** , by any other **sense** ,

**524e** μεν ικανως οραται η λαμβανεται αυτο καθ’ αυτο τινη αλλη αισθησει ,  
then , it will **not Lead** towards **The Ousia** , just as we said in the case when we were comparing

αν ουκ ολκον επι την ουσιαν , ωσπερ ελεγομεν επι  
the fingers (**A:B::B:C**) . But if on the other hand , some contrary is always seen , *at the same time*  
του δακτυλου : ει δ’ τι εναντιωμα αι οραται αμα  
with **Self** , so that it shall no more come to **Light** as **One** than **Its** contrary/opposite (**2/Many**) ,

αυτω ωστε μηδεν μαλλον φαινεσθαι εν η και τουναντιον ,  
surely then , it would straightaway need **Someone/Something** to **Judge/Determine** , and **Soul**

δη αν ηδη δεοι του επικρινουντος και ψυχη  
would be **Compelled to be Puzzled** and to **Search In Self** , by **Arousing The Conceptualization**

αν αναγκαζοιτ’ απορειν και ζητειν εν αυτω , κινουσα την εννοιαν  
within **Herself** and to question **Self** , “**What in the world is The One Self ?**” . And thus ,

**525** εν εαυτη , και ανερωταν , τι ποτ’ εστιν το εν αυτο , και ουτω  
**The Study/Discipline/Learning** which relates to **The One** , would be of the class of those which

η μαθησις περι το εν αν ειη των

**Lead-Up** and **Turn** , (**The Whole Soul**) to **The Contemplation of The Being** .

αγωγων και μεταστρεπτικων επι την θεαν του οντος

**Glaucon:** (*he said*) But **certainly** , **This Self** has to be **indeed** about **Sight** , and not in a small way ,

εφη , Αλλα μεντοι , τουτο αυτο εχει γ’ περι η οψις , ουχ ηκιστα :

For we **See the same thing** , **At-Once** , as **One** and as an **infinite multitude** .

γαρ ορωμεν ταυτον αμα ως εν τε και ως απειρα το πληθος .

**Socrates:** (*then I said*) Is it not the case then , that if indeed this were the case with **The One** ,

δ’ εγω ην , Ουκουν ειπερ το εν

then will not **Every Number** be affected in **this same way** ?

και ξυμπας αριθμος πεπονθε τουτω ταυτον ;

**Glaucon:** How could they not be ? (Πως δ’ ου ;)

**Socrates:** But surely both **Calculation** and **Arithmetic** wholly relate to **Number** .

Αλλα μην τε λογιστικη και αριθμητικη πασα περι αριθμον .

**Glaucon:** Very much so . (Και μαλα .)

**Socrates:** **These** then indeed , as it has come to **Light** , **Lead** towards **The Truth** .

**525b** Ταυτα δε γε φαινεται αγωγα προς αληθειαν .

**Glaucon:** (*he said*) **Transcendently so** . (Υπερφυως μεν ουν .)

**Socrates:** Accordingly then , **They** would be among to **Those Studies** for which we are searching ,

αρα αν ειη μαθηματων Ων ζητουμεν

as it is **Reasonable** . For on the one hand , the warrior must necessarily learn these studies , for the

ως εοικε . γαρ μεν πολεμικω αναγκαιον μαθειν ταυτα δια τας

arrangement of his ranks ; and on the other hand , **The Philosopher** , for the sake of **Touching**

ταξεις δε φιλοσοφω δια το απτεον

**The Ousia** , to be able to **Emerge** from *the world of becoming* , or they can never

της ουσιας ειναι εξαναδυντι γενεσεως η μηδεποτε

**Emerge** as a **Rational-Minded-Being** . (γενεσθαι λογιστικω .)

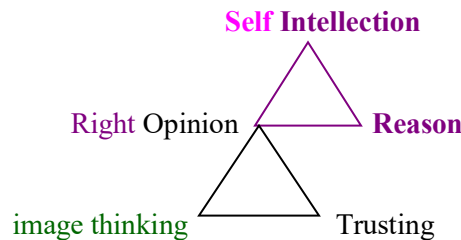
**Glaucon:** (*he said*) It is in this way . (εφη , Εστι ταυτ’ .)

**Socrates:** But our **Guardian** indeed happens to be both a **Warrior** and a **Philosopher** .

δε ημετερος Ο φυλαξ γε τυγχανει ων τε πολεμικος και φιλοσοφος .

**Glaucon:** Why , certainly ? (Τι μην ;)

**Socrates:** Surely then , O Glaucon , it would be **Proper** to establish by **Law** , **This Study** , and δη , ω Γλαυκων , αν ειη Προσηκον νομοθετησαι το μαθημα και to persuade **Those** who intend to **Participate** in **The Greatest Affairs** of **Their City** , to enter into πειθειν τους μελλοντας μεθεξιν εν των μεγιστων τη πολει ιεναι επι **The Power of The Logos** and to **Engage Self** , *not in a common way* , but by **Self Intellection** , 525c λογιστικην και ανθαπτεσθαι αυτης , μη ιδιωτικως , αλλ'τη αυτη νοησει , until they may arrive at **The Contemplation of The Nature of Numbers** , *not for the sake of* εως αν αφικωνται επι της θεαν φυσεως των αριθμων , ουκ χαριν *buying or selling , as if they were preparing to become merchants and retailers* , but both ωνης ουδε πρασεως ως μελετωντας εμπορους η καπηλους , αλλ' τε for the sake of war and for the sake of *facilitating* **The Conversion** of **The Self** of **Soul** , ενεκα πολεμου και ραστωνης μεταστροφης της αυτης ψυχης from *the world of becoming* , to **The World** of **Truth** and **Ousia** . απο γενεσεως επ' αληθειαν τε και ουσιαν .



**Glaucon:** (he replied) **Most Beautifully Spoken** . (Καλλιστ' λεγεις .)

**Socrates:** (then I said) And surely , it also **Comes to Mind** , now that **The Study** of **The Power** δ' εγω ην , Και μην και εννοω νυν του μαθηματος περι τους of **The Logos** has being mentioned , how **Elegant** and *in every way* **Useful It** is for our 525d λογισμους ρηθεντος , ως κομψον και πολλαχη χρησιμον εστι προς ημιν **Purpose/Intent** , if one practices **Self** for the sake of **Discovery** , but not with a view to trade . ο βουλομεθα , εαν τις επιτηδευη αυτο ενεκα του γνωριζειν , αλλα μη του καπηλευειν .

**Glaucon:** (he said) In what way then ? (εφη , Πη δη ;)

**Socrates:** In this very way which we now mentioned , how **Self** , in some way *robustly* **Leads** γε δη Τουτο ο νυν ελεγομεν , ως ποι σφοδρα αγει **The Soul Above** and **Compels Her** to **Dialogue** about **The Selves** of **Numbers** , *by never* την ψυχην ανω και αναγκαζει διαλεγεσθαι περι των αυτων αριθμων ουδαμη **accepting** that **Numbers possess** *visible* and *tangible* **bodies** , if someone should so propose αποδεχομενον αριθμους εχοντας ορατα η απτα σωματα , εαν τις προτεινομενος to **Self** in the course of the Dialogue . For as you know of course , *those* who are *clever* about 525e αυτη διαλεγηται . γαρ ως οισθα που τους δεινους περι these matters both ridicule and do not accept , if anyone attempts to *cut* **The One Self** (Par 142C) ταυτα τε καταγελωσι και ουκ αποδεχονται εαν τις επιχειρη τεμνειν το εν αυτο by **The Logos** , since if thou *cuts* **Those** , *they multiply* **Them** into *bits* , thus *thou must be very* τω λογω , αλλ' εαν συ εκεινοι , πολλαπλασιουσιν κερματιζης , συ ευλαβου- *careful* that **The One** never come to **Light not One** , and thus appear to be *many parts* .

–μενοι το εν μη ποτε φανη μη εν αλλα πολλα μορια .

**Glaucon:** (he said) **Most Truly Spoken** . (εφη , Αληθεστατα λεγεις .)

**Socrates:** What then do you think , O Glaucon , if one were to ask *selves* ,

526 Τι ουν οiei , ω Γλαυκων , ει τις εροιτο αυτους ,

“O wonderful people , about what kind of **Numbers** are you **dialoging** in which **The One Exists** , ω θαυμασιοι , περι ποιων αριθμων διαλεγεσθε , εν οis το εν εστιν

such as you think worthy ; **Each One** being both , **Equal** to **Every-other One** and **not Differing** οιον υμεις αξιουτε , εκαστον τε ισον παν παντι και ουδε διαφερον in the smallest degree , and having no part **In Itself** ? ” What do you think **they** would answer ?

σ μικρον , τε εχον ουδεν μοριον εν εαυτω ; τι οiei αυτους αν αποκρινασθαι ;

**Glaucon**: This , as far as I am concerned . That they speak about **These Numbers**

Τουτο εγωγε , οτι λεγουσιν περι τουτων which can be **Conceived-by-The-Mind** alone , but cannot be **Comprehended** in any other way .  
ων εγχωρει διανοηθηναι μονον , δ’ ουδαμως δυνατον μεταχειριζεσθαι αλλως .

**Socrates**: (then I said) Therefore you see , O friend , that in **Reality** , **This Study** , is very likely

**526b** δ’ εγω ην , ουν Ορας , ω φιλε , οτι τω οντι το μαθημα κινδυνευει

to be necessary for us , since it indeed clearly **impels The Soul** , to **Use/Employ**

ειναι αναγκαιον ημιν , επειδη γε φαινεται προσαναγκαζον την ψυχην χρησηθαι

**Her Self Intellection** in regards to **The Truth** of **Self** ?

τη αυτη νοησει επ’ την αληθειαν αυτην ;

**Glaucon**: (he said) And surely , **Self** does this , in a very robust way .

εφη , Και δη μεν , αυτο ποιει γε σφοδρα .

**Socrates**: What follows then ? Have you ever considered the following ? How those who are

Τι δαι ; ηδη επεσκεψω τοδε , ως οι naturally **Skilled-in-The-Way-of-The-Logos** are also , as the saying goes , naturally sharp in **All**

φυσει λογιστικοι τε ως επειν επος φυονται οξειεις εις παντα

the studies , but those who are naturally slow , if they are instructed and exercised in **This Way** ,

τα μαθηματα , τε οι βραδεις , αν παιδευθωσι και γυμνασωνται εν τουτω ,

although they receive no other benefit , nevertheless , all of themselves , proceed so far indeed ,

καν επιδιδοασιν μηδεν αλλο ωφεληθωσιν , ομως παντες αυτοι εις το γε

so as to come to be more sharp . (γιγνεσθαι οξυτεροι ;)

**Glaucon**: (he said) It is so . (εφη , Εστιν ουτως .)

**Socrates**: And surely , as I think , you will not easily discover nor discover many studies ,

**526c** Και μην , ως εγωμαι , αν ουκ ραδιως ευροις ουδε πολλα

which **Provide a Greater Struggle** in **Real-learning** and **Real-practice** as **This One** .

α παρεχει μειζω πονον μανθανοντι και μελετωντι ως τουτο

**Glaucon**: Indeed not . (Ου γαρ ουν .)

**Socrates**: Surely then , on all these accounts , **This Study** must not be neglected ,

δη παντων τουτων ενεκα το μαθημα ουκ αφετεον ,

but **The Best Natures** are to be instructed in **Self** .

αλλ’ οι αριστοι τας φυσεις παιδευτεοι εν αυτω .

**Glaucon**: (to which he then said) I agree .

ος δ’ η , Ξυμφημι .

**Socrates**: **9** (I continued) So then , on the one hand , let **This** be established among us ;

ειπον , τοινυν μεν , Τουτο κεισθω εν ημιν : but secondly , let us consider whether that which follows **This** , is **Proper** for us in any way .

δε δευτερον σκεψωμεθα αρα το εχομενον τουτου προσηκει ημιν τι .

**Glaucon**: (he said) What is it ? Or do you mean **Geometry** ?

εφη , Το ποιον ; η λεγεις γεωμετριαν ;

**Socrates**: (then I said) **This Self/Same** . (εφη , τουτο Αυτο .)

**Glaucon**: (he said) On the one hand , as far as **Self** extends to *warlike affairs* , it is clear that it is

**526d** εφη , μεν Οσον αυτου τεινει προς τα πολεμικα , δηλον οτι

**Proper** ; for **Geometry** relates to encampments and the ground-operations and in closing-up

προσηκει : γαρ προς τας στρατοπεδευσεις και χωριων καταληψεις και συναγωγας

and extending an army , and all those configurations into which **they themselves** form armies ,  
και εκτασεις στρατιας , και δη οσα αλλα τα σχηματιζουσι εν αυτοις στρατοπεδα  
both in battle and in marches , for it would make all the difference if **self** were a **Geometrician**  
τε ταις μαχαις και πορειαις , ων διαφοροι αυτου γεωμετρικος  
or if **self** were not .

και αν αυτος μη .

**Socrates:** (*I said*) But surely then , for *such purposes* as these , on the one hand , a small portion  
ειπον , Αλλ' δη ουν , προς τα τοιαυτα μεν τι βραχυ μοριον  
of **Geometry** and of **The Logos** would suffice ; but on the other hand , we must enquire whether  
**526e** γεωμετριας τε και λογισμων αν εξαρκοι : δε δει σκοπεισθαι ει  
**The Greater and Further Advanced Part of Self** , in any way tends towards **That End** ; to make  
το πολυ και πορρωτερω προιον αυτης , τι τεινει προς εκεινο , το ποιειν  
it easier to Behold , **The Idea of The Good** . Thus we say , that everything tends to **This End** ,  
ραον κατιδειν την ιδεαν του αγαθου . δε φαμεν παντα τεινει προς αυτοσε ,  
by as much as **It Compels The Soul to Turn** towards **That Place** , in which **IS (Eternally-Abides)**  
οσα αναγκαζει ψυχην μεταστρεφεσθαι εις εκεινον τον τοπον , εν ω εστι  
**The Most Divinely-Blessed Aspect of Being** , to which **All** must **Turn to See** .  
το ευδαιμονεστατον του οντος , ο παντι δει τροπω ιδειν .

**Glaucou:** (*he said*) Correctly so . (εφη , Ορθως λεγεις .)

**Socrates:** Is it not the case then , that if , on the one hand , **It** compels **The Soul** , to **Contemplate**  
Ουκουν ει μεν αναγκαζει θεασασθαι  
**Ousia** , then **It Properly-belongs** to us ; but if , on the other hand , it compels **the soul** to be  
ουσιαν προσηκει , ει δε  
attentive to **generation** , then it does not **Properly-belong** to us .

γενεσιν , ου προσηκει .

**Glaucou:** We surely say so indeed . (δη Φαμεν γε .)

**Socrates:** (*then I said*) Now then , even those who have but a little experience in **Geometry** ,  
**527** δ' εγω ην , τοιουν και οσοι εχει σμικρα εμπειροι γεωμετριας ,  
will indeed not dispute this point with us , that **The Self Knowledge** altogether contradicts  
γε Ου αμφισβητησουσιν τουτο ημιν , οτι η αυτη επιστημη παν τουναντιον  
the common modes of expression used by those who are practiced in **Self** .

τοις λεγομενοις λογοις υπο των μεταχειριζομενων εν αυτη .

**Glaucou:** (*he said*) How . (εφη , Πως ;)

**Socrates:** On the one hand , in some way and out of necessity , they speak quite ridiculously .

μεν που τε και αναγκαιως λεγουσι μαλα γελοιως :  
For all the words they use appear to be spoken as if for the sake of some operation or practice .  
γαρ ως παντας τους λογους ποιουμενοι λεγουσι ως ενεκα πραττοντες τε και πραξεως  
Thus they talk of making a square , of extending , of adjoining , and all the like .

φθεγγομενοι τετραγωνιζειν τε και παρατεινειν προστιθεναι και παντα ουτω :  
whereas on the other hand , **The Whole of This Study** , is somehow being practiced for the sake  
**527b** δ' το παν το μαθημα εστι που επιτηδεουμενον ενεκα  
of **Intuitive-Knowledge** . (γνωσεως .)

**Glaucou:** (*he said*) Entirely so .

εφη , Πανταपाσι μεν ουν .

**Socrates:** Even further , is it not the case then , that this statement must be assented to ?

ετι Ουκουν τουτο διομολογητεον ;

**Glaucou:** What is it ? (Το ποιον ;)

**Socrates:** That **It Is** , **The Intuitive-Knowledge** of **That** which **Always IS** , but (absolutely) not ,  
Ως γνωσεως του αιι οντος , αλλ' ου

of that which , *in some way , at some time , is coming-to-be and being-dissolved .*

του τι ποτε γιγνομενου και απολλυμενου .

**Glaucou:** (*he said*) Let it granted; for **The Geometrical Knowledge** is of **That** which **Always IS**.

εφη , Ευομολογητον : γαρ η γεωμετρικη γνωσις εστιν του αιει οντος .

**Socrates:** Accordingly then , **O Noble One , It Draws The Soul** towards **The Truth** , and

αρα , ω γενναιε , Ολκον ψυχης προς αληθειαν και

**It** would be **Perfective** of **The Understanding** of **A Philosopher** , so as to **Maintain This Power**

αν ειη απεργαστικον διανοιας φιλοσοφου προς σχειν(εχω) το

**Above** , which we now improperly direct **below** .

ανω , α νυν ου δεον κατω .

**Glaucou:** (*he said*) As much as possible . (εφη , Ως μαλιστα οιον τε .)

**Socrates:** (*then I said*) Accordingly then , as much as possible , we must give orders , so that

**527c** δ' εγω ην , αρα Ως μαλιστα οιον τ' προστακτεον οπως

**Those in This Beautiful City** of thine , by no means neglect **Geometry** . For even the by-works

οι εν τη καλλιπολει σοι μηδενι τροπω αφεζονται γεωμετριας . γαρ και τα παρεργα of **Self** are not small . (αυτου παρεργα ου σμικρα .)

**Glaucou:** (*to which he then said*) What by-works . (ος δ' η , Ποια .)

**Socrates:** (*then I said*) Surely those which thou mentioned that relate to war ; and surely

δ' εγω ην , δη τα Α συ ειπες περι τον πολεμον , τε και δη

also relate to all learning , so that they will be **Received** more **Beautifully** , we know somehow ,

και προς πασας μαθησεις , ωστε αποδεχεσθαι καλλιον , ισμεν που

that in respect to having learned **Geometry** or not , will make all the difference 'in the world' .

οτι τε ημμενος γεωμετριας και μη τω ολω διοισει και παντι .

**Glaucou:** (*he said*) Certainly , in every way , by **Zeus** .

εφη , μεντοι Τω παντι νη Δι' .

**Socrates:** Let us then establish **This Second Study** for the youth .

δη τιθωμεν τουτο Δευτερον μαθημα τοις νεοις ;

**Glaucou:** (*he said*) Let us establish **It** . (εφη , Τιθωμεν .)

**Socrates:** **10** What then ? Shall we establish **Astronomy** as Third ? Or do you think not ?

**527d** Τι δαι ; θωμεν αστρονομιαν τριτον ; η δοκει ου ;

**Glaucou:** (*he said*) Let us do so , as far as I am concerned . For to have a good-sense about

εφη , ουν Εμοιγ' : γαρ το εχειν ευαισθητοτερωσ περι

the seasons and months and years , properly-belongs not only to agriculture and navigation ,

ωρας και μηνων και ενιαυτων προσηκει ου μονον γεωργια ουδε ναυτιλια

but also no less to military-strategy .

αλλα και ουχ ηττον στρατηγια .

**Socrates:** (*then I said*) You are amusing , as it is likely you are afraid that the multitude may

δ' εγω ην , ει Ηδυσ , εοικας δεδιوتي οτι τους πολλους μη

think you are recommending 'useless' studies . But this study is not altogether contemptible ,

δοκης προσταττειν αχρηστα μαθηματα . δ' το εστιν ου πανυ φαυλον

even though it is difficult to persuade them , that by **Each of These Studies** , a **certain Organ** in

αλλα χαλεπον πιστευσαι , οτι εκαστου τουτοις τοις μαθημασιν τι οργανον εν

**The Soul** is both **Purified** and **Rekindled** , which was being-destroyed and blinded by

**527e** ψυχης τε εκκαθαιρεται και αναζωπυρειται απολλυμενον και τυφλουμενον υπο

pursuits of another kind ; an **Organ** which is **Better Worth Saving** , than innumerable eyes ; since

επιτηδευματων των αλλων , ον κρειττον σωθηναι μυριων ομματων : γαρ

**The Truth** is **Seen by Self Alone** . Thus on the one hand , to **Those** who **Share** the **Same** opinion

αληθεια οραται αυτω μονω . ουν μεν οις ξυνδοκει ταυτα



you will appear so as to speak extraordinarily well ; but on the other hand , to those who have  
δοξεις ως λεγειν αμηχανως ευ : δε οσοι εισιν  
never perceived **This** , will probably be led to think that you are saying nothing at all .  
μηδαμη ησθημενοι τουτου , εικοτως ηγησονται σε λεγειν ουδεν :  
For they see no other benefit from **These Studies Themselves** , that is worthy of speech .  
γαρ ορωσιν ουχ αλλην ωφελειαν απ' αυτων αξιαν λογου .

Consider then , from this point of view ; which of these two groups , are you addressing ;  
σκοπει ουν αυτοθεν , προς ποτερους διαλεγει  
or do you address neither of them , but **The Words** were produced primarily for the sake

**528** η προς ου ουδετερους , αλλα τους λογους ποιει το μεγιστον ενεκα  
of **Thyself** , yet you will not begrudge anyone else any **Benefit** they may gain from **Themselves** .  
σαυτου , μην αν ουδ' φθονοις τις αλλω , τι ονασθαι ει δυναιτο απ' αυτων .

**Glaucon:** (he said) In this latter way , primarily for the sake of myself , I choose , to speak both  
εφη , Ουτως , το πλειστον ενεκα εμαυτου , αιρουμαι , λεγειν τε  
through question and answer .

και ερωταν και αποκρινεσθαι .

**Socrates:** (then I said) Come then , and let us go back . For surely we have not , just now ,

δ' εγω ην , Αναγε (αγω)τοιουν , εις τουπισω(οπισω) : γαρ δη ουκ νυν  
rightly taken-up **The Study** that follows immediately after **Geometry** .

ορθως ελαβομεν το εξης τη γεωμετρια .

**Glaucon:** (he said) How did we fail to take it up ?

εφη , Πως λαβοντες ;

**Socrates:** (then I said) After a plain surface (Circle) , we immediately took-up a **Solid** (Sphere) ,

δ' εγω ην , Μετα επιπεδον , ηδη λαβοντες στερεον  
being in motion , before we took-it-up , **Self-by-Self (Motionless/At-Rest)** . But if we had  
ον εν περιφορα , πριν λαβειν αυτο καθ' αυτο : δε εχει  
proceeded **Rightly** , should have taken **This Third Power** , consecutively after **The Second** ,  
**528b** ορθως λαμβανειν τριτην αυχην εξης μετα δευτεραν .

Thus **This** is certainly **The Power of Cubes** which is also **That** which **Participates** of **Depth** .

δε τουτο εστι που την αυχην των κυβων και το μετεχον βαθους .

(Consider Dr. Martin Luther King's Speech on **The Length , Width and Height of The Complete Life**)

**Glaucon:** (he said) It is so . But these indeed , O Socrates , seem to be , not yet discovered .

εφη , Εστι γαρ : αλλα ταυτα γε , ω Σωκρατες , δοκει ουπω ευρησθαι .

**Socrates:** (then I said) The causes of this , are twofold . First of all , because being difficult ,

δ' εγω ην , τα αιτια Διττα : γαρ οντα χαλεπα  
there is no city that holds **Selves** in honor , and are thus investigated rather anemically ; and  
εχει ουδεμια πολις οτι αυτα εντιμως τε ζητειται ασθενως ,

second of all , because those who do investigate **Selves** , are in need of a **Guide** , without whom ,  
τε οι ζητουντες δεονται επιστατου ανευ ου

they cannot discover **Selves** . First , on the one hand , **They** are difficult to be obtained ; and when  
αν ουκ ευροien , πρωτον μεν ον χαλεπον γενεσθαι , και επεita

**They** are obtained , as the situation is at present , those who investigate concerning **Selves** ,  
γενομενου , ως εχει νυν , οι ζητητικοι περι ταυτα

will not obey **Them** , by thinking too-highly of themselves . But if , on the other hand ,  
αν ουκ πειθοιντο μεγαλοφρονουμενοι . ει δε

**The Whole City** would join in superintending **Selves** , by holding **Them** in **High-esteem** ,  
**528c** ολη πολις ξυνεπιστατοι αυτα αγουσα(αγω) εντιμως ,

both the very ones who inquired into **Them** would be obedient , and their inquiries by-being-  
τε ουτοι αν πειθοιντο τε ζητουμενα



**Glaucon:** (*to which he said*) It is reasonable . And now I will praise **Astronomy** , O Socrates ,  
 ος δ' η , Εικος , και νυν επαινω αστρονομιας , ω Σωκρατες ,  
 in the way that you regard/pursue **Her** , for which you reproved me just now for praising **Her** ,  
 η συ μετερχει ο επεπληξας μοι δη νυν (527d) επαινουντι  
 in a commonly-vulgar way . For it appears to me that it is clear to everyone , that **Self** *indeed*  
**529** ως φορτικως . γαρ δοκει μοι δηλον παντι , οτι αυτη γε  
 compels **the soul** to look to **That** which is **Above** , and from **things here** , **She Leads Her There** .

αναγκαζει ψυχην οραν εις το ανω και απο των ενθενδε αγει εκεισε .

**Socrates:** (*then I said*) It is equally reasonable , that it is clear to everyone , except to me .

δ' εγω ην , Ισως δηλον παντι πλην εμοι :

For it does not appear in this way , to me .

γαρ ου δοκει ουτως εμοι .

**Glaucon:** (*he said*) How then ?

εφη , πως Αλλα ;

**Socrates:** On the one hand , the way in which **Self** is now handled by those who introduce **Her**

μεν Ως αυτην νυν μεταχειριζονται οι αναγοντες

into **Philosophy** , entirely makes **the soul** to look **downwards** .

εις φιλοσοφιαν , πανυ ποιειν βλεπειν κατω .

**Glaucon:** (*he said*) What do you mean by this ? (εφη , Πως λεγεις ;)

**Socrates:** (*then I said*) You seem to me , to grasp within **Thyself** no ignoble (literal) opinion

δ' εγω ην , δοκεις μοι λαμβανειν παρα σαυτω Ουκ αγεννως

of **The Study** about **Those** which **Are Above** . For you venture to think that if anyone

την μαθησιν περι τα η εστι ανω : γαρ κινδυνευεις ει τις  
*by looking up* should really learn something by *staring* at the spangled-decorations on a ceiling .

**529b** ανακυπτων αν καταμανθανοι τι θεωμενος ποικιλματα εν οροφη  
 and are led to believe that *self* is “*contemplating by intellecting*” **but not** with the eyes .

και ηγεισθαι αυτον θεωρειν νοησει αλλ' ουκ ομμασι .

Thus perhaps , you think beautifully , while I , on the other hand , think simply . For I , in turn ,

ουν ισως ηγει καλως , εγω δ' ευηθικως . γαρ εγω αυ

am not able to conceive , that any other **Study** can make **the soul** look **Above** , except **That**

ου δυναμαι νομισαι τι αλλο μαθημα ποιουν ψυχην βλεπειν ανω η εκεινο

which must be about **The Being** , and in as much as **It** is about **That** which is **Invisible** .

ο αν περι το ον τε η και το αορατον :

But if a person attempts to learn anything about *sensible objects* , by gaping upwards , or with-

δε εαν τις επιχειρη μανθανειν τι των αισθητων κεχηνως ανω η συμ

eyes-shut downwards , I say that **Self** cannot ever learn - for there can be no knowledge

μεμυκως κατω , φημι αυτον αν ουτε ποτε μαθειν – γαρ εχειν ουδεν επιστημην

of such things - for **the soul** of **Self** is **not** looking **Above** , but **below** , even while “*studying*”

των τοιουτων – την ψυχην αυτου ουτε βλεπειν ανω αλλα κατω , καν μανθανη

floating on their back , either at land or at sea .

**529c** νεων εξ υπτιας εν γη η εν θαλαττη .

**Glaucon:** **11** (*he said*) I stand **Justly corrected** , for you have **correctly** reproved me .

εφη , εχω Δικην , γαρ ορθως επεπληξας μοι .

But surely then , what did you mean by saying , that **Astronomy** should be learned contrary to

αλλα δη πως ελεγεσ αστρονομιαν δειν μανθανειν παρα

the way in which it is being learned at present , if their learning is to be useful for what we say ?

α μανθανουσιν νυν , ει μαθησεσθαι μελλοιεν ωφελιμως προς α λεγομεν ;

**Socrates:** (*then I said*) In the following way . On the one hand , that **These Spangled Bodies in**  
 δ' εγω ην , Ωδε. μεν ταυτα τα ποικιλματα εν  
**The Heaven** , as they are indeed **Spangled-Ornamentations** in a *visible medium* , be thought to be  
 τω ουρανω , επειπερ εχειν πεποικιλται εν ορατω , μεν ηγεισθαι  
**Most Beautiful** and **The Most Accurate** of *their kind* , but far inferior to **The True Ones** ; such as  
**529d** καλλιστα και ακριβεστατα των τοιουτων , δε πολυ ενδειν των αληθινων ,  
**The Being** of **The Motion** ; whether **Quick (Immediate)** or **Slow (At Perfect Rest)** **In True Number** ,  
 το ον η φορας ταχος και βραδυτης εν αληθινω αριθμω  
 and in **All True Figures (The Ideas)** both in **Relation** to **One Another** which also **Carry The**  
 και πασι αληθεσι τοις σχημασι τε προς αλληλα α και φερεται τα  
**Beings** that are **carried-along In Them** . Surely then **Which Aspects** , on the one hand , are  
 ουσα φερει ενοντα : δη α μεν  
**Comprehended** by **The Power** of **The Logos** and of **The Understanding** , but not , on the other  
 ληπτα λογω και διανοια , ου δ'  
 hand , by **sight** ; or does thou think they can ?

οψει : η συ οiei ;

**Glaucon:** (*he said*) Not in any way . (εφη , Ουδαμως .)

**Socrates:** (*I said*) Is it not the case then , that **The Spangled-Luminosity** of **The Heavens** must  
 ειπον , Ουκουν , τη ποικιλια τον ουρανον  
 be used as a **Paradigm/Prime Example** for the sake of learning about **Those Beings** , in the same  
 χρηστεον παραδειγμασι προς ενεκα της μαθησεως περι εκεινα , ομοιως  
 way , as if one should meet with diagrams/geometrical figures , having been drawn remarkably-  
**529e** ωσπερ τις αν εντυχοι διαγραμμασιν γεγραμμενοις διαφεροντως  
 well and elaborately by **Daedalus** , or some other artist or painter . For someone  
 και εκπεπονημενοις υπο Δαιδαλου η τινος αλλου δημιουργου η γραφεως . γαρ τις  
 who was trained/experienced to some degree in **Geometry** , upon seeing *these figures* , would  
 εμπειρος που γεωμετριας , ιδων τα τοιαυτα , αν  
 be led to think , on the one hand , the resulting-workmanship to be *most beautiful* ,  
 ηγησαιτο μεν απεργασια εχειν καλλιστα ,  
 yet they would certainly think it ridiculous , to take *these things* seriously , **as if** they were  
 μην γελοιον επισκοπειν αυτα σπουδη , ως  
 to grasp **The Truth** in *selves* about **The Equal** or **Double** or any other **Symmetry/Proportion** .  
**530** ληψομενον την αληθειαν εν αυτοις ισων η διπλασιων η τινος αλλης συμμετριας .

**Glaucon:** (*he said*) How then , could it not be ridiculous , to expect it to be the case ?

εφη , Τι δ' ου ειναι γελοιον μελλει ;

**Socrates:** (*then I said*) Surely you do not think , that one who is **Truly** an **Astronomer** is  
 δ' εγω ην , δη ουκ οiei Τω οντι αστρονομικον οντα  
 affected in the same way , when they look up to the movements of **The Stars** ? That **Self** ,  
 πεισεσθαι ταυτον αποβλεποντα εις τας φορας των αστρων ; ως αυτον  
 on the one hand , will take into account that **Heaven** and **All** in **Self** , are established in this way  
 μεν νομειν του ουρανου τε και τα εν αυτω ξυνεσταναι ουτω  
 by **The Demiurgos** , in the most beautiful way possible ; for *such works* to be established ,  
 τω δημιουργω καλλιστα οιον τε ως τα τοιαυτα εργα συστησασθαι  
 but on the other hand , would **Self** not consider absurd , those who customarily imagine that this  
 δε ουκ , οiei , ατοπον , τον νομιζοντα ηγησεται την  
Symmetry between *night* to *day* , and of both these , to a *month* , and also of a month to a *year* ,  
 ξυμμετριαν νυκτος προς ημεραν και τουτων προς μηνα και μηνος προς ενιαυτον  
 and the other *heavenly bodies* , both to themselves , and towards one another , and that *they* also  
**530b** και των αλλων αστρων τε προς ταυτα και προς αλληλα , και ταυτα τε

existed always in the same way , without undergoing any change , though they have a body ,  
γιγνεσθαι αει ωσαυτως ουδαμη ουδεν παραλλαττειν , τε εχοντα σωμα  
and are visible ; and to search by every way to grasp **The Truth** about themselves ?

και ορωμενα , και ζητειν παντι τροπω λαβειν την αληθειαν αυτων ;  
**Glaucon:** (he said) It does so appear to me , now that I am listening to thee .

εφη , γουν δοκει Εμοι , νυν ακουοντι σου .

**Socrates:** (then I said) Accordingly then let us pursue **Problems/Propositions** in this way in

δ' εγω ην , αρα μετιμεν Προβλημασιν ουτω

**Astronomy** , just as they make use of **Them** in **Geometry** . But on the other hand , let us dismiss  
αστρονομιαν ωσπερ χρωμενοι και γεωμετριαν : δ' εασομεν

**The Heavenly Bodies** , if we intend to **Truly Comprehend Astronomy** and make **That** which is  
**530c** εν τω ουρανω τα , ει μελλει οντως μεταλαμβανοντες αστρονομιας ποιησειν το  
in **the soul** that is naturally **Mindful/Resourceful/Quick-Witted Useful** , instead of useless .

εν τη ψυχη φυσει φρονιμον χρησιμον εξ αχρηστου .

**Glaucon:** (he said) You are truly prescribing , a task many times harder than it is now practiced .

εφη , Η προσταττεις το εργον πολλαπλασιον η ως νυν αστρονομειται .

**Socrates:** (I said) But I think , that we must indeed prescribe other tasks , in the self/same way ,  
ειπον , δε Οιμαι , ημας γε προσταξειν ταλλα κατα τον αυτον τροπον ,  
if we are to be of any **Benefit** as **Law-givers** .

εαν ημων η τι οφελος ως νομοθετων .

**12** However , what **Suitable Studies** , have you to suggest ?

Αλλα γαρ τι των προσηκοντων μαθηματων εχεις υπομνησαι ;

**Glaucon:** (he said) I indeed have none at hand , at the present time .

εφη , γ' εχω Ουκ ουτωσι , νυν

**Socrates:** (then I said) **The Motion/Movement/Orbit** , as I believe , surely presents us , not one ,  
δ' εγω ην , η φορα , ως εγωμαι , μην παρεχεται , Ου εν , αλλα πλειω ειδη .  
but **Many Ideas/Kinds** . Thus on the one hand , to enumerate **All** of **Them** would equally need

**530d** αλλα πλειω ειδη , ουν μεν ειπειν τα παντα ισως εξει  
some kind of wise person , but on the other hand , those which come to **Light** before us are **Two** .  
οστις σοφος : δε α προφανη ημιν και δυο .

**Glaucon:** What are they then ?

Ποια δη ;

**Socrates:** (then I said) Besides **This Study** , there exists **The Counter-part** of **Self** .

δ' εγω ην , Προς τουτω αντιστροφον αυτου .

**Glaucon:** Which one ?

Το ποιον ;

**Socrates:** (I said) It is likely , that just as the eyes , have been fixed/fitted to **Astronomy** ,  
εφην , Κινδυνευει ως προς ομματα πεπηγεν αστρονομιαν ,  
so also have the ears , been fitted to **Harmonic Movements** , and these are in some way **Sister**  
ως πρως ωτα παγηναι εναρμονιον φοραν , και αυται ειναι τινες αδελφαι  
**Knowledges** of one another , both as the **Pythagoreans** say , O Glaucon , and we agree .  
αι επιστημαι αλληλων , τε ως οι Πυθαγορειοι φασι , ω Γλαυκων , και ημεις συγχωρουμεν .  
Or what shall we do ?

η πως ποιουμεν ;

**Glaucon:** (he said) Just so .

εφη , Ουτως .

**Socrates:** (then I said) Is it not the case then , that since this work is so great , we must inquire ,  
**530e** δ' εγω ην , Ουκουν επειδη το εργον πολυ πευσομεθα ,



how *They* speak about *Selves* , and if there exists anything else besides *These* ? But above all πως εκεινων λεγουσι περι αυτων και ει τι αλλο προς τουτοις ; δε παρα παντα these matters , we must *Guard That* which is *Our Own* .

ταυτα ημεις φυλαζομεν το ημετερον .

**Glaucon:** What would that be ? (Ποιον ;)

**Socrates:** That *Those* whom we *nurture* , must never attempt to learn any of *Themselves*

ους ημιν θρεψομεν Μη ποτ' επιχειρεσιν μανθανειν τι αυτων imperfectly , and that do not always aspire to *That Mark* , to which all should be *Directed* ;

ατελες , και ουκ αι εξηκον εκεισε , οι παντα δει αφηκειν , such as we just now mentioned with reference to *Astronomy* ? Or do you not realize that they do

**531** οιον αρτι ελεγομεν περι της αστρονομιας ; η ουκ οισθ' οτι ποιουσιν the same sort of 'procedure' with regard to *Harmony/Music* just as they do in the other ? For

τοιουτον περι αρμονιας και ετερον ; γαρ while they do measure the symphonies , in turn with each other , and the sounds they hear ;

αναμετρουντες τας συμφωνιας αυ αλληλοις και φθογγους ακουομενας they labor ineffectually , just as 'the astronomers' .

πονουσιν ανηνυτα ωσπερ οι αστρονομοι .

**Glaucon:** (*he said*) Yes , by *The Gods* , and quite ridiculously , by frequently repeating

εφη , Μη τους θεους , και γε γελοιως , πυκνωματ' certain notes , while hunting-closely with their ears to catch the sound they make , as if from

αττα θηρευομενοι τα ωτα παραβαλλοντες φωνην ονομαζοντες οιον εκ a neighboring place , and on the one hand , some of them say they still hear a note in the middle ,

γειτονων . μεν οι φασιν επι κατακουειν τινα ηχην εν μεσω and that this interval , which measures them , is the smallest of all ; while on the other hand ,

και τουτο διαστημα , ω μετρητεον , ειναι σμικροτατον , δε others doubt this , and claim that the notes are the same as were sounded already ; and thus ,

**531b** οι αμφισβητουντες ομοιον ως φθεγγομενων ηδη ,

both parties subject their *intellect* , to their ears .

αμφοτεροι προστησαμενοι του νου ωτα .

**Socrates:** (*then I said*) On the one hand , you speak of those 'useful musicians' , who subject

δ' εγω ην , μεν Συ λεγεις τους χρηστους παρεχοντας and put their strings to the test/torture , by turning them on their pegs . But on the other hand ,

και πραγματα ταις χορδαις βασανιζοντας , στρεβλουντας επι των κολλοπων : δε in order that the comparison itself may not be 'drawn-out' , by the 'accusations' of the strings

ινα η εικων μη γιγνηται μακροτερα τε κατηγοριας χορδων to the 'beatings' of the picks and of their denials and pretensions , but bring this image to an end ,

πληγων περι πληκτρω και εξαρνησεως και αλαζονειας γιγνομενων της εικονος παυομαι I say , that I do not mean these people , but *Those Pythagoreans* whom we just now said that

φημι ου λεγειν τουτους , αλλ' εκεινους ους δη νυν εφαμεν we would question about *Harmony/Music* . For these do the same things in music , as the others

**531c** ερησεσθαι περι αρμονιας . γαρ τοις ποιουσιν ταυτον τους did in astronomy ; for they search for numbers , in these symphonies which are heard ,

εν τη αστρονομια : γαρ ζητουσιν αριθμους εν ταυταις ταις συμφωνιας ταις ακουομεναις , but they do not *Rise-up* to *Problems* , to inquire what *Numbers* are *Symphonic* (*Perfect*) ,

αλλ' ουκ ανιασιν εις προβληματα επισκοπειν τινες αριθμοι ξυμφωνοι

and which numbers are not (deficient-superabundant) , and the reason why they are one or the other .

και τινες ου , και δια τι εκατεροι .

**Glaucon:** (*he said*) For you speak of a *Divinely-Spiritual* task .

εφη , γαρ λεγεις Δαιμονιον πραγμα .

**Socrates:** (*then I said*) Therefore , on the one hand , **It** is a **Useful Search**

δ' εγω ην , ουν μεν Χρησιμον την ζητησιν  
for **The Beautiful** and **The Good** , but if pursued in another manner , it is useless .  
προς του καλου τε και αγαθου , δε μεταδιωκομενον αλλως αχρηστον .

**Glaucon:** (*he said*) That is indeed likely .

εφη , γ' Εικος .

**Socrates:** (*then I said*) **13** But if indeed **The Method of Study** of all these **Arts** which  
**531d** δ' εγω ην , δε εαν γε η μεθοδος παντων τουτων ων  
we have been discussing in detail brings us to **Their Commonality** and **Kinship** with **Each Other** ,  
διεληλυθαμεν αφικηται την κοινωνιαν και συγγενειαν αλληλων ,  
and **Infer by The Logos in what way Selves** are **Akin** to **One Another** , in that case , **The Pursuit**  
και συλλογισθη η ταυτα εστιν οικεια αλληλοις , την πραγματειαν  
will bring us to us , *something* of **Selves** which we want , and **Our Labor** will not be unprofitable ;  
φερειν εις τι αυτων α βουλομεθα και πονεισθαι ουκ ανονητα ,  
but if not , then it will be unprofitable .

δε ει μη , ανονητα .

**Glaucon:** (*he said*) I prophesy in this way also . Nevertheless , O Socrates ,  
εφη , εγω μαντευομαι ουτω Και . αλλα , ω Σωκρατες ,  
you speak of an overwhelming amount of *work* . (λεγεις παμπολυ εργον .)

**Socrates:** (*then I said*) Do you mean *the introduction* , or what else ? Or do we not realize that  
δ' εγω ην , λεγεις Του προοιμιου η τινος ; η ουκ ισμεν οτι  
**All These Arts** are *introductory* to **The Pasturage of Self** , which we must **Learn** ? For surely ,  
παντα ταυτα εστιν προοιμια του νομου αυτου ον δει μαθειν ; γαρ που  
thou does not think that those who are reputed to be expert in these **Arts** are indeed **Dialecticians** .  
σοι ου οι δοκουσι δενοι ταυτα ειναι γε διαλεκτικοι .

[του νομου αυτου : from νομος : L/S Lexicon : I. 1. a feeding-place , a pasture .

II . an abode allotted , a district , a province , a dwelling-place .

III. anything assigned , a usage , a custom , a law . IV. a musical mode or strain . jfb]

**Glaucon:** (*he said*) No by **Zeus** , except maybe , a very few indeed , which I have met .

**531e** εφη , Ου μα τον Δι' , ει μη τινες μαλα ολιγοι γε ων εγω εντετυχηκα .

**Socrates:** (*I said*) But if they are not able to **Impart** and to **Receive** some **Logos** ,  
ειπον , Αλλ' ηδη οντες μη δυνατοι δουναι τε και αποδεξασθαι τινες λογον  
will they ever be able to realize anything which we say that must necessarily be realized ?

εσεσθαι ποτε ειδεναι τι ων φαμεν δειν ;

**Glaucon:** (*he said*) They will never in turn , indeed be able to do this .

εφη , Ουδ' αυ γε τουτο .

**Socrates:** (*I said*) Is it not now the case , O Glaucon , that **This is The Self Pasturage** , which  
**532** ειπον , ηδη Ουκουν , ω Γλαυκων , ουτος εστιν ο αυτος νομος ον  
**The Art of Dialectics Accomplishes/Comprehends/Penetrates** ? Which by **Being Intelligible** ,  
το διαλεγεσθαι περαινει ; ον οντα νοητον  
may also be said to be **Imitated** by **the power of sight** ; which **power** , attempts , as we observed ,  
και αν μιμοιτ' η δυναμις της οψεως , ην επιχειρειν ελεγομεν  
*first* , to look at animals **themselves** , *then* at **Heavenly Bodies Themselves** , and then *last of all* ,  
ηδη αποβλεπειν προς τα ζωα αυτα και προς αστρα αυτα τε και δη τελευταιον  
at **The Sun Himself** . Thus , in the same way , when anyone attempts to use **Dialectics** ,  
προς τον ηλιον αυτον . και ουτω οταν τις επιχειρη τω διαλεγεσθαι

by **The Logos** without any use of **the senses** , they are impelled to **That** which **Each Self Is** ,  
δια του λογου ανευ πασων των αισθησεων ορμαν επ' ο εκαστον αυτο εστιν  
and if they do not give-up , until they **Grasp/Comprehend The Self Good** by **Self Intellect** ,  
**532b** και αν μη αποστη , πριν λαβη ο αυτο αγαθον αυτη νοησει ,  
then **Self** arrives at **The End of The Intelligible** , just as **that** does , at **The End** of **the visible** .  
αυτω γιγνεται επτω τελει του νοητου , ωσπερ εκεινος τοτε επι τω του ορατου .

**Glaucon:** (*he said*) Entirely so . (εφη , Πανταπασι μεν ουν .)

**Socrates:** What then ? Do you not call **This Same Passage/Journey/Progression** , **Dialectics** ?

Τι ουν ; ου καλεις ταυτην την πορειαν διαλεκτικην ;

**Glaucon:** Certainly , what then ?

μην Τι ;

**Socrates:** (*I said*) Then indeed you have **The Liberation** from chains and **The Turning-about**

δ' εγω ην , δε γε τε Η λυσις απο δεσμων και μεταστροφη  
from **shadows** towards **the images** , then towards **The Light** then **The Ascent** from **The Earth**  
απο των σκιων επι τα ειδωλα και το φως και επανοδος εκ του καταγειου  
towards **The Sun** . Again as **there** , on the one hand , one is **unable** to look-directly at animals  
**532c** εις τον ηλιον , και εκει μεν αδυναμια βλεπειν επι προς τα ζωα  
and plants and **The Light** of **The Sun** ; on the other hand , **Here** you have **The Contemplation of**  
τε και φυτα και το φως του ηλιου , δε προς  
**Divine Apparitions** in **Water** , and **The Shadows** of **Real-Beings** , but **not the shadows** of **images**  
θεια τα φαντασματα εν υδασι και σκιας των οντων , αλλ ουκ σκιας ειδωλων  
cast by another similar (image-like flames) **Source of Light** , when compared to **The Sun** .  
αποσκιαζομενας δι' ετερου τοιουτου φωτος ως κρινειν προς ηλιον ,  
**The Whole Self Pursuit of The Arts** , which we have described , also Possesses **This Power**  
η παση αυτη πραγματεια των τεχνων , ας διηλθομεν , και εχει ταυτην δυναμιν  
to **Lead** back-again , **That** which is **Best** in **Soul** , to **The Contemplation** of **That** which is **Best**  
επαναγωγην του βελτιστου εν ψυχη προς την θεαν του αριστου  
in **The Real-Beings** , just as in the former case , **that** which is brightest in the body ,  
εν τοις ουσι , ωσπερ τοτε του σαφεστατου εν σωματι  
is led to **That** which is **Most Brilliant** in **the corporeal** and **visible place** .

**532d** προς την του φανοτατου εν τω σωματοειδει τε και ορατω τοπω .

**Glaucon:** (*he said*) First of all , I accept it thus ; that on the one hand , even though it indeed  
εφη , μεν Εγω αποδεχομαι ουτω μεν καιτοι γε  
appears to me to be altogether difficult to accept , on the other hand , in another way it is difficult  
δοκει μοπι ειναι πανταπασι χαλεπα αποδεχεσθαι δ' αυ αλλον χαλεπα  
not to accept it . But nevertheless -for we shall hear this , not only now at present time , but  
μη αποδεχεσθαι . δε ομως -γαρ ακουστεα ου μονον νυν εν τω παροντι , αλλ'  
we must also return again often - setting-down these matters as they have now been expressed ,  
επανιτεον και αυθις πολλακις- θεντες ταυτα ως εχειν νυν λεγεται ,  
let us go then to **The Self Pasturage** , and discuss **It** in the this way , just as we discussed the  
ιωνεν δη επ' τον αυτον νομον , και διελθομεν ουτως ωσπερ διηλθομεν το  
introduction . Say then what is **The Way** of **The Power** of **Dialectics** and by what **Ideas**  
προοιμιον . λεγε ουν τις ο τροπος της δυναμεως του διαλεγεσθαι , και κατα ποια ειδη  
**It** is then divided , and in turn what are **Its Paths** . For **These** , as it is likely , should **conduct us**  
δη διεστηκε , και αυ τινες οδοι . γαρ αι αυται , ως εοικεν , ειεν αγουσαι  
to **Self** , at which when we arrive , shall be as if a **Resting-place** from **The Journey** , and  
προς αυτο , οι αφικομενω αν ειη ωσπερ αναπαυλα οδου και  
**The End** of **The Journey** .

τελος της πορειας .

**Socrates:** (*then I said*) You will not as yet , O friend Glaucon , be able to follow any further ;  
**533** δ' εγω ην , εσει Ουκετ' , ω φιλε Γλαυκων , οιος τ' ακολουθεν ;  
 though for my part , no lack of **Good-will** shall indeed be wanting ; nor would you still see  
 επει το εμου ουδεν προθυμιας αν γ' απολιποι : ουδ' αν ετι ιδοις  
 the image of which we speak , but **The Self Truth** , which thus indeed comes to **Light** for me ;  
 εικονα ου λεγομεν αλλ το αυτο αληθες , ο δη γε φαινεται μοι  
 if then , this is so in **Reality** or not , is no longer worth being confidently affirmed ; but it must be  
 – ει δ' τουτο οντως η μη ουκετ' αξιον δισχυριζεσθαι : αλλ' ισχυρ–  
 confidently-affirmed that what we should see is surely something like that . Do you agree ?  
 ιστεον οτι μεν ιδειν δη τι τοιουτον . η γαρ ;

**Glaucon:** Surely , what then ?

Τι μην ;

**Socrates:** Is it not also the case then , that it is **The Power** of **Dialectics** alone , which can  
 και Ουκουν οτι η δυναμις του διαλεγεσθαι μονη ων αν  
**Reveal This** to **One** who is **Truly** skilled/experienced in **The Studies** we have just recently  
 φηνειν(φαινω) οντι εμπειρω δη νυν  
 discussed in detail , but that it is possible by no other **Power** ?

διηλθομεν , δε δυνατον ουδαμη αλλη ;

**Glaucon:** (*he said*) This also , is worth affirming .

εφη , τουτ' Και αξιον δισχυριζεσθαι .

**Socrates:** (*then I said*) At least , no one will dispute with us the following point ; that

**533b** δ' εγω ην , γουν ουδεις αμφισβητησει ημιν Τοδε λεγουσιν , ως  
**The Dialectical Method** , is a **Another/Different Study** , which attempts to **Grasp/Comprehend** ,  
 μεθοδος τις αλλη επιχειρει λαμβανειν  
 what each **Being Is** , in regards to **All** cases indeed , in **Each Instance of Self** , in an **Orderly Way** .  
 ο εκαστον εστιν περι παντος γε περι εκαστου αυτου , οδω .  
 Since , on the one hand , all the other arts , are concerned either with the opinions and desires  
 αλλ' μεν πασαι αλλαι τεχναι εισιν τετραφαται η προς δοξας και επιθυμιας  
 of men or with generation and composition , or with the care of everything that grows and has  
 ανθρωπων η προς γενεσεις τε και συνθεσεις η προς θεραπειαν απασαι των φυομενων τε  
 been compounded . While on the other hand , the remaining **Ones** , whom we said had a **grasp** ,  
 και συντιθεμενων : δε αι λοιπαι , ας εφαμεν επιλαμβανεσθαι  
 to some degree , of **The Being** , such as **Geometry** , and **Such** as **Accompany This Study** , on the  
**533b** τι του οντος γεωμετριας τε και τας επομενας ταυτη ,  
 one hand , we see as if **Dreaming** about **Being** ; but on the other hand , it is impossible for selves  
 μεν ορωμεν ως ονειρωττουσι περι το ον , δε αδυνατον αυταις  
 to have/ behold a **True/Waking Vision** , so long as they leave these hypotheses they use ,  
 ιδειν υπαρ , εως αν ταυτας υποθεσεσι εωσι χρωμεναι  
 undisturbed/unmoved/untouched , without being able to Give/Impart **The Logos** of **Selves** .  
 ακινητους , μη δυναμεναι διδοναι λογον αυτων ,  
 For where **The Beginning/Source** , is *that which is unknown* , then the conclusion and  
 γαρ ω μεν αρχη ο μη οιδε , δε τελευτη και  
 intermediate steps , are connected from *that which is unknown* ; then by what contrivance can  
 μεταξυ τα , συμπεπλεκται εξ ου μη οιδε , τις μηχανη  
 an agreement of such a kind ever become **Knowledge** ?

την ομολογιαν τοιουτην ποτε γενεσθαι επιστημην ;

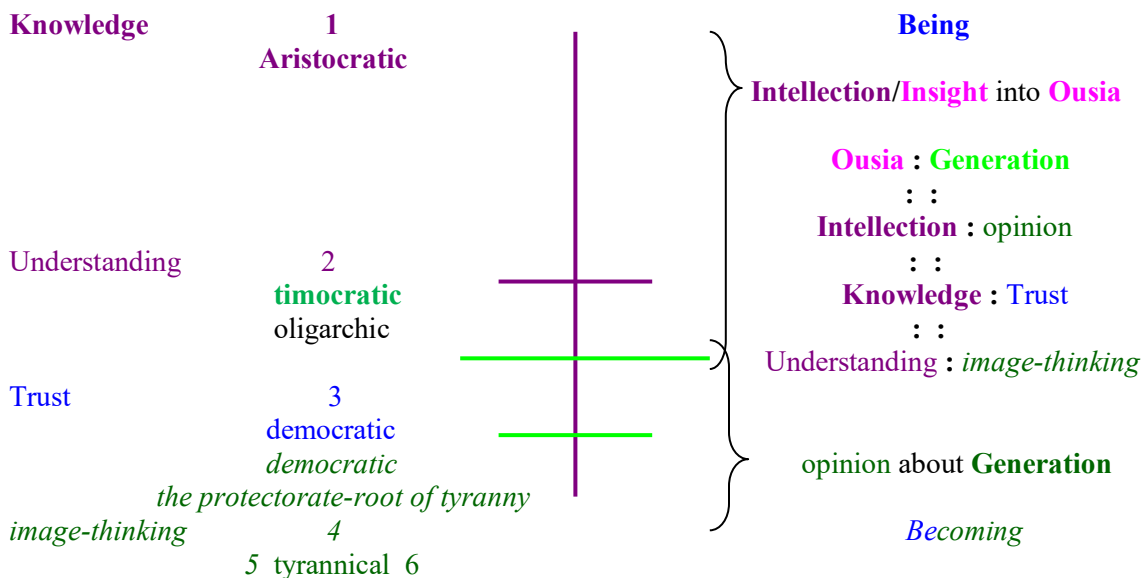
**Glaucon:** (*to which he then said*) By none at all .

ος δ' η , Ουδεμια .

Socrates: 14 (then I said) Is it not the case then , that **The Dialectical Method Journeys/Proceeds/Traverses** , in this way , alone , to **The Source of Self** , by taking-up/lifting/raising ταυτη μονη , επ' την αρχην αυτην , **αναιρουσα** the hypotheses , in order that It may **Firmly-establish** them , and by gently/gradually **Drawing** and τας υποθεσεις , ινα βεβαιωσεται , και ηρεμα ελκει και **Leading Upwards** , **The Eye of The Soul** - which was in reality **buried** in a certain **barbaric bog - 533d αναγειανω** , το ομμα της ψυχης τω οντι κατορωρυγμενον εν τινι βαρβαρικω βορβορω , by using **Those Arts** we have described in detail as **Handmaidens** and **Assistants-in-Conversion** ; χρωμενη αις τεχναις διηλθομεν συνεριθοις και συμπεριαγωγαις : which on the one hand , through custom , we frequently call '**Forms-of-Knowledge**' , but on the ας μεν δια το εθος πολλακις προσειπομεν επιστημας , other hand , **They** require another **Designation** , that is on the one hand , **More-clear** than **opinion** , δε δεονται αλλου ονοματος , μεν εναργεστερου η δοξης , but on the other hand , **More-obscure** than **Knowledge** . But somewhere in the preceding **Logos** δε αμυδροτερου η επιστημης . δε που εν τω προσθεν we have indeed **Defined Self** as **The Power of The Understanding** . Whereas the dispute is not γε ωρισαμεθα αυτην διανοιαν : δ' αμφισβητησις εστι ου as it appears to me , about a name , when matters of such import lie before us for examination . **533e** ως δοκει εμοι , περι ονοματος , τοσούτων περι οίς οσών προκειται ημιν σκεψίς . **Glaucon:** (he said) It is indeed not . But it is about **That** which (**Dialectics**) will solely **Reveal** , εφη , γαρ ουν Ου : αλλ' ο αν μονον δηλοι **The Clarity of Vision** , That will **Assist/Help/Lead** us out ; which is said to exist in **Soul** , την σαφηνειαν , αρκεσει εξω α λεγει εν ψυχη . **Socrates:** (then I said) Is it sufficient then , on the one hand , to call the first part **Knowledge** , **534** δ'εγω ην , Αρεσκει ουν , μεν καλειν την πρωτην μοιραν επιστημην just as we did formerly , and on the other hand , the second part , **The Power of Understanding** , ωσπερ το πρωτερον , δε δευτεραν διανοιαν , then , the third **trust** , and the fourth **image-thinking** . Furthermore , on the one hand , δε τριτην πιστιν και τεταρτην εικασιαν : και μεν both of these correspond to **opinion** , while on the other hand , both of **Those** correspond to ταυτα ξυναμφοτερα δοξαν , δ' εκεινα ξυναμφοτερα **Intellection** . And on the one hand , that **opinion** is employed about **generation** , whereas on the νοησιν : και μεν δοξαν περι γενεσιν other hand , **Intellection** , is employed about **Ousia** . Likewise , whatever relation **Ousia** δε νοησιν περι ουσιαν : και ο τι ουσια has to **generation** , so also does **Intellection** have to **opinion** , and whatever relation προς γενεσιν , νοησιν προς δοξαν , και ο τι **Intellection** has to **opinion** , so also does **Knowledge** to **trustworthiness** , and **The Power** νοησις προς δοξαν , επιστημην προς πιστιν και of **Understanding** to **image-thinking** . **But let us leave alone** , Ο Γλαυκων , **The Analogy** διανοιαν προς εικασιαν : δ' εωμεν , ω Γλαυκων , την αναλογιαν of objects to which , **these powers** correspond , and **the twofold division** of each , such as , εφ' οίς ταυτα και διχη διαιρεσιν εκατερου , of the **object of opinion** and **The Object of Intellection** , in order that we may not **534b** δοξαστου τε και νοητου , ινα ημας μη strike-up many more discussions , than those that went before . εμπληση πολλαπλασιων λογων η οσων οι παρεληλυθοτες (παρερχομαι). **[[Whereas for the sake of Clarity** , and since we will take the time to **descend** , let us



take up **The Analogy** concerning *these powers* and *their objects* . According to Doctors of Philosophy Pierre Grimes and Regina Uliana , (**Philosophical Midwifery : A New Paradigm For Understanding Human Problems** , Hyparxis Press , ISBN 0-9648191-2-0) there are Six Categories that can be applied to The Divided Line ; such as ; 1) logical necessity , 2) sufficient evidence , 3) insufficient evidence , 4) lack of evidence , **5) denial of evidence** , **6) unable to relate or to acknowledge the evidence** (P63) . Now then , **5** and **6** belong to the section called *image-thinking* and also *irrational-belief* since “they are always false (P62)” . **Prejudice** is the state of mind that follows along with **5** , and the **Pathologos** is the state of mind that follows along with **6** . Then on the one hand , **Prejudice** is a belief “about *anything* (P62)” , whereas on the other hand , the **Pathologos** “is *primarily* , a belief about 1) oneself , 2) reality , 3) love and 4) knowledge (P62)” . “Now by placing **The Divided Line** in Plato’s **Allegory of The Cave and The Upper World** , would not *the shadows* be *the image-thinking* of these prisoners ? Are not *the objects* whose *shadows* are projected on the wall of the cave , taken as “*real*” by the unsuspecting prisoners ? What then , are the states of mind of the prisoners , if the voices that are being heard are echoes of those Sophists (like Cephalos and Thrasymachos) that undermine the beliefs of the prisoners ? What if the objects carried on the heads of the Sophists -which are being presented on the little wall that is situated above the heads of the prisoners- represent the four kinds of family false beliefs about themselves and reality ? Therefore , if that which the prisoners take as “*real*” are only *images* ; *echoes* and *shadows* of human-made *images* , then the prisoners must be in a state of illusion that is a **double illusion** . Consider that belief cannot work in this **double illusion** , since on the one hand , there can be true and false beliefs just as there are true and false opinions , whereas in this case , there is nothing in their experience of *echoes* and *shadows* that can be **Trusted** , so that **Trustworthiness** is *not possible* in this realm of **double darkness** . There is no other word in English that can express this state , other than **pathologos** , Plato , of course , simply calls this realm *image thinking*” (Letter of Grimes to Balboa) .



**prejudice 5** “Is on the one hand , the lack of awareness , or only some awareness , that one is making a judgment about events in the natural world with insufficient evidence to establish its generality , while being unable to accept that there is sufficient evidence to deny its generality , yet thinking , feeling and acting as if their prejudices were self-evident , general truths , whereas

on the other hand , the power of prejudice may be nullified or modified by opposing data and evidence without having to trace how and why it was learned . ”

**pathologos 6** “Is on the one hand , the lack of awareness that one’s judgments about oneself and the nature of reality are derived from particular experiences in one’s past ,that are generalized to all ,and are unable to accept or relate that their pathological generalizations are derived from past experiences and that there **is** sufficient evidence to deny the generality of these judgments , yet thinking , feeling and acting upon them as if they were self-evident general truths , whereas on the other hand , the pathologos maintains itself securely and is even strengthened by data , or evidence , that is opposed to its claims and is only nullified after discovering/tracing why it was believed/learned and why its cyclical manifestation is always destructive to one’s noblest aspirations . ”

Now then let us continue applying these particulars of **prejudice** and the **pathologos** to that which Plato says about the unsuspecting **prisoners** which are represented by **Polemarchos** and **his camp** which are **many** (327C ) , which we will compare to **Socrates** and his singular companion **Glaucou** . Now then on the one hand , I say that **Polemarchos** is the **prime example** of one who has inherited a **prejudice** , whereas , his **prejudice** is nullified by having been given opposing evidence by **Socrates** , and at which point , when he leaves behind the **family/clan false belief** (335E) , **Thrasymachos** , the **champion** of the other **prisoners** and of their **common prejudiced belief** , with all the bluster of a tempest in a teapot , challenges **Socrates** , **The Champion of The Good** . And from this point on , **Socrates** takes charge of **The Logos** in a **Virile Way** , and never loses his **Mastership** of the discussion on **Justice** .

On the other hand , I say that **Adeimantos** , the brother of **Glaucou** and one of the **many** companions of **Polemarchos** -who according to the role of the **pathologos** belongs to the **camp** of those that “will not listen (327C )”- is the **prime example** of the insidious way a **pathologos** is held . For even though he has been following the dialogue with **Socrates** from the beginning and has been answering with , “**By all means**” , “**Entirely so**” , “**This appears to me to be correctly stated**” , “**Very much so**” , “**Precisely**” , “**But I do understand**” and the like , but when they get to “the third wave” concerning the establishing of **The Philosopher King** within **Oneself** through **Self Justice** and **Self Wisdom** , his **pathologos** “**destroys his noblest aspiration**” of **Self** ; for his **pathologos** **casts doubt** upon the establishing of **Self Justice** and **Self Wisdom** when it makes him say “On the one hand , O **Socrates** , **no one is able to contradict** thine **statements** ; for through their inexperience of **this method of question and answer** , every time those who hear you saying that which you are now saying , are **affected** in the following way ; they **think** that they are being **led astray/seduced/misled** , **little by little** , by the **logos** of each **question** . Thus when all these **trifles** are collected together at the **conclusion of the discussions** it becomes **apparent** that their **mistake** is **great** and quite the opposite of their first admissions . . . although the **truth** is indeed not in any way advanced by **this method** (487B) .” For he is “**6** **unable to relate or acknowledge the** (overwhelming) **evidence** .”

Now then on the one hand , I ask Thee to consider whether **Philosophy** , **The Love of Wisdom/Truth** -which was the Never-ceasing , Always-active “Work” of **Socrates** (Phaedo 61A) - could or would ever maliciously deceive anyone . I say , “Not any more than **The Sun** could or would make things **cold** , or any more than **Justice** could or would do **harm** to anyone or anything (335D)” . Whereas on the other hand , again I ask Thee to consider , that even the very best of families , like that of **Plato** himself , are subject to the **pathologos** ; for that family not only gave birth to a long line of **Aristocrats** , but also to one of the “**thirty tyrants**” that took over Athens during the time that **Socrates** was a young man (Apology 32C) .

Therefore , **Socrates** pleads to **Crito** on behalf of **The Laws** of **His City** : “**These (Laws)**, O Beloved Companion -**Know Well**- are **That** which I Believe I hear , just as The **Korebants** believe They hear The **Flutes** , **The Self Ring** of **Their Logos Humming Loudly** within **Myself** , and **Enable Me** to be **Unaffected** by anything else I hear . . . (Crito 54D)”



**Glaucon:** (*he said*) Certainly then , as far as those other **Analogies** are concerned ,

εφη , μην Αλλα καθ' οσον τα αλλα

I agree , as far as I am able to follow .

ξυνδοκει δυναμαι επεσθαι .

**Socrates:** Would you also call a **Dialectician** , **The Person** who **Comprehends The Logos**

Η και καλεις διαλεκτικον λαμβανοντα τον λογον

pertaining to **The Ousia** of each **Being** ? And as for the person who has **no** such comprehension ,

της ουσιας εκαστου ; και τον εχοντα μη

in so far as they are **unable** to give an **Account** to **Self** and also to another person , then according

καθ' οσον μη εχη διδοναι λογον αυτω τε και αλλω κατα

to such **inability** , will you **not** say , that they possess **Intellectual-Insight** about **These Beings** ?

τοσουτον αν ου φησεις εχειν νουν περι τουτου

**Glaucon:** (*to which he then replied*) How could I say so ? (ος δ' η , Πως αν φαινην γαρ ;)

**Socrates:** Is this not also the case , in the same way , concerning **The Good** ? Whosoever **cannot**

και Ουκουν οσαυτως περι του αγαθου : ος αν εχη μη

**Define-The-Limit by The Logos** , by **Selecting The Idea** of **The Good** , **Above All Others** ,

**534c** διορισασθαι τω λογω αφελων την ιδεαν του αγαθου απο παντων των αλλων , and just as in battle, by **piercing through** all refutations, **eagerly-striving** to **Determine** everything ,

και ωσπερ εν μαχη διεξιων δια παντων ελεγχων , προθυμουμενος ελεγχειν

not according to **opinion** , but according to **Ousia** , in **All** these cases , **Traversing-through** them

μη κατα δοξαν αλλα κατ' ουσιαν , εν πασι τουτοις διαπορευηται

with **The Unfailing Logos** , such a person , you will say , knows **neither The Good Self**

τω απτωτι λογω , ουτως τον φησεις ειδεναι ουτε το αγαθον αυτο nor has a hold of anything **good** whatsoever ; but if they **have** got a hold in some way

ουτε εχοντα ουδεν αγαθον αλλο , αλλ' ει εφαπτεται πη

of a certain **image** of **The Good** , then they have gotten a hold of **it** , by **opinion** , but not

τινος ειδωλου , εφαπτεσθαι , δοξη , ουκ

by **Knowledge** , and in the present life they are **asleep** and **dreaming** ; and before they are

επιστημη , και το νυν βιον υπνωττοντα και ονειροπολουντα , προτερον

**Awakened** , they will descend to **Hades** , until **There** , they are finally laid to **deep-sleep** .

εξεγρεσθαι αφικομενον εις Αιδου πριν ενθαδ' τελεως επικαταδαρθανειν ;

**Glaucon:** (*to which he then said*) Yes by **Zeus** , I emphatically declare all these things indeed .

ος δ' η , Νη τον Δια , σφοδρα φησω παντα ταυτα γε .

**Socrates:** But you will certainly not , as I suspect , indeed allow thine own **Children** , whom

Αλλα αν μην ουκ , ως εγωμαι , γε εασαις σαυτου παιδας ους

you **Nurtured** and you **Educated in The Logos** , if you ever **Nurture Them in Deed** ,

τρεφεις τε και παιδευεις τω λογω , ει ποτε τρεφοις εργω ,

to have **The Supreme Mastership/Authority** over **The Most Important Affairs** in **The City** ,

ειναι αρχοντας **κυριος** των μεγιστων εν τη πολει

while they are irrational , just as irrational lines .

οντας αλογους ωσπερ γραμμας .

[[[ Consider that an irrational line , is a line that cannot be divided into 2 whole numbers or integers , or numbers that include fractions or decimals . Thus , their irrationality results from them not being Whole , Complete , in-Themselves . Yet , on the other hand , an irrational line , the diagonal line , in fact , when considered in-conjunction-with other lines , can be used quite rationally , to bring about **Intellectual-Insight** ; just as Socrates employed , in proving to Meno , that anyone , even a slave , with the **Proper Guidance** , can be brought into such a state , with a little help of course , from **The Self-Evident-Inner-Living-Truth** of **Equality** . jfb ]]]

**Glaucon:** (*he said*) Of course not . (εφη , γαρ ουν Ου .)

Soc: Then you will lay down **This Law** for **Selves** . That **They in turn** **Especially Comprehend** δη ταυτης Νομοθετησεις αυτοις μαλιστα αντιλαμβανεσθαι **That Part of Education (Dialectics)** , from which **They** will become able **to Question and Answer** της παιδεις , εξ ης εσονται ερωταν τε και αποκρινεσθαι in **The Most Knowledgeable Way** possible ? (επιστημονεστατα οιοι τ' ;)

**Glaucou:** (he said) I will so **Legislate** , in accordance with thine **Logos** indeed .

**534e** εφη , Νομοθετησω , μετα σου γε .

**Socrates:** (I said) Take notice then , does it appear to thee , that **Dialectics** is to be placed

εγω εφην , Αρ' ουν δοκει σοι η διαλεκτικη κεισθαι **On-High** by us, as if **It** were **The Cap-Stone** for **The Studies**? And no other study can **Properly** επανω ημιν , ωσπερ θριγκος τοις μαθημασιν , και ουκετ' αλλο μαθημα αν ορθως be raised higher than **This One** ... but already , everything concerning our **Studies** is **Complete** ? επιτιθεσθαι ανωτερω τουτου , αλλ ηδη τα των μαθηματων εχειν τελος ;

**Glaucou:** (he said) It does to me . (εφη , Εμοιγ' .)

**Socrates:** **15** (then I said) Thus , there now remains for thee , the distribution . To **Whom** **535** δ' εγω ην , τοιουν το λοιπον σοι , Διανομη , τισι we shall assign **These Studies** , and in what **Way** .

δωσομεν ταυτα τα μαθηματα και τινα τροπον .

**Glaucou:** (he said) This is **Clear** . (εφη , Δηλον .)

**Socrates:** Therefore , do you remember our former selection of **Leaders** ; what kind we chose ?

ουν Μεμνησαι την προτερον εκλογην των αρχοντων , οιους εξελεξαμεν ;

**Glaucou:** (he said) How could I not ? (ος δ' η , Πως γαρ ου ;)

**Socrates:** (then I said) Accordingly then on the one hand , the other natures such as **Those**

δ' εγω ην τοιουν μεν Τα αλλα φυσεις οiou τας εκεινας must be selected ; for both **The Most Steadfast** and **The Most Brave** must be preferred , and , δειν ειναι εκλεκτεας : γαρ τε τους βεβαιοτατους και ανδρειοτατους προαιρετεον , και as far as possible , **The Most Graceful** . But on the other hand , besides **These** , we must not only κατα δυναμιν τους ευειδεστατους : δε προς μη μονον seek for those whose manners are **Noble** and **Virile** , but **They** must also possess **The Natural** **535b** ζητητεον τουτοις τα ηθη γενναιους τε και βλοσυρους , αλλα και εκτεον της **Disposition** which is **Conducive/Suitable/Profitable** for **The Following Education for Selves** . φυσεως α προσφορα τη τηδε παιδεια αυτοις .

**Glaucou:** Which one do you recommend then ? (Ποια διαστελλει δη ;)

**Socrates:** (I said) **Selves** must possess **Quickness/Keenness/Sharpness** , O blessed one , in

εφην , αυτοις δει υπαρχειν Δριμυτητα , ω μακαριε , relation to **The Studies** , in order that **They** may not learn with difficulty . For **souls** are much προς τα μαθηματα , και μη μανθανειν χαλεπως : γαρ ψυχαι πολυ more intimidated by **Severe Studies** , than by gymnastic exercises ; for **This Peculiar Labor** μαλλον αποδειλιωσι εν τοι ισχυροις μαθημασιν η εν γυμνασιouis : γαρ ο ιδιος πονος is more akin to **Selves** , but which **Labor** , is not held in common with the body .

οικειοτερος αυταις , αλλ' ων ου κοινος μετα του σωματος .

**Glaucou:** (he said) **True** . (εφη , Αληθη .)

**Socrates:** And surely we must seek for **Those** who have a **Good Memory** and **Endurance** and

**535c** Και δη ζητητεον μνημονα και αρρατον και are in every way a **Lovers of Labor** . Or in what way do you think anyone would be **Willing** παντη φιλοπονον . η τινη τροπω οiei τινα εθελησειν to both toil-constantly in all the toils of body and complete such a course of **Study** and **Attention** ; τε διαπονειν τα του σωματος και επιτελειν τοσαυτην μαθησιν τε και μελετην ;

**Glaucon:** (*he said*) No one , unless **They** are indeed in every way **Good-Natured/Well-Disposed** .  
ος δ' η , Ουδενα εαν μη η γ' πανταπασι ευφυης .

**Socrates:** (*then I said*) At any rate , the present mistake and dishonor concerning **Philosophy**  
δ' εγω ην , γουν Το νυν αμαρτημα και ατιμια η φιλοσοφια  
has been brought-about through the following reasons , which I also mentioned earlier ;  
προσπεπτωκεν δια ταυτα , ο και ειπον προτερον ,  
because , **Self** is not engaged in a way that is **Worthy** of **Her Dignity** . For **She** should not be  
οτι αυτης ου απτονται κατ' αξιαν : γαρ εδει ου  
engaged/touched by **the illegitimate** , but by **The Legitimate Suitors** .  
απτεσθαι νοθους , αλλα γνησιους .

**Glaucon:** (*he said*) How ? (εφη , Πως ;)

**Socrates:** (*I said*) In the first place , **The One** who is to engage **Philosophy** should not be **lame**  
**535d** ειπον , Πρωτον μεν , τον αψομενον δει ου ειναι χωλον  
in their **Love of Labor** , by being **laborious** in **one half** , but avoiding-labor in the **other half** ,  
φιλοπονια φιλοπονον τα μεν ημισεα , απονον τα δ' ημισεα :  
But this is the case , when someone , on the one hand , **truly loves physical**-exercise and hunting ,  
δε τουτο εστι , οταν τις μεν η φιλογυμναστης και φιλοθηρος  
and quite all the **labors** of **the body** , but on the other hand , is **not** a **Lover of Learning** ; **neither**  
και δια παντα τα φιλοπονη του σωματος , δε μη φιλομαθης μηδε  
**loves to hear nor** to **enquire/search** , but in all these ways , they **hate** to **labor** . They are also  
φιληκοος μηδε ζητητικος , αλλ' εν πασι τουτοις μισοπονη : και  
**lame** , but in the opposite way , from this person who **loves physical labor** .

χωλος δε ο ταναντια μεταβεβληκως τουτου την φιλοπονιαν .

**Glaucon:** (*he said*) You speak **Most Truly** . (εφη , λεγεις Αληθεστατα .)

**Socrates:** (*then I said*) Is it not also the case , that in relation to **The Truth** , we shall regard  
δ' εγω ην , και Ουκουν προς αληθειαν , θησομεν  
this same **soul lame** , on the one hand , which will **hate the voluntary falsehood** and bears it  
**535e** τουτο ταυτον ψυχην αναπηρον , μεν η αν μιση το εκουσιον ψευδος και φερη  
with difficulty in **self** , and is also **enraged beyond measure** when others tell a **lie** ; whereas  
χαλεπως αυτη τε και υπεραγανα κτη ετερων ψευδομενων ,  
on the other hand , **she** willingly accepts **the involuntary lie** ; and whenever , **she** is detected  
δ' ευκολως προσδεχεται το ακουσιον και που αλισκομενη  
to be **ignorant** , **she** is **not angered** , but just as a wild hog , **she wallows in lack-of-learning** ?  
αμαθαινουσα μη αγανακτη , αλλ' ωσπερ θηριον υειον μολυνηται εν αμαθια ;

**Glaucon:** (*he said*) Altogether so . (εφη , Πανταπασι μεν ουν .)

**Socrates:** (*I said*) And in relation to **Soundmindedness** and **Courage** , and **Greatness-of-Spirit** ,  
**536** δ' εγω ην , Και προς σωφροσυνην και ανδρειαν και μεγαλοπρεπειαν  
and all **The Parts** of **Virtue** , we must no less carefully **Guard/Protect** what is **illegitimate** , and  
και παντα τα μερη της αρετης δει ουχ ηκιστα φυλαττειν το νοθον τε και  
what is **Legitimate/Real/Sound** ; for when a citizen or a city does not know how to consider  
τον γνησιον , γαρ οταν τις και ιδιωτης και πολις μη επιστηται σκοπειν  
such **Ideals** , then they , without taking notice employ **the lame** and **the illegitimate** , for whatever  
τα τοιαυτα λανθανουσι χρωμενοι χωλοις τε και νοθοις , προς ο τι  
they have in mind ; when individual citizens employ them as **friends** , and cities as **leaders** .  
τουτων αν τυχωσι , οι μεν φιλοις , οι δε αρχουσι .

**Glaucon:** (*he said*) The case has to be entirely in this way .

εφη , εχει Και μαλα ουτως .

**Socrates:** (*then I said*) But we must surely take notice of all such **Ideals** ; for if on the one hand ,  
**536b** δ' εγω ην , Ημιν δη διευλαβητεον παντα τα τοιαυτα , ως εαν μεν



we take **Those** that are **Whole** of **Body** and **Sound** of **Mind** for such **Learning** and such exercise , κομισαντες αρτιμελεις τε και αρτιφρονας επι τοσαυτην μαθησιν και τοσαυτην ασκησιν and we **Educate** them , then **Self Justice** will not blame us , and we shall **Preserve** both

παιδευομεν , η αυτη δικη ου μεμψεται ημιν τε σωσομεν τε **The City and Its Government** . But if we introduce those of the other sort , into these affairs , then την πολιν και πολιτειαν , δε αγωντες αλλοιους επι ταυτα πραξομεν και we shall reverse everything , and we shall pour a still greater flood of ridicule over **Philosophy** .

ταναντια παντα καταντλησομεν επι πλειω γελωτα φιλοσοφιας .

**Glaucou**n: (to which he then said) That would certainly be shameful .

ος δ' η , αν μεντ' ειη Αισχρον .

**Socrates**: (I said) Quite so . But I myself , seem at the present time , to feel ridiculous .

ειπον , πανυ μεν ουν : δ' και εγωγε εοικα εν τω παροντι παθειν γελοιον .

**Glaucou**n: (he said) How so ? ( εφη , Το ποιον ; )

**Socrates**: (then I said) I forgot that we were amusing ourselves , and spoke with too much

**536c** δ' εγω ην , Επελαθομην οτι οτι επαιζομεν , και ειπον μαλλον intensity . For at the same time that I was speaking , I looked towards **Philosophy** ; and εντειναμενος . γαρ αμα λεγων εβλεψα προς φιλοσοφιαν , και seeing **Her** being abused most unworthily , I seem to have been filled with indignation and ιδων προπεπηλακισμενην αναξιος , δοκω μοι θυμωθεις και as if in anger at those who are the cause , so I spoke more intensely than I should have spoken . ωσπερ αγανακτησας τοις αιτιοις ειπον σπουδαιοτερον α ειπειν .

**Glaucou**n: (he said) No by **Zeus** , it is not the case to me at least , as your hearer .

εφη , Ου μα τον Δι' , ουκουν εμοι γ' ως ακριατη .

**Socrates**: (then I said) But it is the case for me , as the speaker . But let us not forget the δ' εγω ην , Αλλ' εμοι ως ρητορι . δε μη επιλανθανωμεθα following point , that in our former selection we chose **Elders** ; but in this selection , it will not τοδε , οτι εν μεν τη προτερα εκλογη εξελεγομεν πρεσβυτερος , δε εν ταυτη ουκ be allowed . For we must not trust in **Solon** , that one who is old is able to learn much ; εγχωρησει : γαρ ου πειστον Σολωνι , ως τις γηρασκων δυνατος μανθανειν πολλα , since they are less able to learn than run , then all great and frequent **labors** belong to **The Young** .

**536d** αλλ' ηττον η τρεχειν , δε παντες οι μεγαλοι και οι πολλοι πονοι νεων .

**Glaucou**n: (he said) Necessarily . (εφη , Αναγκη .)

**Socrates**: **16** Accordingly then , on the one hand , **The Studies** of **Calculation** and τοιουν μεν Τα λογισμων τε και of **Geometry** , and all that previous **Education** , which they must be taught *before* **They Learn** γεωμετριων και πασης της προπαιδειας , ην δει προπαιδευθηναι **Dialectics** , should be set before them while they are children , and **That Method of Teaching** της διαλεκτικης χρη προβαλλειν ουσι παισιν , το σχημα της διδαχης that will make them **Learn without compulsion** .

ως ποιουμενους ουχ επαναγες .

**Glaucou**n: Why is that so ? (Τι δη ;)

**Socrates**: (then I said) Because a **Free-person** should learn no study through **slavery** .

**536e** δ' εγω ην , Οτι τον ελευθερον χρη μανθανειν ουδεν μαθημα μετα δουλειας . For on the one hand , the labors of the body when endured through force , render the body γαρ μεν οι πονοι του σωματος πονουμενοι βια απεργαζονται το σωμα in no way worse ; but on the other hand , no study that is forced , has a lasting effect in **soul** .

ουδεν χειρον , δε ουδεν μαθημα βιαιον εμμονον ψυχη .

**Glaucou**n: (he said) **True** . (εφη , Αληθη .)

**Socrates:** (*I said*) Accordingly then , O best of men , **do not force** the children in their learning ;  
**537** ειπον , τοινυν , ω αριστε , Μη βια τους παιδας εν τοις μαθημασιν  
but raise them up , in a playful/amusing way , in order that you may also be better able to discern  
αλλα τρεφε παιζοντας , ινα και μαλλον οιον τ' καθοραν  
**That** which each one of them tends towards , by nature .

ης εκαστος εφ' ο πεφυκεν .  
**Glaucou:** (*he said*) What you say , possesses **Logos** .  
ο λεγεις Εχει λογον .

**Socrates:** (*then I said*) Do you not remember then , that we said the children must also  
δ' εγω ην , Ουκουν μνημονευεις , οτι εφαμεν τους παιδας και  
be carried to war on horseback , as spectators , and that they are to be brought nearer ,  
ειναι ακτεον εις τον πολεμον επι των ιππων θεωρους , και προσακτεον εγγυς  
if they can do so safely , and just like pups , 'must taste blood' ?

εαν που η ασφαλες και ωσπερ τους σκυλακακας γευστεον αιματος ;

**Glaucou:** (*he said*) I remember . (εφη , Μεμνημαι .)

**Socrates:** (*then I said*) Surely then , those who shall always shine-forth as the most advanced  
δ' εγω ην , δη ος αν αιει φαινεται εντρεχεστατος  
in all these labors and studies and terrors , must be selected in a certain number .

Εν πασι τουτοις τε τοις πονοις και μαθημασι και φοβοις , εγκριτεον εις τινα αριθμον .

**Glaucou:** (*he said*) At what age ? (εφη , Εν τινη ηλικια ;)

**Socrates:** (*then I said*) Whenever they are released from their necessary physical exercises .

**537b** δ' εγω ην , Ηνικα μεθιενται αναγκαιων γυμνασιων .  
For during this time , whether it continues for two or three years , it is impossible to accomplish  
γαρ ουτος ο χρονος , εαν γιγνηται τε δυο εαν τε τρια ετη , αδυνατος πραξαι  
anything else . For fatigue and sleep are at war with **Learning** ; and at the same time , this is also  
τι αλλο . γαρ κοποι και υπνοι πολεμοι μαθημασι : και αμα και  
not the least of their tests ; what each **One Self** comes to **Light** by their exercises .

ουκ ελαχιστη των βασανων , τις εκαστος μια αυτη φανειται εν τοις γυμνασιοις .

**Glaucou:** (*he said*) How could it not be the case ? (εφη , γαρ Πως ουκ ;)

**Socrates:** (*then I said*) Then , after this period , let those that have been selected beforehand ,  
δ' εγω ην , δη Μετα τουτον τον χρονον , οι προκριθεντες  
of the age of twenty , receive greater honors than the others , and also let **Those Studies** , which  
**537c** εκ των εικοσιετων οισονται μειζους τιμας των αλλων τε τε τα μαθηματα  
**they** received in an abundant way in **their Education** while young , be **Brought-Together** for them  
χυδην εν τη παιδεια παισιν συνακτεον τουτοις  
**Synoptically/Into One Vision** , that they may see , **The Kinship/Community/Communion**  
εις συνοψιν γενομενα οικειοτητος  
of the **Disciplines/Studies** , with **Each Other** , and with **The Nature of The Being** .

των μαθηματων αλληλων και της φυσεως του οντος .  
**Glaucou:** (*he said*) Only such a study , will indeed remain firm in those in whom it is implanted .

ειπεν , Μονη η τοιαυτη μαθησις αν γουν βεβαιος εν οις εγγενηται .  
**Socrates:** (*then I said*) And **This** is indeed **The Greatest Test** for distinguishing between **Those**

δ' εγω ην , Και γε μεγαστη πειρα  
natures , who are **Naturally Fitted** for **Dialectics** , and those which are not . For **Those** who  
φυσεως διαλεκτικης και μη : γαρ ο  
possess **This Unitary-Vision** , are skilled in **Dialectics** ; but those who do not , are not .

μεν συνοπτικος διαλεκτικος δε ο μη ου .

**Glaucou:** (*to which he then said*) I agree .  
εφη , Ξυνοιομαι .

**Socrates:** (*then I said*) Accordingly then , it will then be necessary for you , after having  
**537d** δ' εγω ην , τεινον αν δεησει σε επισ-  
observed these distinctions , having seen **Those** who are especially advanced in these matters ,  
-κοπουνα Ταυτα , οι τοιουτοι μαλιστα εν αυτοις  
by on the one hand , being **Singularly-Steadfast** in their **Studies** , and on the other hand ,  
και μεν μονιμοι εν μαθημασι , δ'  
by being **Singularly-Steadfast** in battle and in all **The Other Lawful Distinctions** , and in turn  
μονιμοι εν πολεμω και τοις αλλοις νομιμοις , αυ  
to make the choice out of **These** , after they pass their thirtieth year , selecting **Them** from those  
εκβαινωσιν τουτους επειδαν τα τριακοντα ετη , προκριναμενον εκ των  
chosen formerly , advancing **Them** to greater honors , and you must likewise observe **Them** ,  
προκριτων , καθισταναι εις μειζους τιμας , τε και σκοπειν  
while testing **Them** by **The Power** of **Dialectics** , in order to **Decide** which **One** of **Them** , is **Able**  
βασανιζοντα τη δυναμει του διαλεγεσθαι , τις δυνατος  
to **Proceed/Advance** with **Truth** to **The Self Being** , having been **Freed** from **Their eyes** , and the  
ιεναι μετ' αληθειας επ' το αυτο ον μεθιεμενος ομματων και της  
other **sense-perceptions** . And here , O companion , is a work which truly needs **Great Caution** .  
αλλης αισθησεως . και ενταυθα , ω εταιρε , εργον δη πολλης φυλακης .

**Glaucon:** (*to which he then said*) In what , especially ?

ος δ' η , Τι μαλιστα ;

**Socrates:** (*then I said*) Do you not have in mind , **the corruption** which at the present time ,

**537e** δ' εγω ην , Ουκ εννοεις το κακον περι νυν  
attends to **the misuse** of **Dialectics** , and to what degree **it** has grown ?

γινεται περι το διαλεγεσθαι οσον γιγνομενον ;

**Glaucon:** (*he said*) What is this **corruption** ? (Το ποιον ;)

**Socrates:** (*I said*) How **it** is somehow , **full** of that which is **contrary** to **Law** .

εγω εφην , που επιπλανται Παρανομιας .

**Glaucon:** Quite so . (εφη , Και μαλα .)

**Socrates:** (*I said*) Do you think then , that it is something wonderful/wondrous/marvelous ,

ειπον , οiei ουν τι Θαυμαστον

to **feel sympathy** for selves , and will you **not feel compassion** for selves ?

πασχειν αυτους , και ου ξυγγιγνωσκεις ;

**Glaucon:** (*he said*) What exactly , do you mean ? (εφη , Πη μαλιστα ;)

**Socrates:** (*then I said*) It is , just as if , a certain child had been **substituted** at birth , and was

δ' εγω ην , Οιον ει τις υποβολιμαιος

then on the one hand , raised in an **abundance of wealth** , and on the other hand , was raised

μεν τραδειη εν πολλοις χρημασι , δε και

in a great and numerous **family** , and also among many **flatterers** , and would then come to

**538** μεγαλω και πολλω γενει και πολλοις κολαξι , δε γενομενος

perceive , when grown up to manhood , that he is **not** descended of **those** who are said to be

αισθοιτο ανηρ , οτι εστι ου γονεων τουτων των φασ-

his **parents** , but could not find his **real parents** ; can you foresee how this person would

-κοντων , δε μη ευροι τους τω οντι γεννησαντας , εχεις μαντευσασθαι πως τουτον αν

be affected , both towards the **flatterers** , and towards his supposed **parents** , both at that time

διατεθειη τε προς τους κολακας και προς τους υποβαλομενους τε εν εκεινω τω χρονω

in which he **knew nothing** about **the substitution** , and in turn , at that time in which he came

ω ηδει ουκ περι τα της υποβολης , και αυ εν ω

to **know** about **it** ? Or are you willing to hear me , **Prophecy** about it ?

ηδει ; η βουλει ακουσαι εμου μαντευομενου ;

**Glaucon:** (*he said*) I am so willing . (εφη , Βουλομαι .)

**Socrates:** 17 (*I continued*) Accordingly then , I **Foretell** that he will pay more honor **538b** ειπον , τοιουν Μαντευομαι αυτον αν δοκουντας μαλλον τιμαν to his **father** and **mother** , and his other **relatives** , than to the **flatterers** , and that he will , on the τον πατερα και την ματερα και τους αλλους οικειους η τους κολακευοντας , και αν one hand , neglect **them** less when **they** are in any need , and on the other hand , be less apt to do μεν περιιδειν ηττον τινος ενδεεις , δε ηττον δρασαι η or say anything amiss to **them** , and in those matters that are very important , be less disobedient η ειπειν τι παρανομον εις αυτους , δε εκεινοις τα μεγαλα ηττον απειθειν to **them** , than to the **flatterers** , during that period in which he knows **not The Truth** . η τοις κολαξιν , εν χρονω ω ειδειη μη το αληθες .

**Glaucon:** (*he said*) It is likely . (εφη , Εικος .)

**Socrates:** Now then , when he perceives '**the real state of affairs**' , I again **Foretell** , that τοιουν Αισθομενον **το ον** αυ μαντευομαι on the one hand , he will **slacken** in his honor and devotion for **them** , but on the other hand , μεν αν ανειναι το τιμαν τε και σπουδαζειν περι τουτους δε **attend** to the **flatterers** , and be especially persuaded by **them** , than he was before , **538c** επιτειναι περι τους κολακας , τε και διαφεροντως πειθεσθαι αυτοις η προτερον and will straightaway live according to **their ways** , by associating with **themselves** openly , και αν ηδη ζην κατ' εκεινους , ξυνοντα αυτοις απαρακαλυπτως , and giving not a care for that **father** , and those other **relatives** , **if** he is **not entirely** δε ποιουμενων μηδεν το μελειν εκεινου πατρος και των αλλων οικειων , ει ειη μη πανυ of a **Reasonable Nature / Good Disposition** .

επεικης φυσει .

**Glaucon:** (*he replied*) Everything you say , is such as it would come to pass . But in what way , εφη , Παντ' λεγεις οια περ αν γενοιτο . αλλα πη does this comparative-account apply to those who lay hold of **The Self** ?

των εικων λογων φερει προς τους απομενους η αυτη ;

**Socrates:** In the following way . There are certain **Doctrines** from our childhood , concerning Τηδε . εστι που δογματα εκ ημιν παιδων περι **The Just** and **The Beautiful** , in which we have been nourished , just as if by our **Parents** , δικαιων και καλων , εν οις εκτεθραμμεθα ωσπερ υπο γονευσι , by obeying and honoring **Selves** . πειθαρχουντες τε και τιμωντες αυτα .

**Glaucon:** There are . (γαρ Εστι .)

**Socrates:** Is it not the case then , that there also exist **other pursuits** opposite to **These** , which **538d** Ουκουν και εχοντα αλλα επιτηδευματα εναντια τουτων , α on the one hand , **flatter** our **soul** with **pleasure** and draw our **souls** towards **themselves** ?

μεν κολακευει ημων την ψυχην ηδονας και ελκει εφ' αυτα , While on the other hand , **they** do not persuade **Those** who are **Moderate** in any degree , δ' ου πειθει τους μετριους οπηουν :

for **They** still **Honor The Doctrines** of their **Fathers** and **Obey Their Authority** .

αλλ' εκεινα τιμωσι τα πατρια και πειθαρχουσιν .

**Glaucon:** These things are so . (ταυτα Εστι .)

**Socrates:** (*then I said*) What follows then ; when the question is proposed , to **one who entertains**

δ' εγω ην , Τι ουν ; οταν ερωτημα ερηται τον εχοντα **being borne in this way** , 'What is **The Beautiful** ?' And when he answers , what he has heard ελθον ουτως , τι εστι το καλον , και αποκριναμενου , ο ηκουεν

from **The Lawgiver** , and is refuted ‘**the logos/dialectics**’ , and being refuted frequently , and του νομοθετου , εξελεγχη ο λογος , και ελεγχων πολλακις και in every way ; reduces him to **the opinion** , that *one thing* is no more ‘beautiful’ than *it* is **538e** πολλαχη , καταβαλη εις δοξαν , ως τουτο ουδεν μαλλον καλον η ugly/deformed ; and in the same manner , concerning what is **Just** and **Good** , and whatever else αισχρον , και ωσαυτως περι δικαιου και αγαθου και α he held in **Highest Esteem** . What do you think **self** will do after this ; with regard to ηγεν εν μαλιστα τιμη , τι οiei αυτον ποιησειν μετα τουτο προς **These Doctrines** , as far as **Honoring** and **Obeying Their Authority** is concerned ?

αυτα περι τιμης τε και πειθαρχιας ;  
**Glaucon:** (he said) Of **necessity** , **he** will **not** honor **nor** obey **Them** any longer in the same way .

εφη , Αναγκη , μητε τιμαν μητε πειθεσθαι ετι ομοιως .  
**Socrates:** (then I said) Therefore , when he is no longer led to believe that **These Doctrines** are

δ’ εγω ην , ουν Οταν μητε ηγηται ταυτα  
‘honorable’ and ‘akin’ to **him** as before , and cannot discover **Those** that are **Real/True** ,  
τιμια και οικεια του ωσπερ προ , τε μη ευρισκη τα αληθη ,  
is **he** likely to give himself over , to any other kind of life , **other than the flattering kind** ?

**539** εστι εικοτως προσχωρησεται προς οποιον αλλον βιον η τον κολακευοντα ;

**Glaucon:** (he said) He is not . (εφη , εστιν Ουκ .)

**Socrates:** Surely then , it appears that from once being an **Observer of The Law** ,  
δη δοξει εκ νομιμου

I think , **he** has now become an **outlaw** .

οιμαι , γεγονεναι Παρανομος .

**Glaucon:** **Necessarily** . (Αναγκη .)

**Socrates:** (I said) Is it not likely then , that **those** who shall be affected in this way , and who  
εφην , Ουκουν εικος το παθος ουτω και των  
apply to ‘the logos’ , deserve much **compassion/sympathy** , as I was just now saying ?

απτομενων λογων , αξιον πολλης συγγνωμης , ο αρτι ελεγον ;

**Glaucon:** (he said) And much pity indeed . (εφη , Και ελεου γ’ .)

**Socrates:** Is it not the case then , that in order that **such** a pitiful case , **does not** happen to those  
Ουκουν ινα ουτος ο ελεος μη γινηται τους  
of the age of thirty , thou should take every precaution when they must apply to **The Logos** ?  
τριακοντουτας , σοι ευλαβουμενω πατι τροπω απτεον των λογων ;

**Glaucon:** (to which he then said) Very much so . (ος δ’ η , Και μαλ’ .)

**Socrates:** Take notice then , is **This not** , on the one hand , **One Great Caution** ? That they

**539b** Αρ’ ουν αυτη ου μεν μια συχνη ευλαβεια , το  
taste **not** of **Selves** (**blood 537**) , while they are still young ? For thou has not forgotten ,  
γευεσθαι μη αυτων οντας νεους ; γαρ σε ου λεληθεναι ,  
I suppose , that young-ones , when they first taste of **The Logos** , **abuse** themselves  
οιμαι , οτι οι μειρακισκοι , οταν το πρωτον γευωνται λογων , καταχρωνται αυτοις  
in the spirit of playfulness , since they always employ **them** for the purpose of **contradiction** ,  
ως παιδια , αι χρωμενοι εις αντιλογιαν ,  
and by imitating **those** who are **refuters** , they themselves **refute** others ,  
και μιμουμενοι τους εξελεγχοντας αυτοι ελεγχουσι αλλους ,  
delighting like pups , in **dragging** and **tearing to pieces** , by their **logos** ,  
χαιροντες ωσπερ σκυλακια τω ελκειν τε και σπαραττειν τω λογω  
those who are always close at hand .

τους αι πλησιον .

**Glaucon:** (he said) Excessively so . (εφη , Υπερφυως μεν ουν .)



**Socrates:** Is it not surely the case then , that when , on the one hand , selves have confuted many ,  
δη Ουκουν οταν μεν αυτοι ελεγξωσιν πολλους ,  
and on the other hand , have themselves been confuted by many , do they not emphatically  
**539c** δε ελεγχθωσι υπο πολλων , σφοδρα  
and speedily , fall into **not** trusting/believing in anything as they did **before** ? And surely from  
και ταχυ επιπτουσιν εις ηγεισθαι το μηδεν ωνπερ προτερον : και δη εκ  
these misgivings , they themselves , and **The Whole Cause of Philosophy** , are discredited  
τουτων αυτοι τε και το ολον περι φιλοσοφιας διαβεβληνται  
by others . (εις τους αλλους .)

**Glaucou:** (he said) **Most True** . (εφη , Αληθεστατα .)

**Socrates:** (then I said) But surely one who is advanced in age , will not be willing , on the one  
δ' εγω ην , δε δη Ο πρεσβυτερος , αν ουκ εθελοι μεν  
hand , to take part of such madness , but on the other hand , will rather **Imitate** the one who  
μετεχειν της τοιαυτης μανιας , δε μαλλον μιμησεται τον  
is disposed to **Dialectics** and who inquires after **The Truth** , than the one who , for the sake of  
εθελοντα διαλεγεσθαι και σκοπειν ταληθες η τον χαριν  
diversion , amuse themselves by taking part in **contradiction** . He will also be more **Modest**  
**539d** παιδιας παιζοντα και αντιλεγοντα , αυτον και εσται μετριωτερος  
and render **The Practice of The Logos** more **Honorable** instead of being more **dishonorable** .  
τε και ποιησει το επιτηδευμα τιμωτερον αντι ατιμωτερου .

**Glaucou:** (he said) Correctly so . (εφη , Ορθως .)

**Socrates:** Is it not also the case then , that all our former remarks were made for the sake of taking  
και Ουκουν παντα τα προειρηται προειρημενα επ'  
**This Precaution** , that **Those Natures** should be **Orderly** and **Stable** , to whom **The Logos**  
τουτου ευλαβεια , τας φυσεις ειναι κοσμιους και στασιμους το οις των λογων ,  
is to be **Imparted** , and not as at the present time , when any chance person , who is also  
μεταδωσει , και μη ως νυν τις ο τυχων και  
in no way qualified , may apply themselves to **Self** ?

ουδεν προσηκων ερχεται επ' αυτο ;

**Glaucou:** (he said) Quite so .

εφη , Πανυ μεν ουν .

**Socrates:** **18** Will then , the double of the former period (2x30) , be sufficient for one  
η δη διπλασια τοτε ετη Αρκει  
to remain **Participating** of **The Logos** with **Perseverance** and **Close-Attention** , doing  
μειναι μεταληψει λογων επι ενδελεχως και ξυντονος , πραττοντι  
nothing else , except by way of counter-measure , exercising their body in physical exercises ,  
**539e** μηδεν αλλο , αλλ' αντιστροφως γυμναζομενω τοις το σωμα περι γυμνασιοις ;

**Glaucou:** (he said) Do you mean six or four years ?

εφη , λεγεις Εξ η τετταρα ;

[[[ Glaucou , it seems , has the remark that Socrates made at 537b : Since 4 is the double of two  
and 6 is the double of three , but this does not take into consideration **The Great Precaution** just  
given him by Socrates that they not take up **Dialectics** while still young , for by doubling any  
small number of years will still render them young . Thus Socrates says it does not matter ,  
because the number he had in mind , was 30 , which in turn , would render them old , and  
furthermore , once having taken up **Dialectics** , why would anyone stop using **Dialectics** ? jfb]]]

**Socrates:** (I said) It does not matter , make it five . For after this , you will have to send **Them**  
ειπον , Αμελει θες πεντε . γαρ μετα τουτο σοι εσονται κατα-

down to that **cave** again , and compel **Them** to govern both in matters relating to war ,  
–βιβαστεοι εις εκεινο σπηλαιον παλιν , και αναγκαστεοι αρχειν τε τα περι τον πολεμον  
and such offices that require youth , in order that **They** may not fall short of others in **experience** .  
και οσαι αρχαι νεων , ινα μηδ’ υστερωσι των αλλων εμπειρια :  
And **They** must still be further tested in these offices , to see if **They** will in any way , remain firm  
και ετι και βασανιστεοι εν τουτοις , ει τι εμμενουσιν  
or if they will be pulled-away , by being drawn in every direction .

η και ελκομενοι παρακινησουσιν πανταχοσε .

**Glaucon:** (to which he then said) Then , how long of a period , do you assign to this ?

**540** ος δ’ η , δε ποσον Χρονον τιθης τουτον ;

**Socrates:** (then I said) Fifteen years . Then , when **They** reach of the age of fifty , **Those** of them  
δ’ εγω ην , Πεντεκαιδεκα ετη . δε γενομενων πεντηκοντουτων τους  
that have **Survived** all these tests and have **Proven Themselves Best** in all actions and in

διασωθεντας παντα και αριστευσαντας εν παντη εργοις τε και  
**The Forms of Knowledge** , must now be **Led** to **The Goal** , and by **Inclining-Upwards**  
επιστημαις ηδη ακτεον προς τελος , και ανακλιναντας

**The Ray** of **The Soul** ,  
την αυγην της ψυχης

**They** must be compelled , to **Look** towards **The Self** , which imparts **Light** to **All** , and ,  
αναγκαστεον αποβλεψαι εις το αυτο(neuter) παρεχον φως πασι , και  
once having **Seen The Good Self** , **Each** of **Them** , must **Use That** as **Their Ideal Model** ,  
ιδοντας το αγαθον αυτο , εκαστους χρωμενους εκεινω παραδειγματι  
in **Adorning** both **The City** and **Individual Citizens** and **Themselves** , for the remainder  
**540b** κοσμειν και πολιν και ιδιωτας και εαυτους τον επιλοιπον  
of **Their Life** . On the one hand , for the most part , they must be engaged in **Philosophy** ;  
βιον , μεν εν πολυ μερει διατριβοντας προς φιλοσοφια ,  
but on the other hand , when their turn comes up , **Each** of **Them** , must toil in political affairs ,  
δε οταν το μερος ηκη , εκαστους επιταλαιπωρουντας πολιτικοις  
and **Lead/Rule** , for **The Sake of/The Good of The City** , performing this office , not as  
και αρχοντας ενεκα της πολεως , πραττοντας ουχ ως  
being something **Beautiful** , but as being **necessary** . And having **Always Educated Others** ,  
τι καλον αλλ’ ως αναγκαιον , και αει παιδευσαντας αλλους  
in **This Way** , leaving-in-**Their-Stead** , **Those Citizens** that **Resemble Themselves** , to be  
ουτως αντικαταλιποντας τοιαυτους

**The Guardians** of **The City** , **They** depart to **Dwell** in ‘**The Islands** of **The Blessed**’ .

φυλακας της πολεως απιοντας εις οικειν νησους μακαρων :

Then **The City** will publicly erect **Memorials** to **Themselves** , and if **The Pythian Oracle**  
**540c** δ’ την πολιν δημοσια ποιειν μνημεια αυτοις και εαν η Πυθια  
approves , **Sacred-Offerings** , as if to **Divine-Spirits** ; but if not , as if to **Good** and **Divine Men** .  
ξυναναιρη θυσιας ως δαιμοσιν δε ει μη , ως ευδαιμοσι τε και θειοις .

**Glaucon:** (he said) Like a statuary , you have made **The Governors** , **All-Beautiful** , O Socrates .

εφη , ωσπερ ανδριαντοποιος απειργασαι τους αρχοντας Παγκαλους , ω Σωκρατες .

**Socrates:** (then I said) And indeed our **Governesses** , O Glaucon . For do not think that I have

δ’ εγω ην , Και γ’ τας αρχοντας ω Γλαυκων : γαρ μηδεν οiou με  
spoken what I said any more about men than the women , as many that will arise  
ειρηκεναι α ειρηκα τι μαλλον περι ανδρων η περι γυναικων , οσαι αν εγγιγνωνται  
among **Themselves** with **The Sufficient Natural Qualities** .

αυτων τας ικαναι φυσεις .

**Glaucon:** (*he said*) Rightly so , if indeed they are to **Share-in-common** in everything **Equally**  
εφη , Ορθως , επιερ γε κοινωνησουσιν παντα ισα  
along with the men , as we unfolded in detail .

τοις ανδροσι , ως διηλθομεν .

**Socrates:** (*I said*) What then ? Do you agree , that what was spoken about **The City** and  
**540d** εφην , Τι ουν ; ξυγχωρειτε ειρηκεναι περι της πολεως τε και

**It's Government** , was not altogether our wishful-thinking , while being , on the one hand ,

πολιτειας μη πανταπασιν ημας ευχας , αλλα μεν  
difficult , yet on the other hand , it is possible , in a certain way , yet in no other way , than  
χαλεπα δε δυνατα πη , και ουκ αλλη η

it has been stated : When **Those** who are **Truly Philosophers** , whether many or one , become

ειρηται , οταν οι ως αληθως φιλοσοφοι , η πλειους η εις , γενομενοι  
**Capable-Leaders** in **The City** , on the one hand , disdaining those present 'honors' , by having

δυνασται εν πολει μεν καταφρονησωσιν των νυν τιμων , ηγησα-  
been led to consider them , to be illiberal and of no value ; while on the other hand , **Valuing**  
-μενοι ειναι ανελευθερους και ουδενος αξιας , δε

**Above All , Uprightness** and **The Honors** which are derived from **This** ; by regarding

**540e** πλειστου το ορθον και τας τιμας ποιησαμενοι απο τουτου , περι

**Justice** to be **Most Precious** and **Absolutely Necessary** ; and surely by being a **Servant/Steward**

το δικαιον μεγιστον δε αναγκαιοτατον , και δη υπηρετουντες  
to **This** , and by **Advancing/Promoting Self** , thoroughly **Prepare The City of Themselves?**

τουτω τε και αυξοντες αυτο διασκευωρησονται την πολιν εαυτων ;

**Glaucon:** (*he said*) How ? (εφη , Πως ;)

**Socrates:** (*then I said*) On the one hand , as many inhabitants living in the city , that happen to be

**541** δ' εγω ην , μεν Οσοι εν τη πολει τυγχανωσι  
older than ten years old , will all be sent out into the country-side , while on the other hand ,  
πρεσβυτεροι δεκετων αν παντας εκπεμψωσιν εις τους αγρους , δε

by taking up **Themselves** , the removal of the self habits from the children , which their parents  
παραλαβοντες τους εκτος των αυτων ηθων παιδας , α οι γονης

also possess at that time , by **Nurturing** them in **Their Own Ways** and **Laws** , which are such as

και εχουσι νυν , θρεψωνται εν σφετεροις τοις τροποις και νομοις , ουσιν οιοις  
we unfolded in detail at that time . And thus , both **City** and **Government** , which we have related ,

διεληλυθαμεν τοτε : και ουτω τε πολιν και πολιτειαν , ην ελεγομεν  
shall be **Self Established** both **Spiritually-Sound** in the quickest and easiest way ,

αυτην καταστασαν τε ευδαιμονησειν ταξιστα τε και ραστα  
and shall be of **The Greatest Use/Advantage** to **Those People** among whom **It Arises** ?

και αν πλειστα ονησειν το εθνος εν ω εγγενηται ;

**Glaucon:** (*he said*) Very much so indeed . And you seem to me , O Socrates ,

**541b** εφη , Πολυ γ' : και δοκει μοι ω Σωκρατες ,

to have well related , how **The City** shall **Arise** , if indeed **It** ever **Arises** .

ευ ειρηκεναι ως αν γενοιτο , επιερ ποτε γιγνοιτο .

**Socrates:** (*I said*) Is it not the case then , that we have already given enough **Logos** about both

εγω ειπον , Ουκουν ημιν ηδη εχουσιν αδην οι λογοι περι τε  
**This City** and the corresponding **Type** of **Virile-Spirit** ? For it is also certainly **Crystal-clear**

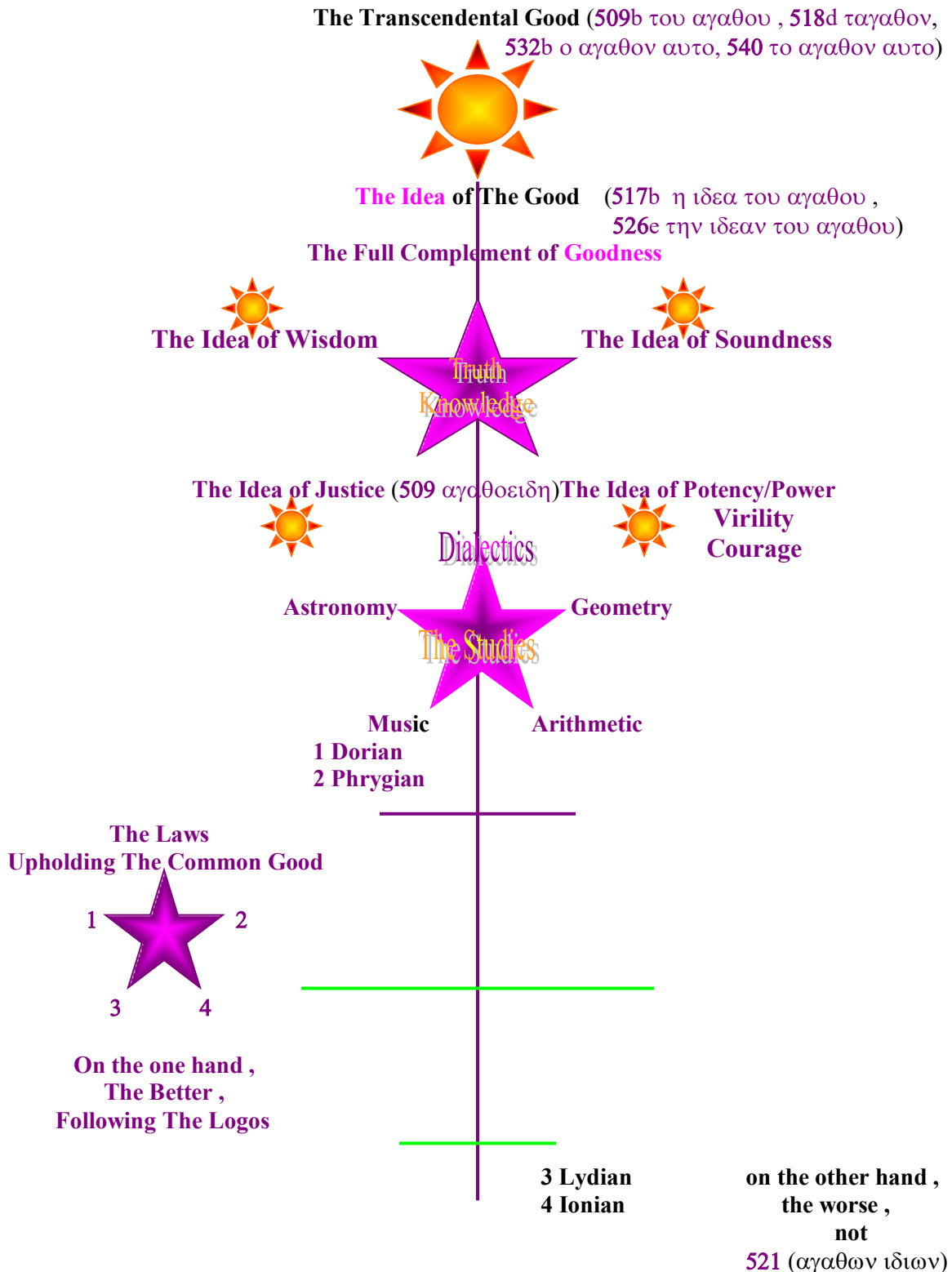
ταυτης της πολεως και του ομοιου ταυτη ανδρος ; γαρ και που δηλον

**What Kind of Person** , we shall say , **Self Should Be** .

οιον ουτος φησομεν αυτον δειν ειναι .

**Glaucon:** (*he said*) It is **Crystal-clear** . As for your question , it seems to me , to be at the end .

εφη , Δηλος , οπερ και ερωτας , δοκει μοι εχειν τελος .



Our Beloved Teacher , Dr. Pierre Grimes , asks us to consider that the transition from belief to Understanding and from Understanding to Intellection/Intuitive Insight into the Nature of Reality does not happen by logical reasoning , so that one step follows the other , but indeed by Insight . For there is a gap separating each of these states of mind . Insight , bridges that gap . 08/15/2017

## Book 8

### H

**Socrates:** **1** Let it be . Surely then , O Glaucon , on the one hand , we have agreed to this ;  
**543** Εἰεν , δη , ὦ Γλαυκῶν , μὲν ὁμολογῆται ταῦτα  
that in **The City**, which is to be inhabited at **The Height of Perfection** , women are to be attended  
τῇ πόλει οἰκεῖν ἀκρῶς γυναικας μελλουση  
**in-Common** , children and **The Whole of Education** are also to be attended **in-Common** , thus ,  
κοινας παιδας και πασαν παιδειαν εἶναι κοινους , δε  
in like manner , both **Their** pursuits in war and in peace , are also to be attended **in-Common** ,  
ὡσαυτως τε τὰ ἐπιτηδεύματα ἐν πολέμῳ και εἰρῇ  
but on the other hand , **The Kings of Themselves** are to be **Those** that have **Excelled** in respect to  
δε βασιλείας αὐτῶν εἶναι τοὺς γεγονοτάς ἀριστοὺς ἐν πρὸς  
both **Philosophy** and warfare .

τε φιλοσοφία και τὸν πόλεμον .

**Glaucon:** (*he said*) It has been agreed .

εἶπεν , ὁμολογῆται .

**Socrates:** And surely we also granted the following ; that when **The Leaders/Governors** are thus  
**543b** Καὶ μὴν και ξυνεχωρησαμεν ταδε , ὡς , ὅτον οἱ ἀρχόντες δη  
established in office , **They** shall **Lead Their Warriors** and dwell in habitations , such as  
καταστῶσιν(καθίστημι) ἀγόντες τοὺς στρατιώτας κατοικίουσιν εἰς οἰκησεις οἱας  
we formerly described , which on the one hand , have nothing belonging to any one individual ,  
προεἰπομεν , μὲν ἔχουσας οὐδὲν οὐδενὶ ἰδίῳ ,  
but on the other hand , are held **in-Common** by all ; and besides such habitations , we also agreed  
δε κοινας πασι : δε πρὸς ταῖς τοιαύτας οἰκησεσι και διωμολογησαμεθα  
if you remember , what sort of possessions **Selves** shall have .

εἰ μνημονεύεις , οἱαὶ ποὺ τὰς κτήσεις αὐτοῖς ἐσονται .

**Glaucon:** (*he said*) But I do remember , that we thought , that no one should possess anything

εἶπεν , Ἀλλὰ μνημονεύω ὅτι ὡμεθα οὐδὲν δεῖν κεκτηθῆναι οὐδενᾶ  
which others do at present ; but , just as being both athletes-in-war and **Guardians** , they were

**543c** ὧν οἱ ἄλλοι νῦν , δε ὡσπερ τε ἀθλητάς πολέμου και φυλακάς , δεχο-  
to receive a reward for their **Guardianship** from the others , for their annual sustenance for  
-μένους μισθὸν τῆς φυλακάς παρὰ τῶν ἄλλων εἰς ἐνιαυτὸν τὴν τροφὴν εἰς  
**Themselves** , and thus both take care of **Themselves** and the rest of **The City** .

ταῦτα , τε ἐπιμελίσθαι αὐτῶν και τῆς ἄλλης πόλεως .

**Socrates:** (*I said*) You speak correctly. Come then , since we have finished this , let us recall ,

εἶπεν , λέγεις ὀρθῶς . ἀγε ἀλλ' , ἐπεὶ δὲ ἐπετελεσαμεν τοῦτ' , ἀναμνησθῶμεν  
from where (**449**) we digressed to come here ; so that we may proceed again in the same way .

πόθεν ἐξετραπομεθα δευρὸ , ἵνα ἴωμεν παλιν τὴν αὐτήν .

**Glaucon:** (*he said*) It is not difficult . For you were then explaining much the same , as now ;

εἶπεν , Οὐ χαλεπὸν . γὰρ διεληλυθὼς σχεδὸν καθάπερ νῦν ,  
saying that on the one hand , **The Logos of The Nature of Such A City** was **Good** , as it was  
λέγων ὡς μὲν τοὺς λόγους ἐποίου περὶ τὴν τοιαυτὴν τῆς πόλεως ἀγαθὴν οἶαν ὡς  
described at that time , assuming that **The Person** who **Resembles That City** is also **Good** ;

**543d** διηλθες τότε , τιθείης τὸν ἀνδρᾶ ὁμοῖον ἐκείνῃ πόλιν και  
although , as it appears , you still had a **Better City** and a **Better Person** to describe than **These** .

και , ὡς εἰκάς , ἐτι ἔχων καλλίω πόλιν τε και ἀνδρᾶ εἶπειν ταῦτα :



Therefore you certainly said that **The Others** were wrong , if **Self** was **Right** . On the other hand ,  
**544** ἀλλ’ οὖν δη ελεγες τας αλλας ημαρτημενας , ει αυτη ορθη . δε  
you were saying that of the remaining kinds of government , as I remember , there were **Four**  
εφησθα των λοιπων πολιτειων , ως μνημονευω , ειναι τετταρα  
Kinds , which also deserved to be **Roundly-described** , then , the defects of selves , and in turn  
ειδη , ων και αξιον ειη περι λογον και τα αμαρτηματα αυτων και αυ  
their corresponding citizens , have to be seen ; in order that when we have seen all of the selves  
εκειναις τους ομοιους εχειν ιδειν , ινα ιδοντες παντας αυτους  
and have come to an agreement about which one is the best , and which is the worst person ,  
και ομολογησαμενοι τον αριστον και τον κακιςτον ανδρα ,  
we may inquire whether **The Best Person** is **The Most Spiritually-Sound** , and the worst ,  
επισκεψαιμεθα ει ο αριστος ευδαιμονεστατος και ο κακιςτος  
is the most miserable , or if it is otherwise . And when I asked which ones you call the four kinds  
αθλιωτατος η εχει αλλως : και εμου ερομενου τινας λεγοις τας τετταρας  
of government , **Polemarchos** and **Adeimantos** interrupted at this point ; and surely in this way ,  
**544b** πολιτειας , Πολεμαρχος τε και Αδειμαντος υπελαβε εν τουτω , και δη ουτω  
by thou having taken-up **The Logos** , we have come to this point .

συ αναλαβων τον λογον αφικαι δευρ’ .

**Socrates:** (*I said*) You have recollected , most accurately .

ειπον , εμνημονευσας , Ορθοτατα .

**Glaucon:** Accordingly then , just like a wrestler , provide me the same hold again ; and thus

τοιουν , ωσπερ παλαιστης , παρεχε την αυτην λαβην Παλιν και  
when I ask the same question , try to tell me whatever you intended to say at that time .

εμου ερομενου το αυτο πειρω ειπειν απερ εμελλες λεγειν τοτε .

**Socrates:** (*then I said*) If indeed I can . (δ’εγω ην , Εανπερ , δυνωμαι .)

**Glaucon:** (*to which he then answered*) And I myself also certainly eager to hear what are the four  
**544c** ος δ’ η , Και αυτος και μην επιθυμω ακουσαι τινας τας τετ-  
kinds of government you meant .

-ταρας πολιτειας ελεγες .

**Socrates:** (*then I said*) That is not difficult ; you *shall* hear . For they are such as I mention , and

δ’εγω ην , Ου χαλεπως , ακουσει . γαρ εισι ας λεγω , και  
they indeed have names , and which are **praised** by **the multitude** ; **the Cretan** and **the Spartan**  
αιπερ εχουσιν ονοματα , τε η επαινουμενη υπο των πολλων , η Κρητικη τε και Λακωνικη  
kind of **Self** government . And secondly , then there is also that which receives secondary praise ,

αυτη : και δευτερα δ’ και δευτερωσ επαινουμενη ,  
called **oligarchy** , a government **inflamed** with a **mass of defects** ; then , that which is different  
καλουμενη ολιγαρχια , πολιτεια γεμουσα συχων κακων : τε η διαφορος  
from this one , and comes next in order ; **democracy** ; and then , the forth and **last disease**

ταυτη , και γιγνωμενη εφεξης δημοκρατια , και τεταρτον τε και εσχατον νοσημα  
of a city , is surely that ‘noble’ **tyranny** , and which is different from all the rest . Or have you  
πολεως , δη η γενναια τυραννις και διαφερουσι πασων τουτων . η εχεις  
any other Idea of government , that underlies any distinct species whatsoever ? For there are  
**544d** τινα αλλην ιδεαν πολιτειας , και κειται εν τινι διαφανει ειδει ητις ; γαρ εισιν  
purchased power-bases and kingdoms , and some such governments , that are somehow between  
ωνηται δυναστεiai και βασιλειαi και τινες τοιαυται πολιτειαi που τι μεταξυ  
these , and one may find not a few of them among the barbarians than among the Hellenes .  
τουτων , δ’ τις αν ευροι ουκ ελαττους περι τους βαρβαρους η τους Ελληνας .

**Glaucon:** (*he said*) They are indeed , said to be very many and very strange ones.

εφη , γουν λεγονται Πολλαι και ατοποι .

**Socrates:** 2 (then I said) Are you aware then , that it is necessary that there also exist  
 δ' εγω ην , Οισθ' ουν , οτι αναγκη και ειναι  
 as many ways of human-beings , just as there are kinds of governments ? Or do you imagine that  
 τοσαυτα τροπων ανθρωπων , οσαπερ και ειδη πολιτειων ; η οiei  
 governments are generated 'from an oak , or from a rock' (**Odyssey** 19-163) as the source , but not  
 τας πολιτειας γινεσθαι εκ δρυος η εκ πετρας ποθεν , αλλ' ουχι  
 from the manners/dispositions/customs of those who live in those cities , to which everything else  
**544e** εκ των ηθων των εν ταις πολεσιν , α ταλλα  
 will be drawn , as if into a current ?

αν εφελκυσθαι ωσπερ ρεψαντα ;  
**Glaucon:** (he said) To me at least , they are generated from no other , except from such a source .  
 εφη , εγωγ' Ουδαμως αλλοθεν η εντευθεν .

**Socrates:** Is it not the case then , that if there exist **Five** Kinds of cities ,  
 Ουκουν ει πεντε τα των πολεων ,  
 the conditions/frames of the souls of the individuals shall also be **Five** .  
 αι κατασκευαι της ψυχης των ιδιωτων αν και ειεν πεντε .

**Glaucon:** That certainly follows . (Τι μην;)

**Socrates:** Surely then , on the one hand , we have already discussed in detail **That One** that  
 δη μεν ηδη διεληλυθαμεν τον  
**The Aristocracy (Cretan-Spartan) Resembles/is Like** , which we have **Rightly** pronounced  
 τη αριστοκρατια ομοιον , ον ορθως φαμεν  
 to be both **Good** and **Just** .

ειναι τε αγαθον και δικαιον .

**Glaucon:** We have discussed it in detail .

Διεληλυθαμεν .

**Socrates:** Take notice then , after this , must we describe those who are inferior ; such as the lover  
**545** Αρ' ουν το μετα τουτο διτεον τους χειρους τον φιλο-  
 of victory and the lover of honor , who are framed according to the **Spartan** form of government ;  
 νικον τε και φιλοτιμον , εστωτα κατα την Λακωνικην πολιτειαν ,  
 then in turn the **oligarchic** ; and the **democratic** and the **tyrannical disposition** , in order that  
 και αυ ολιγαρχικον και δημοκρατικον και τον τυραννικον , ινα  
 we may see the most unjust , that we may compare them to **The Most Just** , that our inquiry  
 ιδοντες τον αδικωτατον αντιθωμεν τω δικαιοτατω και ημιν η σκεψις  
 may truly be complete , to see how at that time **The Summit of Fairness/Justice/Righteousness** ,

η τελεα , πως ποτε η ακρατος δικαιοσυνη  
 exists in comparison to the extremity of injustice , in relation to the **Divinely-Spiritual-Soundness**  
 εχει προς την αρατον αδικιαν περι ευδαιμονιας  
 or the godless-misery of the possessor, so that we may either follow injustice, being persuaded by  
 τε και αθλιωτητος του εχοντες , ινα η διωκωμεν αδικιαν πειθομενοι  
 Thrasymachos , or follow **Justice** being persuaded by **The Logos** that has now come to **Light** ?

**545b** Θρασυμαχω η δικαιοσυνην τω λογω νυν προφαινομενω ;

**Glaucon:** (he said) We **must** then altogether do in this way .

εφη , μεν ουν πανταπασι ποιητεον ουτω .)

**Socrates:** Take notice then , shall we began , to consider the customs/manners/dispositions/ways

Αρ' ουν , ηρξαμεθα σκοπειν τα ηθη  
 in governments , just as we did before , by considering them first in private persons , as being  
 εν ταις πολιτειας ωσπερ προτερον , η εν τοις ιδιωταις , ως ον  
 more conspicuous ? And thus now , on the one hand , the '**honor-loving-form**' of government is  
 εναργεστερον , και ουτω νυν μεν τον φιλοτιμον πολιτειαν

the first that must be considered ; for I have no other name to call it ; but it must be called either  
 πρωτον σκεπτεον : γαρ εχω ουκ αλλο ονομα λεγομενον : αυτην κλητεον η  
 a **timocracy** or a **timarchy** ; then we shall consider in relation to **this** the **similar-type** of *person* .  
 τιμοκρατιαν η τιμαρχιαν : δε σκεψομεθα προς ταυτην τον τοιουτον ανδρα ,  
 Afterwards , we shall consider an **oligarchy** , and the **oligarchic-person** ; then in turn ,  
**545c** επειτα ολιγαρχιαν και ολιγαρχικον ανδρα , δε αυθις  
 when we have looked into a **democracy** , we shall contemplate a **democratic-person** ; and then  
 αποβλεψαντες εις δημοκρατιαν θεασομεθα δημοκρατικον ανδρα , δε  
 in the fourth place , when we come to **the tyrannical city** , and look at it , and in turn , look into  
 τεταρτον ελθοντες εις το τυραννουμενην πολιν και ιδοντες , παλιν βλεποντες εις  
**the tyrannical soul** , we shall endeavor to become competent judges of that which we proposed ?  
 τυραννικην ψυχην , πειρασομεθα γενεσθαι ικανοι κριται περι των προυθεμεθα ;  
**Glaucou**n: (he said) In this way , both our contemplation and our judgment ,  
 εφη , ουτω τε τοι θεα και η κρισις  
 would indeed be **According to The Logos** .  
 αν γε γιγνοιτο Κατα λογον .

**Socrates:** **3** (then I said) Come then , let us try to relate in what **way** a **timocracy**  
 δ' εγω ην , Φερε τοιουν , πειρωμεθα λεγειν , τινα τροπον τιμοκρατια  
 would arise out of **Aristocracy** . Or is the following proposition simply the case ; that on the one  
**545d** αν γενοιτ' εξ αριστοκρατιας . η τοδε απλουν μεν  
 hand , every government changes , out of **The Self** , that possesses **The Laws/Causes/Origins** ,  
 πασα πολιτεια μεταβαλλει εξ του αυτου εχοντος τας αρχας ,  
 and sedition arises when it arises , in this **Self** . Whereas on the other hand , while **The Laws**  
 στασις οταν εγγενηται εν τουτω αυτω : δε καν  
**Are-in-Agreement/Are-of-One-Mind** with **Themselves** , even though **They** are **Very Few (4)** ,  
 ομονοουντος η πανυ ολιγον ,  
 it is impossible for **Their Government** to be moved/changed/disturbed ?  
 αδυνατον κινηθηναι ;

**Glaucou**n: Yes , it is so . (γαρ Εστι ουτως .)

**Socrates:** (I said) Surely then , O Glaucou , how shall our city be changed , and in what way  
 ειπον , δη ουν , ω Γλαυκων , Πως ημιν η πολις κινηθησεται , και πη  
 shall the allies/guardians/assistants and the rulers fall into sedition with one another , and  
 οι επικουροι και οι αρχοντες στασιασουσιν προς αλληλους τε και  
 among their-own-selves ? Or are you willing that , *like Homer* , we invoke **The Muses** to tell us ,  
 προς εαυτους ; η βουλει , ωσπερ Ομηρος , ευχωμεθα ταις Μουσαις ειπειν ημιν

*“How sedition surely first arose ,”*

**545e** οπως δη στασις πρωτον εμπεσε , *Iliad* 16-112 or 1-1

and shall we say , that while **They** talk in a *tragic mode* , **They** are also playing with us in a light-  
 και φωμεν αυτας τραγικως και παιζουσας προς ημας ερεσ-  
 hearted-way , as if we were children , yet surely , **They** talk **Seriously** , and speak **Sublimely** ?  
 χηλουσας ως παιδας , ως δη λεγουσας σπουδη λεγειν υψηλολογουμενας ;

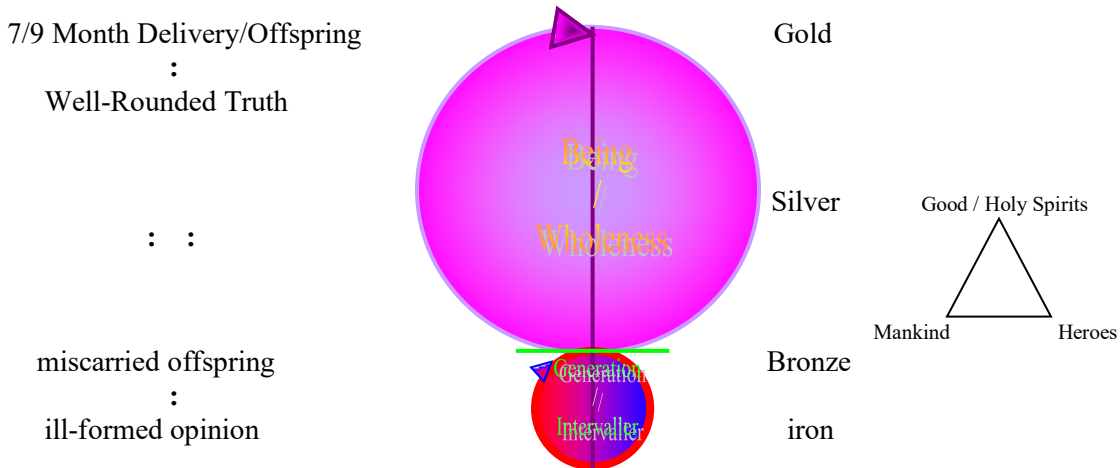
**Glaucou**n: How ? (Πως ;)

**Socrates:** Somehow , in the following way :

**546** πως Ωδε :  
*“On the one hand , it is indeed difficult , for a City Thus Constituted , to be changed .*  
 μεν χαλεπον πολιν ουτω ξυστασαν κινηθηναι :

But since everything which is generated is liable to decay ,  
 αλλ' επει παντι γενομενω εστιν φθορα ,  
 then , neither will *Such a Constitution* , *Remain for The Whole of Time* ,  
 ουδ' η τοιαυτη ξυστασις μενει το απαντα χρονον ,  
 but it must be dissolved .  
 αλλα λυθησεται :  
 Thus , its dissolution happens , in the following way .  
 δε λυσις ηδε .

Fertility (Productiveness) and sterility (unproductiveness) of soul , as well as of body happens ,  
 φορα και αφορια ψυχης τε και σωματος γινονται  
 not only with respect to terrestrial plants , but also in terrestrial animals ,  
 ου μονον εγγειοις φυτοις , αλλα και εν επιγειοις ζωοις ,  
 when the revolutions of their circuits/periods , complete/unite their respective orbits ,  
 οταν περιτροπαι κυκλων ξυναπτωσι εκαστοις περιφορας ,  
 on the one hand , periods are *shorter* , for *the shorter lived* ,  
 μεν βραχυπορους βραχυβιοις  
 but on the other hand , *The Opposite to Those* that exist in *The Opposite Way* .  
 δε εναντιας εναντιοις :



But with reference to *The Fertility/Prosperity* and sterility of our race ,  
 δε ευγονιας τε και αφοριας υμετερου γενους ,  
 although *Those* are *Wise* , whom you have *Educated* to be *The Leaders* of *Cities* ,  
 546b και περ οντες σοφοι , ους επαιδευσασθε ηγεμονας πολεως ,  
 however *Wise They* are , *They* will never , by working *Reason* in-conjunction-with  
 μαλλον ουδεν τευξονται (τευχω) λογισμω μετ'  
 sense-perception , observe/keep/maintain *The Proper Periods* , but overlook *Selves* ,  
 αισθησεως , αλλα παρεισιν αυτους  
 and thus , generate children , at the time when , *They* should not .  
 και γεννησουσι παιδας ποτε δεον ου .

Thus on the one hand , *The Period Allotted* to *That* which is *Divinely Generated* ,  
 δε μεν περιοδος θειω γεννητω ,  
 is that which *The Perfect Number Comprehends/Encompasses* ;  
 ην τελειος αριθμος περιλαμβανει ,

$$[[6 \times 6 \times 6 = 216$$

The First Perfect Number , **6** , **Rounded-out** to three dimensions , or **Cubed** , or **Thrice Increased** . jfb]]  
while on the other hand , **The Period Allotted** to that which is generated by **man** ,

δε ανθρωπειω  
is the **First Number** (6) , in which are found **Increases Surpassing** (**Cube**) and **Surpassed** (**Square**) ,  
πρωτω εν ω αυξησεις δυναμεναι τε και δυναστευομεναι ,  
when **They** shall have received **Three** Intervals (**Arith/Geo/Harm**) , and **Four** Terms/Limits (6-8-9-12) ,  
λαβουσαι τρεις αποστασεις , δε τετταρας ορους  
assimilating (like-even) and dissimilating (unlike-odd) , increasing (superabundant) and decreasing (deficient) ,  
ομοιουντων τε και ανομοιουντων και αυζοντων και φθινοντων ,  
**Rendering All** , **Correspondent** and **Effable/Commensurable** , with **Each Other** .

απεφηναν παντα προσηγορα και ρητα προς αλληλα :  
Of which , **The Sesquiterian** (**3-4**) **Base/Root/Stock/Progeny** ,

546c ων επιτριτος (3x3x3 , 4x4x4) πυθμην  
when **Conjoined/Married/Joined-together** with **The Pentad** (5) ,

συζυγεις πεμπαδι (5x5x5)

and **Thrice Increased** ;

τρις αυξηθεις

**Produce** , **Two Harmonies** ;

παρεχεται δυο αρμονιας ,

on the one hand , **The Equal-times Equal** (**The Square Ones**) ,

μεν την ισακις ισην ,

so many times a **Hundred** ;

τοσαυτακις εκατον ,

but on the other hand , **The Other** , of **Equal** length , but **Oblong** ,

δε τη μεν την ισομηκη , δε προμηκη

**The One Side** , a **Hundred Numbers** , made from **The Rational Diameters** of **Five** ,

μεν εκατον αριθμων απο ρητων διαμετρων πεμπαδος ,  
each of them being deficient by **One** .

εκαστων δεομενων ενος .

or , from **irrational diameters** , deficient by **Two** ;

δε αρρητων δυοιν

**the other side** , made from a hundred cubes of **Three** .

δε εκατον κυβων τριαδος .

But a **Whole Geometric Number** such as **This One**

δε ξυμπας γεωμετρικος αριθμος τοιουτου ουτος

is **The Author** of **Better** and **worse** generations .

κυριος αμεινονων τε και χειρονων γενεσεων ,

*Of which , the guardians being ignorant ,*

546d ας οι φυλακες αγνοησαντες

*when they join together our brides to our bridegrooms , unseasonably ,*

οταν συνοικιζωσι ημιν νυμφας νυμφιοις παρα καιρον ,

*their children shall neither be of a good nature , nor fortunate .*

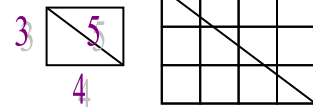
παιδες ουκ εσονται ευφυεις ουδ' ευτυχεις :

*And on the one hand , although the former guardians shall install in office the best of them ,*

μεν οι προτεροι καταστησουσι τους αριστους ων

*but nevertheless they being unworthy of it , and coming to have the powers their fathers had ,*

δε ομως οντες αναξιοι , ελθοντες εις τας δυναμεις των πατερων αυ ,





will begin to be negligent of **Us** in their guardianship ,  
 αρξονται οντες αμελειν ημων φυλακες  
 in the first place , by being led to esteem **Music** far less than they should ,  
 πρωτον ηγησαμενοι τα μουσικης παρ'ελαττον του δεοντος  
 then secondly , **the gymnastic-exercises** .

δε δευτερον τα γυμναστικης :  
 Hence , our youth will become less-acquainted-with-**Music** .

οθεν υμιν οι νεοι γενησονται αμουσοτεροι .  
 But the leaders which shall be appointed to office from among these ,  
 546e δε αρχοντες καταστησονται εκ τουτων  
 will not be altogether **Efficient-Guardians** , **Being Able to Distinguish** ,

ου πανυ φυλακικοι το δοκιμαζειν  
 according to **Hesiod and Us** ,

547 παρ' Ησιοδου τε και υμιν  
 the several types of natures ;

τα γενη ,  
**The Golden** , **The Silver** , the bronze and the iron .

τα χρυσουν τε και αργυρουν και χαλκουν και σιδηρουν :  
 But as long as iron is mixed with **Silver** and brass with **Gold** ,

δε ομου σιδηρου μιγεντος αργυρω και χαλκου χρυσω  
 dissimilitude and unharmonious lawlessness ,  
 ανομοιοτης και αναρμωστος ανωμαλια  
 shall arise .

εγγενησεται  
 from which arise , wherever they may prevail ,

α γενομενα , ου αν εγγενηται  
 perpetual war and ill-will .

τικτει αιει πολεμον και εχθραν .  
 To such a race as this ,

τοι γενεας ταυτης  
 we must suppose **Them** to say ,

χρη φαναι  
 that sedition always belongs wherever it may arise .”

στασιν αιει ειναι οπου αν γινηται .

**Glaucon:** (he replied) And we shall say that **They** have indeed answered **Justly** !

εφη , Και φησομεν αυτας γ' αποκρινεσθαι ορθως .

**Socrates:** (then I said) And necessarily so , for **They Are Indeed Muses** !

δ' εγω ην , Και αναγκη , γαρ ουσας γε Μουσας .

[ [ [ Following this account , I am including a very ancient and very beautiful doctrine , that has been saved for our edification . Lately , it has been translated by Robin Waterfield through Panes Press and it is called **The Theology of Arithmetic** . The way that it will be presented to you , will be the way that I have unfolded Waterfield's translation . The section that I will present here , is **On The Hexad** . I believe , that if you follow along , you will better understand what 'The Speech of The Muses' , means . Bear in mind that the subject matter , is about Midwifery and *all* that It entails . Midwifery being the only Art that Socrates admitted practicing (**Theaetetus** 149). It is early Saturday morning , and **The Muses** , **Inspiration Itself** , are calling us children , to come outside and play . Thus , I also invite you to

“Offer-up your Mind”  
 προσεχειν τον νουν .  
**On**

Symposium 210e

## THE HEXAD

From Anatolius :

**The Hexad** , is **The First Perfect Number** :  
 “For **It** is counted by **Its** own Parts”  
 as Containing a Sixth (1) , a Third (2) and a Half (3) .

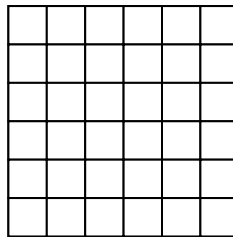
(43)

When Squared , **It** includes **Itself** :

Perimeter 20  
 Center Area 16  

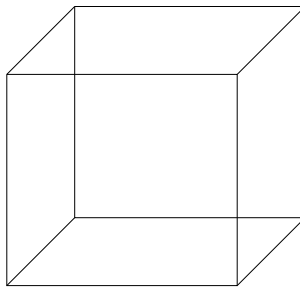

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 The Whole 36



For  $6 \times 6 = 36$

When Cubed , **It** no longer maintains **Itself** as a Square :



For  $6 \times 6 \times 6 = 216$   
 Which includes **6** , but not 36 .

|          | Half     | Third    | Fourth | Fifth | Sixth    | Seventh | Eighth | Ninth | 36 <sup>th</sup> | 216 <sup>th</sup> |
|----------|----------|----------|--------|-------|----------|---------|--------|-------|------------------|-------------------|
| <b>6</b> | <b>3</b> | <b>2</b> |        |       | <b>1</b> |         |        |       |                  |                   |
| 36       | 18       | 12       | 9      |       | 6        |         |        | 4     | <b>1</b>         |                   |
| 216      | 108      | 72       | 54     |       | 36       |         | 27     | 24    |                  | <b>1</b>          |

**It** arises , out of The First **Even** and First **Odd Numbers** , **Male** and **Female** ,  
 As a Product and by Multiplication .  
 Hence **It** is called “**Androgynous**” (**MaleFemale** , **Hermaphrodite**)

Aristophanes : “For the reason is that **This** was our Ancient **Natural Shape** , when we were **One Whole** ; and so *the desire* for **The Whole** and *the pursuit* of it is named *Love*. . . For when we are friends with this God , and reconciled to Him , we shall find and enjoy our very own beloved ,

which now , few are able to do . . . indeed I speak in general of all men and women , that the way to make our race happy , is to make *Love Perfect* , and each to get his very own beloved and go back to our **Original Nature** .”Sym 192e

**It** is also called “**Marriage**”

In the strict sense , that **It** arises not , by addition [juxtaposition]as **The Pentad** does ,

$$3 + 2 = 5$$

$$3 \times 2 = 6$$

but by **Multiplication** [**Vital Power**] .

Moreover **It** is called “**Marriage**” because **It** is Equal to **Its** Own parts , and it is **The Function** of **Marriage** , to make offspring **Similar** to parents .

Arithmetic Sameness

Geometric Equality

Harmonic Similarity

**The Harmonic Mean** , is first formed by **The Hexad** :

Since **The Harmonic Ratio** of

**8** set against **6**

and **The Double Ratio**

of **12** set against **6**

are both gained .

For by **The Same** Fraction , namely , a **Third** ,

8 both exceeds [ 8 > 6 by 2 or a **Third** ]  
and is exceeded [ 12 > 8 by 4 or a **Third** ] } The Qualification of  
by the extremes **The Harmonic Ratio**  
6 : 8 :: 8 : 12

|           | Half <b>Third</b> | Fourth   | Sixth | Eighth | Twelfth |                                                |
|-----------|-------------------|----------|-------|--------|---------|------------------------------------------------|
| <b>6</b>  | 3                 | <u>2</u> |       | 1      |         | [Designation = <b>Third</b> , Value = <u>2</u> |
| <b>8</b>  | 4                 |          | 2     |        | 1       |                                                |
| <b>12</b> | 6                 | <u>4</u> | 3     |        |         | [Designation = <b>Third</b> , Value = <u>4</u> |

[ So that , The Mean , 8 , exceeds the lesser extreme : 6  
by its **Third** part , 2  
: Just As :

The Mean , 8 , is exceeded by the greater extreme : 12  
by its **Third** part : 4 ]

**The Arithmetic Mean** , also falls under **6** :

Since **The Sesquialter Ratio** of :

9 set against **6**

and **The Double Ratio** of

12 set against **6**

are both gained .

For by **The Same** Number , **3**

9 both exceeds [ 9 > 6 by 3 ] one extreme  
and is exceeded [ 12 > 9 by 3 ] by the other extreme.

$$6 : 9 :: 9 : 12$$

Moreover , **Its** parts , namely 1 2 3 , have a certain [The Primary]

*Arithmetical Proportion*

1 : 2 :: 2 : 3

[ Since 2 exceeds 1 by 1

: Just As :

2 is exceeded by 3 by 1 ]

Moreover , 6 forms a *Geometric Mean* :

3 : 6 :: 6 : 12

[Since 6 is The Double of 3

: Just as :

12 is The Double of 6 ]

(44)

Moreover , there are **Six** , extensions of solid bodies :

up , down , forward , backward , right and left .

After **The Pentad** , they used , naturally , to praise **The Number 6** , in very vivid eulogies ,  
concluding from unequivocal evidence that **The Universe** is

Ensouled and Harmonized by **It** ,

and thanks to **It** , (**The Universe**) also comes by both  
Wholeness and Permanence , and Perfect Health .

As regards both ‘living creatures and plants’

in their intercourse and increase ,

and Beauty and Excellence , and so on and on .

They undertook , to prove this ,

By adducing the following Evidence :

The disorder and

(in so far as It , Itself , is concerned)

formlessness of the [eternal ?] primal substance

and lack of absolutely everything which makes for

Distinctness (in respect of Quality and Quantity and all the other Catagories)

was Separated-out and made Orderly , by **Number** .

Since Number is The Most Authoritative and Creative Kind of Being .

And matter , in fact , Partakes of Distinctness and Regulated alteration and Pure Coherence ,  
thanks to its Desire for , and , Imitation of , The Properties of **Number** .

But **Number Itself** ,

is found to have formed Its Progression to Infinity ,

by Means of **The Hexad** ,

in *Perfect* Additions .

For Primary *Perfection* is : Having Beginning , Middle and End .

Secondary *Perfection* is : Being Equal to One’s Own Parts ,

Without excess or deficiency , in Being Related to Them .

The Primary *Type* is found in **The Triad** , as in a “ ROOT ” .

The Secondary *Type* is found in **The Hexad** , as “**The Basic Number**”  
of The Series of Numbers which have *This Type of Perfection* .

But **The Triad**’s *Perfection* is also found to be Shared , by **The Hexad** :

For 2+2+2 is again , Beginning , Middle , End .

But **The Hexad**’s *Perfection* is not to be found , in **The Triad** .

For its parts (1+2) are deficient (“**The Basic Number**” of Terms = 3) , in relation to The Whole .  
And we find that by **Nature** , and not by our own Hypotheses , Quantities occur in **Triads** (3) .

And that in The Adding of Numbers ,  
these Quantities  
give The Total Aggregate ,  
a **Hexadic** Identity ,  
right up to Infinity :

For The First **Triad** of Quantities :  $1+2+3 = 6$   
Is given Identity by  
**The Hexad Itself** .

The Second **Triad** of Quantities :  $4+5+6 = 15$   
are again given their Identity by  
a **Hexad**

(45) when a Single **Monad** recurs by starting the cycle .  $1+5 = 6$

And The Subsequent Quantities :  $7+8+9 = 24$   
are again given their Identity by  
a **Hexad**

when Two **Monads** are reproduced .  $2+4 = 6$

And **The Same** goes ,  
when 3 and 4 and subsequent **Triads** ,  
as far as you like , are added up .  
The result turns out , that  
- All Number -

is Formed by The Dependence of **Triad** on **Hexad** .

And since , Number is Formative  
of “the formlessness” that is in matter ,  
we would not be wrong in considering

**The Hexad**

to be

**The Form of Forms** .

$$\begin{aligned}
1+2+3 &= 6 \\
4+5+6 &= 15 = 6 \\
7+8+9 &= 24 = 6 \\
10+11+12 &= 33 = 6 \\
13+14+15 &= 42 = 6 \\
16+17+18 &= 51 = 6 \\
19+20+21 &= 60 = 6 \\
22+23+24 &= 69 = 15 = 6 \\
25+26+27 &= 78 = 15 = 6 \\
28+29+30 &= 87 = 15 = 6 \\
31+32+33 &= 96 = 15 = 6 \\
34+35+36 &= 105 = 1+0+5 = 6 \\
37+38+39 &= 114 = 1+1+4 = 6 \\
40+41+42 &= 123 = 1+2+3 = 6 \\
43+44+45 &= 132 = 1+3+2 = 6 \\
46+47+48 &= 141 = 1+4+4 = 6 \\
49+50+51 &= 150 = 1+5+0 = 6 \\
52+53+54 &= 159 = 1+5+9 = 15 = 6 \\
55+56+57 &= 168 = 1+6+8 = 15 = 6 \dots
\end{aligned}$$



From another point of view :  
 If the soul , Gives Juncture/Union and Composition to the body ,  
 Just as  
 The Soul , does to ‘formless matter’ ,  
 and  
 If no **Number** , whatsoever , can be more **Suited** to The Soul than **The Hexad** ,  
 Then , no other **Number** could be said to be  
**The Juncture** of The Universe .  
 For **The Hexad** is found **Firmly Established** to be **Maker** of Soul and  
**Causer** of ‘The Condition’ of Life .  
 Therefore , The Word , **Hexad** [Hexis/ ἑξις = Habit/Condition/Disposition –Rep509] .

That All Soul is **Harmonic** ,  
 and that **The Most Elementary Concordant Intervals** are  
**The Sesquitercian** (3\4) and **Sesquialter** (2\3)  
 By **The Combination** of which , all the other intervals are Filled , is clear .  
 For when Soul is Present , the opposites/extremes which have been admitted ,  
 by the living creature ,  
 are **Reconciled** , and **Ordered** , and **Tuned** , as **Well** as possible , as they **Yield** and **Correspond**  
 to each other ,  
 and hence , Cause **Health** , by **being Combined**  
 The opposites/extremes are :  
 hot and cold ,  
 wet and dry ,  
 heavy and light ,  
 compact and loose ,  
 and so on .

(46) Which **would not** exist together , without some **Harmony** .  
 Indeed , in so far as , **Soul is present** ,  
**They can Congregate** ,  
 but ,  
 when Soul departs ,  
 then , dissolution and desertion  
 of all the components of the creature , occur .

Moreover , the mentioned  
**Elementary Sources of Harmony**  
**The Sesquialter** (2\3) and **The Sesquitercian** (3\4):  
 Need **The Half** (1\2) ,  
 For **The Sesquialter** cannot exist  
 without **This** (1\2) ,  
 nor indeed , can **The Musical Fifth** (1\5) ,  
 which **The Sesquialter** Forms .

And **The Third** (1\3) ,  
 for **The Sesquitercian** (3\4) is altogether *bound-up* with this ,  
 and **The Musical Fourth** (1\4) ,  
 is naturally *bound-up* with  
**The Sesquitercian** (3\4).

**Six** , is **The First Number** to subsume both **The Half** and **The Third** , *at once* .

Since **It** is made up of Different and Contrary (**Odd&Even**) Factors :

“**The Root** ” of things which are divisible by **Two** ,

And “**The Root** ” of things which are divisible by **Three** :

So that , just as ,

There occurs in **It** , **The Associations**  
of things which are altogether , **at variance** ,  
so also ,

**The Hexad** , is Constituted to **Bring-together** , and **Into-Unison**

Things which are Altogether Different .

And since , as we said earlier , it is also

**Necessary**

for **The Soul** to be a **Solid Number** ,

**Spherical** in fact ,

And not solid only in a **male** or only in a **female** way ,

But both ways ,

(for **Vitality is common Equally** to both Species) ,

and since , in this context ,

**6** , is the first , to Contain

**The Principle/Archetype/Model** of **The Even-Odd Nature** ,

Then , what is **Spherical** , being in accordance with **It**

And not with **The Pentad** ,

**It** is considered to be **more-Suited** to **The Soul** ,

in as much as , **It** is “**Androgynous**” ,

while **5** , has only , one or the other , Identity .

Again ,

**Solidity**

turns-out to fall under

**6**

and to be not single , but **Triple** :

For

Just as

**The Square** based on a side of **6** (units)

Is The Summation of

**The Cube** of **Odd** and **Even** , *in potential* ,

$$1 + 8 + 27 = 36$$

-and at the same time-

$$[(1 \times 1 \times 1) + (2 \times 2 \times 2) + (3 \times 3 \times 3)] = 36$$

of **The Cube** of each , *in actuality* .

Apart from this Sum , **36** ,

Encompasses **Harmony** as Well :

For It is also The Summation of

(47)

**6 8 9 12**

And **Their Common Source** , which is

**The Monad** .

$$1+6+8+9+12 = 36$$

These are *The Numbers* in which  
*The Musical Intervals*  
 Which most-*Properly* , Constitute *Harmony* in General  
 are said by *Musicians* , to reside :

*The Double* of *The Octave*  
 lies in **The Extremes**

C D E F TONE G A B C  
 6 : 8 : : 9 : 12  
 [-----The Octave-----]  
 [----The Fifth----]  
 [-----Fifth-----]  
 [-Fourth-] TONE [-Fourth-]

*The Sesquialter* of *The Fifth*

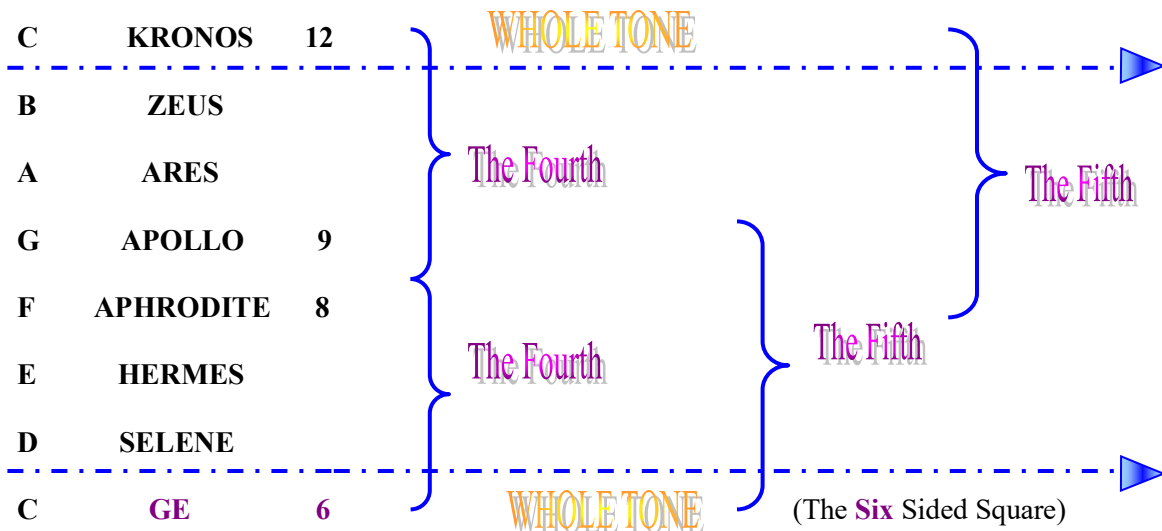
Lies in each **Mean**  
 -being-related-in-turn-  
 to **The Extremes** ,  
 a different one , in each case ,  
 12 to the one which is not next to it in The Series : to 8 ,  
 and 9 not to 8 , but to 6 .

*The Sesquitercian* of *The Fourth*

Lies likewise in **The Means** ,  
 -being-taken-in-relation-  
 to **The Extremes** ,  
 but this time , to the ones which are adjacent in The Series ;  
 not the ones which are discontinuous :  
 8 : 6 and 9 : 12 .

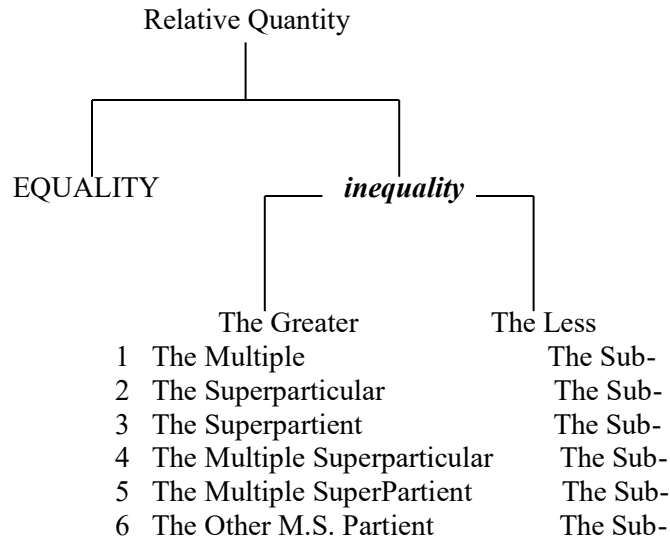
That **The Hexad** is particularly responsible for this is clear :

For **It** Subsists as **The Basis** for *All Concords* ,  
 Since **It** occupies The Place of The Lowest “String” of *The Tetrachord* ,  
 And from **It** , as **Base** , *All The Intervals* , are “Mapped-out”



If we employ a more-Artistic approach ,  
 In Arranging The Embodiment of **The Soul** ,  
 and not only regard it , as something Three Dimensional ,  
 but also Consider , that It is Necessary  
 for each Dimension to be Bounded on both sides ,  
 we will Conceive of **Two** Boundaries for each ,  
 and since there are **Three** Dimensions ,  
 The Result will be **Six** Boundaries :  
 Which is why the so-called bodily directions , are also this many ,  
 seen as Two for each Dimension ,  
 with the result that This **Solid** Embodiment of **The Soul** , also falls under  
**The Hexad** .

Moreover , this is also why there are **Six** ,  
 so-called **True Means** (which some call **Proportions**)  
 and , this many simple ways of being **un-equal** ;



to which , are assigned , all the irrational parts ,  
 both , of all things , and of **The Soul Itself** ,  
 which admit **Commensuration** and **Equalization** .

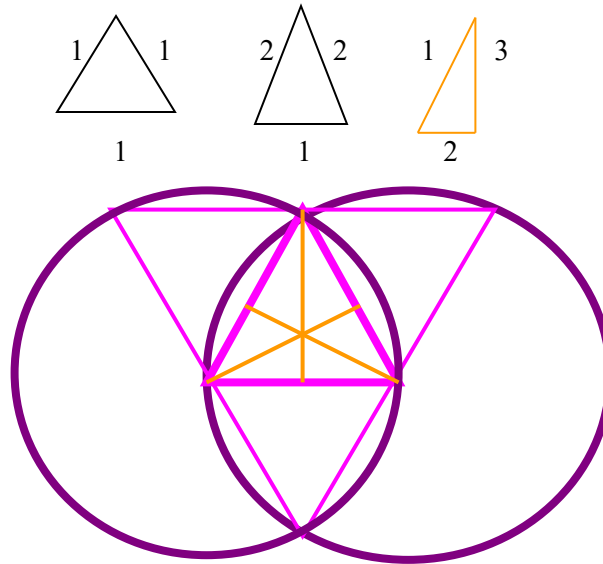
(48)

For **The Hexad** , Is  
**The First** and **Most-basic Number**  
 to Encompass , **The Arithmetic Mean**

**1 : 2 :: 2 : 3**

For Since **The Arithmetic Mean** , is obviously contained ,  
 Primarily , in **1 2 3** and  
 The Combination of These is **The Hexad** ,  
 Then , **The Hexad** admits  
**The Primary Expression of Proportionality**  
 And Forms , **Number Itself** :  
 Since in **The Characteristic Property of Being** ,  
**A Numerical Mean** is Found ,  
**Essentially** in It .

Furthermore , The Primary Embodiment of Scalene Number  
is Solidified in the sequence up to **It** :  
1 , 2 , 3 .



[[“Surely then , of the two triangles , on the one hand , to the isosceles , a singular nature  
δη τοιν δυοιν τριγωνοιν μεν το ισοκελες μιαν φυσιν  
has been allotted , but on the other hand , to the promecic(scalene) , an infinite variety . Therefore  
ειληχε , δε το προμηκες απεραντους : ουν  
we must choose , in turn , **The Fairest** out of this infinite number , if we intend to begin in a  
προαιρετεον αυ το καλλιστον των απειρων , ει μελλομεν αρξεσθαι κατα  
methodical way . If then , anyone can tell of a fairer kind that they have selected for the  
τροπον . αν ουν τις εχη ειπειν καλλιον εκλεξαμενος εις την  
composition of these triangles , that person is no enemy , but a friend who is victorious over us .  
ξυστασιν τουτων , εκεινος ουκ εχθρος αλλα φιλος ων κρατει :  
However , of all these triangles we set up **One** , as **The Fairest** ; passing over the rest ;  
δ’ ουν των πολλων τριγωνων τιθεμεθα εν καλλιστον , υπερβαντες ταλλα ,  
out of which , (two) being conjoined , form a third ; **The Equilateral Triangle** .” **Timaeus 54** ]]  
εξ ου συνεστηκε εκ τριτου το ισοπλευρον τριγωνον .

The Pythagoreans , following Orpheus , called

### **The Hexad**

“**Wholeness of Limbs**” ,

either because **It** alone , of The Numbers within **The Decad** ,

is a **Whole** , Equal to **Its** parts or “**Limbs**”

[The Greek word for part is meros , for limb , melos .]

or , because **The Whole** : **The Kosmos** , has been divided into parts ,

and is “**Harmonious**” [emeles] thanks to

**It** .

For there are seven Celestial movements , apart from the movement of The Fixed Stars ,  
which is Eighth , and since by their hurtling , They produce the Same Number of Notes ,  
then , Their **Intervals** , and as it were , **Means** are necessarily **Six** .



They Rightly call **It** “*Reconciliation*” :  
For It “*Weaves*” together male and female by “*Blending*”  
and not by juxtaposition [addition] , as **The Pentad** does .

It is plausibly called “*Peace*” , and a much earlier name for **It** ,  
based on the fact that **It** “*Organizes*” things ,  
was “*Kosmos*” .

[*Kosmos* means *Order* and *Adornment* ∴ *Harmony*]  
For **The Kosmos** , like **6** , is often seen as composed of opposites in *Harmony* ,  
and the summation of the word **Kosmos** is 600 .

They also call it “*Health*” and “*Anvil*” ,  
as it were “*The Unwearying One*”  
[the words anvil & unwearying also have grammatical similarity in Greek] ,  
because it is reasonable to think that  
*The Most Fundamental Triangles*  
*of The Elements* of **The Kosmos** ,  
Partake in **It** .

Since each *Triangle* is **Six** , if it is divided by Three Perpendiculars :  
For **It** would be divided altogether , into **Six** parts .

(49)

That is why :  
There are as many *edges* to a Pyramid ,  
As there are as many *faces* of a Cube ,  
And as many *angles* in an Octahedron ,  
And as many *bases* of a Dodecahedron ,  
And as many *edges*  
to a Cube , an Octahedron , and an Icosahedron ,  
and nothing pertaining to their faces or angles or edges  
is altogether free from **The Hexad** .  
[**Timaeus 54e** – “If four equilateral triangles are combined ,  
so that three plane angles meet in a point , they make one solid(right) angle ;  
that which comes next to the most obtuse of plane angles .  
When four such angles are produced ,  
There is formed The First Solid Figure ,  
dividing its whole surface into four equal and similar parts .

The Second is formed of the same triangles ,  
In sets of eight equilateral triangles ,  
bounding every single solid angle by four planes .  
With the formation of **Six** such solid angles ,  
The Second Figure is complete .

The Third is composed of 120 of  
*The Elementary Triangles* , United ,  
and of twelve solid angles , each embraced by five plane equilateral triangles .  
It has twenty equilateral surfaces .

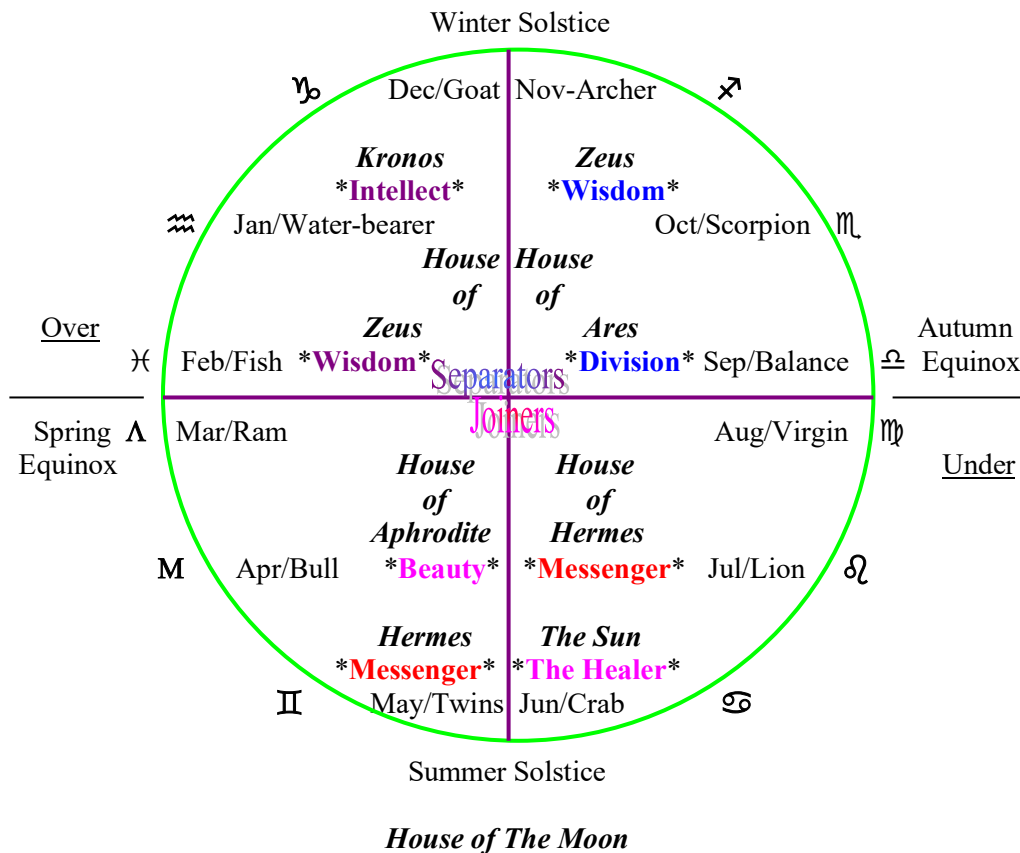
When The First Element ,  
had generated these figures ,  
It had done its part .

The isosceles triangle generated The Fourth Figure ,  
 United , in sets of four ,  
 with the right angles joining in the center ,  
 thus completing One Square .  
 Six of these squares ,  
 Joined together ,  
 Formed eight solid angles ,  
 each produced by three plane right angles .  
 The shape of the body thus formed ,  
 was Cubical ,  
 having Six square planes for its surfaces .

And whereas , a Fifth Essence [πεμπτης ουσης] ,  
 yet alone remained , God used It for **The All Itself** ,  
 Embellished throughout with Living-Symbols [διαζωγραφων ] .”

Of The Signs of The Zodiac ,  
 There are Six , over The Earth ,  
 and Six , under The Earth ,

[[The Earthly Gate of Ascent



Progression , from **The Monad** to **The Pentad** is straightforward (Proceeds in a straight line) ,  
but from **The Hexad** ,

The Progression finds another “**Starting-point**”

And is **Repetitive (Circular)** ;

For 1 and 5 make the next number in the sequence , **6** ,

|           |                                                        |                  |
|-----------|--------------------------------------------------------|------------------|
| 1 + 1 = 2 | and 2 and 5 make the one after that ,                  | 5 + 1 = <b>6</b> |
| 1 + 2 = 3 | then 3 and 5 next ,                                    | 5 + 2 = 7        |
| 1 + 3 = 4 | then 4 and 5 ,                                         | 5 + 3 = 8        |
| 1 + 4 = 5 | then finally 5 taken twice ,                           | 5 + 4 = 9        |
|           | by means of 5 having the same relationship to itself . |                  |
|           | 5 + 5 = 10                                             |                  |

They call **It**

“**Shooter of Missiles**” ,

“**Presider over Crossroads**” and

“**Measurer of Time in Two's**” :

“**Shooter of Missiles**” , from **It** being generated by The Triad  
which tradition tells us ,

is **Hecate** [Ἑκάτη = The Far-Shooter):

When **The Triad**

is “**shot**” as it were ,

and **added on** to **Itself**

[ἑκατος = far-shooting : The Epithet of **Apollo**]

“**Presider-over-Crossroads**” ,

perhaps , from **The Nature** of **The Goddess**

but probably because **The Hexad** is The First to acquire ,

“The Three Movements”

of The Dimensions ,

and each movement is twofold :

**Being-Bounded** on both Sides by **Boundaries** .

[[The First two ‘Mystical Hymns of Orpheus’ from Thomas Taylor’s  
**Hymns and Initiations** ,  
The Prometheus Trust

## I

To  
Hecate

|                                                        |   |
|--------------------------------------------------------|---|
| Einodian Hecate ,                                      | 1 |
| Trivia ,                                               | 2 |
| Lovely Dame :                                          |   |
| Of Earthly , Wat’ry , and Celestial Frame .            |   |
| Pleas’d with dark ghosts that wander thro’ the shade , |   |
| In a Saffron Veil , Arrayed .                          | 3 |
| Persaea :                                              | 4 |
| Solitary Goddess ,                                     |   |

Hail !  
 The World's Key-Bearer ,  
 Never , doomed-to-fail !  
 Huntress : In Stags Rejoicing , Nightly Seen ;  
 Drawn-by-Bulls , Unconquerable Queen .

Leader , Nymph , Nurse  
 On mountains Wand'ring  
 - Hear -

Thy Suppliants ,  
 Who with Holy-Rites  
 Thy Power Revere ,  
 and To The Herdsman ,  
 With Fav'ring Mind ,  
 Draw Near .

5

- 1 Einodian : Ein = εἷν = **in** / odian = οἶδος = **road** .  
 Some have translated this as “by the wayside” , others , as “the crossroads” ,  
 as also the author of The Theology . Hermes is the male Consonant to this role as  
 “Presider Over Crossroads” , and also as Guardian of the young .
- 2 Trivia : Latin for Enodian Tri = 3 / via = roads = ways  
 The Crossroads : of Earth , Water and Air
- 3 Saffron-veiled : Orange-veiled : as Buddhist monks . Saffron : The deep-orange , aromatic ,  
 pungent stigmas of a purple-flowered *crocus sativas* , used to color and flavor foods and  
 formerly , as a dyestuff , and in medicine .
- 4 Persaea : Slayer : as in Perse-phone .
- 5 Herdsman : as Orpheus , tamed men of a rough and “shaggy” disposition ; which appears  
 to be the true meaning of the fable , of his drawing to him , trees and wild-beasts by  
 the melody of his lyre ; hence alluding to this circumstance , he calls himself “the herdsman” :  
 indicating The Benefit conferred on the “coarse” or “Herd of mankind” .

## II

To  
 The Goddess  
 Prothuraea

1

*The Fumigation , from Storax*

2

O Venerable Goddess ;  
 For labour pains are Thy Peculiar Care :  
 When stretch'd upon the bed of grief ,  
 the laboring , in Thee , as in a mirror , View Relief :  
 - Hear my Prayer -

Guard of humankind  
 With Gentle-Mind Endued ,  
 Benignant Nourisher :  
 To helpless Youth , Benevolent and Kind .  
 Great Nature's Key  
 Belongs to no Divinity , but Thee .

Thou Dwell'st with all ,  
 Immanifest to sight  
 And , Solemn Festivals , are Thy Delight .  
 The Task is Thine , to unlock ,  
**The Virgin Zone :**  
 Thou  
 In Ev'ry Work , are "Seen" and "Known" .  
 Thou ,  
 Art Pleased to See ,  
 The Numerous Offspring of Fertility .  
 To Births , Thou gives Thine Sympathy :  
 When rack'd with labor pains , and sore distressed ;  
 The laboring , Invoke  
 Thee ,  
 As souls's Sure Rest ;  
 For , Thou , Alone , Can Give Relief to Pain  
 Which Art attempts , but tries in vain .  
 Artemis  
 Blessed , Venerable Power ,  
 Assisting Goddess  
 Who Brings Relief ,  
 In labor's dread hour  
 - Hear -  
 Accept my Pray'r ,  
 Make The Newborn , Thy Constant Care !

- 1 Prothuraea : Προθυραεα = Προ /Pre , θυρα/**Door** (She who Presides Over Doors)  
and being , as it were , "The Keeper of Life" .
- 2 Storax : a fragrant balsam of the *liquid-amber orientalis* ,  
used in perfumery and medicinally , as an expectorant .]]

|             |                     |                 |               |                 |                |
|-------------|---------------------|-----------------|---------------|-----------------|----------------|
| <b>Fish</b> | <b>Water-bearer</b> | <b>Pan-goat</b> | <b>Archer</b> | <b>Scorpion</b> | <b>Balance</b> |
|-------------|---------------------|-----------------|---------------|-----------------|----------------|

**"Measurer of Time in Two's"** ,

because of The Distribution of All Time , which is accomplished by a **Hexad** of Zodiacal Signs :  
 Over The Earth , and Under The Earth .  
 Or because , since Time has three parts , It is assimilated to **The Triad** ,  
 and **The Hexad** arises from , two threes .

|            |             |              |             |             |               |
|------------|-------------|--------------|-------------|-------------|---------------|
| <b>Ram</b> | <b>Bull</b> | <b>Twins</b> | <b>Crab</b> | <b>Lion</b> | <b>Virgin</b> |
|------------|-------------|--------------|-------------|-------------|---------------|

This latter reason , is also why they call **It** , "**Amphitrite**"  
 Because It yields from Itself , two separate Triads :  
 For 'separate-αμφις' also means 'apart' (amphi-αμφι-both)  
 Through being divided into two .

- (50)
- The simple idea that **The Hexad** ,  
 is a very close neighbor of **The Pentad** ,  
 led to them attributing to **It** The Title  
**"Dweller by Justice"** .  
 [[Consider , that Nicomachus , in his Introduction , views neighbors as Equals ,  
 in so far as  
 they equally partake of the quality of proximity .JFB.]]



It is also called “*Thalia*”

Because of Its “*Harmonizing*” different things .

[[*Thalia* , “*The Bountiful One*” , is one of The Nine Muses and is also One of The Three Graces .

*Thalia* , is also The Muse of Comedy , and so , consider the following on Laughter :

“The wise man venerates , The Terminations , of Dionysus and Aphrodite , which produce , γλυκυθυμια – Gladness-of-Heart / Sweetness-of-Mind . Everywhere , Purifying our Conceptions concerning The Gods , and Preparing us , to Understand that all things look towards The Best End ; whatever it may be . For because The Terminations of these Divinities *Strengthen* the infirmity of the mortal nature , and *Recall* corporeal molestation . On this account , The Gods , The Causes of these things , are φιλοπαιγμονες - “Lovers-of-Sport” . Hence , of statues , they make some of them laughing , and dancing and exhibiting relaxation . Others , austere , astonishing and terrible to the view , analogous to The Kosmic Allotments of The Gods .

Futhermore , “The Laughter of The Gods , must be defined to be Their “Exhuberant Energy” in The Kosmos , and The Cause of The Gladness of all kosmic natures . But as such , a Providence , is incomprehensible . For The Communication of All Good From The Gods is “Never-Failing” . Thus Homer , very Properly , calls Their Laughter , “Unextinguished” . He adds : “Fables , however , do not assert that The Gods , always weep , but that They “Laugh” *without Ceasing* . For “Tears” , are *Symbols* of Their Providence in mortal and frail concerns , and which “now rise into existence and then perish” . But “Laughter” is a *Sign* of Their Energy in Wholes and Those Perfect Natures in The Universe which are Perpetually Moved with Undeviating Sameness . On which account , I think , when we divide Demiurgic Productions into Gods and men , we attribute “Laughter” to The Generation of Gods , But “Tears” to the formation of men and animals ; whence a certain poet , in his Hymn to The Sun , says :

Mankind’s laborious race ,  
Thy “Tears” excite ,  
But The Gods “Laughing” ,  
“Blossomed” into Light .

So when we make a Division into The Celestial and Sublunary , again , after the same manner , we must assign “Laughter” to The Former , and “Tears” to the latter . And when we Reason concerning The Generations and corruptions of Sublunary natures themselves , we must refer The Former to “The Laughter” and the latter to the “Tears” of The Gods . Hence , in The Mysteries , those who preside over Sacred Institutions , also order both of these to be Celebrated , at stated times .

-Proclus-  
on Plato’s **Statesman**  
Taylor Translation , Prometheus Press

“ *Panacea* ”

either because of *Its* connection with *Health* ,  
which we mentioned earlier , or , as it were , *Self-Sufficiency* ,  
because *It* has been furnished with parts sufficient for *Wholeness* .

[πανακεια= Cure-all / παναρκεια = All-sufficient ]

Since there are **Seven** Celestial Spheres ,  
**The Intervals** fall under **The Hexad** :  
 For **They** are always less , by a **Monad** .

|             | Notes | Musical<br>Proportion | Tone<br>Numbers | Wholes<br>Fractions/Intervals |                                                    |
|-------------|-------|-----------------------|-----------------|-------------------------------|----------------------------------------------------|
| 1 Kronos    | C     | 12                    | 384             | <b>Whole Tone</b>             |                                                    |
| 2 Zeus      | B     |                       | 364.5           | 243/128(3/2)                  | 1                                                  |
| 3 Ares      | A     |                       | 324             | 27/16(3/2)                    | 2                                                  |
| 4 Apollo    | G     | 9                     | 288             | 3/2                           | 3                                                  |
| 5 Aphrodite | F     | 8                     | 256             | 4/3                           | 4                                                  |
| 6 Hermes    | E     |                       | 243             | 81/64(9/8)                    | 5                                                  |
| 7 Selene    | D     |                       | <b>216</b>      | 9/8                           | 6                                                  |
| Ge          | C     | <b>6</b>              | 192             | <b>Whole Tone</b>             | (The Pythagorean Sourcebook<br>Phanes Press, p327) |

And , there are **Six** bases , which are the boundaries  
 of The Three Dimensions of a **Cube** of corporeality .

Since **The Perfection** of The Kosmos falls under **The Hexad** ,  
**The Virtue** of The Demiurgos , is Rightly , thought to be **Hexadic** :  
 For Alone , among all The Virtues ,

### **Wisdom**

Is a **Divine** and **Perfect** , and **True Extreme**  
 That is , **It** is not , a mean , but has just one thing , *simply* , opposed to **It** ;  
**Its** lack : ignorance .  
**Which** is not opposed by excess or deficiency .  
 Nor is **It** “absent” from any other Virtue , but **It** “Accompanies” all of Them ,  
 since They are mortal . (**Republic 518e**)  
 It is thanks , to **This Virtue** Alone , which , because of **Its** Participation in **The Hexad** ,  
 Has neither excess or deficiency in relation to **Its** Parts  
 (1,2,3,Soundmindedness,Courage,Justice) , But Altogether , has

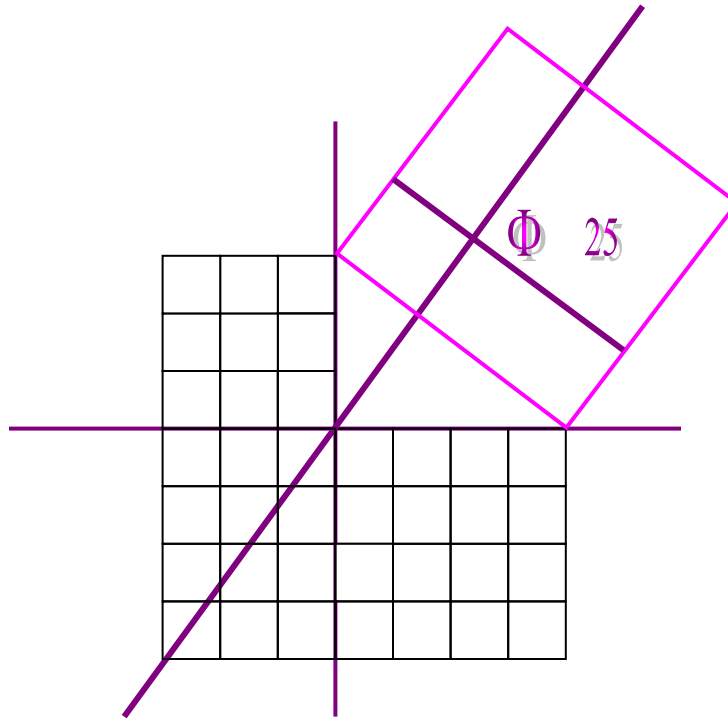
**Equality** , and consequent **Perfection** , and **Wholeness** ,  
 that **The Kosmos** is **not** excessive ,  
 in so far as  
 It was **Fashioned** by

### **The Wisdom and Providence Of God**

Thus **The Kosmos** has been occupied  
 By **This Virtue**  
 both , **It** and **Its** parts ;  
 plants and animals , (**Republic 546**)  
 as will also appear in our discussion of **The Hebdomad** .

Now , in as much as it is relevant to **The Hexad** ,  
 we must briefly see what the result of forming  
**The Sequence** which starts with **The Monad**  
 in *The Pythagorean Right Angled Triangle* :

- (51)
- [1] First , there is **The One** actual *Right Angle* in *It* ,
  - [2] while there are **Two** Angles which are unequal to each other ,  
 both together are **Equal** to the previously mentioned *Angle* (Euc 1-24)  
 just as , both **The (Two)** Squares , formed on each of the sides , which  
 subtend these **Two** Angles are **Equal** to **The Square** ,  
 based on The Line which subtends *The Right Angle* .
  - [3] **Three** , is the Quantity of “The Smaller” of the two sides ,  
 which contain *The Right Angle* .
  - [4] **Four** , The Quantity of “The Larger One” .
  - [5] **Five** , The Quantity of “The Hypotenuse” .
  - [6] **Six** , The Quantity of “The Area” of half of “The Parallelogram” ; ]  
 which half is defined by **The Diagonal** of The Parallelogram .



- 9** , The 1<sup>st</sup> Secondary&Com in Itself , & , P&I to Others , Mean #
- 12** , The 1<sup>st</sup> Superabundant # of The Even Genera
- 16** , The 3<sup>rd</sup> E-X E # , 3<sup>rd</sup> Deficient # , 3<sup>rd</sup> Sq.# ,The Only “Mean” SQ. #
- 25** , The 1<sup>st</sup> Circular Plane # , 2<sup>nd</sup> S&C , & P&I , 3<sup>rd</sup> E-X E # , 4<sup>th</sup> Sq. # ,

### Three Dimensional

- |                      |                                                                                                            |
|----------------------|------------------------------------------------------------------------------------------------------------|
| <b>3x3x3 = 27</b>    | <b>3</b> , The 1 <sup>st</sup> # in The Species of The Prime & Incomposite of The Odd Genus                |
| <b>4x4x4 = 64</b>    | <b>4</b> , The 1 <sup>st</sup> # in The Species of The Even-Times Even of The Even Genus                   |
| <b>5x5x5 = 125</b>   | <b>5</b> , The 2 <sup>nd</sup> # in The Species of The P& I of The Odd Genus                               |
| <b>The Whole 216</b> | <b>27</b> , The 5 <sup>th</sup> # of The Secondary and Composite Species , Odd Genus                       |
| <b>+ 4x4x3 = 48</b>  | <b>64</b> , The 5 <sup>th</sup> # of The Even-Times Even Species , 7 <sup>th</sup> Sq. # of The Even Genus |
| <b>264 + 6 = 270</b> | <b>125</b> , The 1 <sup>st</sup> Spherical Solid Number among Cubes                                        |
|                      | <b>216</b> , The 2 <sup>nd</sup> Spherical Solid Number among Cubes                                        |

**The Sequence** from **The Monad** to **The Hexad** is continuous .  
**Music** , starts with **The Hexad** and Proceeds by **Doubles** and **Triples** .  
**The Harmonious Adaptation** which is crucial for all Living Things ,  
and which pertains to **The Vitality** of **Seven-month** and especially **Nine-month** children ,  
starts with these **Musical Sequences** .  
For whether , in accordance with **The Two Vital Tributaries** : **The Double** and **Triple** ,  
**The Sequence** based on **The Hexad** were to proceed  
**Doubly** , by means of **12** or  
**Triply** by means of **18** (The Octave above **12** [6+6+6]),  
(See The Pythagorean Sourcebook and Library , Phanes Press , page 327)  
Each Interval would be filled in such a way that  
**The Sequence** would contain **Two Means** :  
The First , exceeding one extreme ,  
in the same proportion , (**Republic 546b**)  
as it is exceeded by the other .  
The Second , exceeding one extreme  
by the same number ,  
as it is exceeded by the other ;  
with the result that  
**The Sequence** would admit **The Ratios** of both  
**The Sesquialter** and **Sesquitercian Intervals** , and  
in either case (The First or The Second)  
The Engendering of Living Creatures (**Republic 546**) ,  
Which is what we are trying to explain , will completely occur .  
For in **The Double** Sequence of **6** and **12** ,  
Where **8** and **9** occupy **The Means** ,  
and patently accomplish what has been said .  
6 : 8 : : 9 : 12  
6/2=3 : 8/2=4 : : 9/3=3 : 12/3 =4  
**The Sesquitercian**  
And 35 , the addition of all the numbers together ,  
when multiplied by The Hexad ,  
results in **The Seven-month Period** of **210** days .  
6 + 8 + 9 + 12 = 35 x 6 = **210** divided by 30 days = **7**  
(+ 6 days of Conception = **216**)  
**The Triple** Sequence of **6** and **18** ,  
where **9** and **12** are introduced (as **Means**)  
and yield in their turn , **The Same Harmonic Relation** ,  
6 : 9 : : 12 : 18  
6/3=2 : 9/3=3 : : 12/6=2 : 18/6=3  
**The Sesquialter**  
The addition of these numbers makes 45 ,  
which multiplied again  
By **The Hexad** ,  
Yields the number of **9 months** ; **270** days .  
6 + 9 + 12 + 18 = 45 x 6 = 270 divided by 30 days = 9  
(+ 6 days of Conception = 276)  
The result is that both these **Periods**  
Which engender Living Creatures , depend on **The Hexad** ,  
which is then , “**Soul-like**” .

(52) At any rate , in Plato [The Timaeus] , **The First Portion**  
 in The Generation of Soul , is very Reasonably , held to be **The Hexad** .  
 Then , Its Double ; 12 , Its Triple ; 18 , and so on up to 162 ; 27 times The First .  
 For These are **The First** and **Least Quantities** , in which is seen The Nature of The Two Means ,  
 and that of The Sesquioctaval Interval in between Both .

[[Timaeus 36a

But , The Soul was not “Fashioned” by The (Demiurgic) God ,  
 earlier than “The Womb” , just as , in our present account ,  
 She is mentioned later .

For He , would not have suffered The Elder to be Governed by the younger ,  
 when He Joined Them Together .

But we , are far too inclined to casual and random habits ,  
 which manifests itself in some way , in our speech .

Thus , In The Beginning , God Made The Soul ,  
 In Generation and Excellence , First and Elder than body ,  
 to be its Authority and Ruler/Leader .

He first Formed Her , out of the following and in the following way :

From The Undivided and Always Changeless Substance ,  
 and from That which becomes divided in bodies .

Out of both of These , and in The Middle , a Third ;

The Idea of Being ,

between The Nature of The Same and That of The Other .

This , He Composed in such a Way ;

between The Undivided and that which is divided in bodies .

Then , taking Them , Three in Number , He Blended Them into  
 One Whole Idea :

The Nature of The Other , hard as it is to mix ,  
 was United into a Well-Harmonized Living Being .

And so , mingled throughout with Essential-Being :  
 out of The Three , Making One .

Again , He Divided This , into as many parts as it was Proper :  
 Each Part Mingled of Same , of Other , and of Essential-Being .

He began His Dividing Thus :

First , He Took One Portion from The Whole . [6/1]

Then , He Continued to Take a Double Portion of This . [2x6/1=12/2]

Then The Third Portion ,

Half as much again as The Second , but Triple The First . [12/2+6/1 or 3x6/1 =18/3]

The Fourth , Double The Second . [2x12/2=24/4]

The Fifth , Three times The Third . [3x18/3=54/9]

The Sixth , Eight times The First . [8x6/1=48/8]

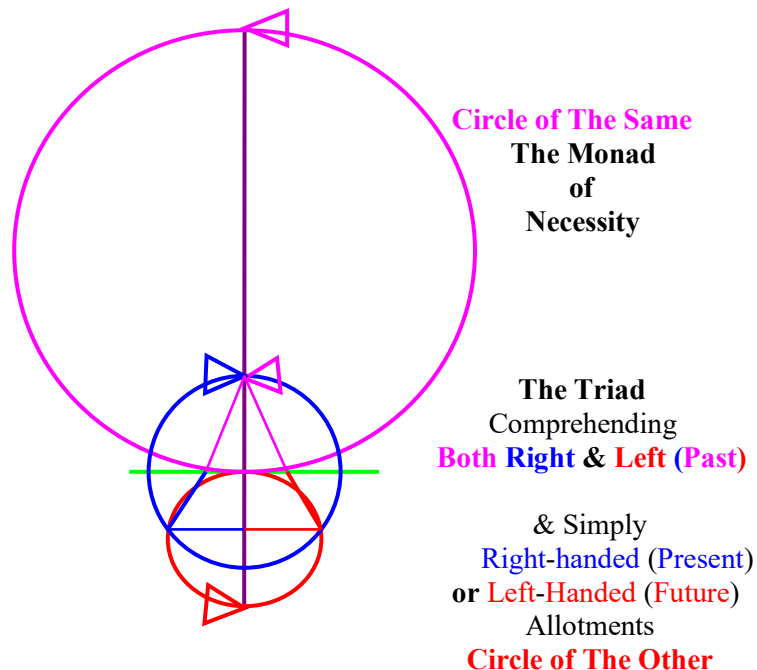
The Seventh , 27times The First . [27x6/1=162/27]

|    |    |    |          |    |    |     |
|----|----|----|----------|----|----|-----|
| 8  | 4  | 2  | <b>1</b> | 3  | 9  | 27  |
| 48 | 24 | 12 | <b>6</b> | 18 | 54 | 162 |

]]



Since The Cube of **6** is **216** , The Period pertaining to Seven Month Offspring ,  
 when , to The Seven Months (210days) are added the six days  
 in which The Seed “Froths-up” and Germinates ,  
 [Among The Greeks , the first six days of pregnancy ,  
 were commonly held to be different from the rest . RW]  
 then , Androcydes The Pythagorean , who wrote “On The Maxims” ,  
 and Eubulides the Pythagorean , Aristoxenus , Hippobotus and Neanthes ,  
 who all recorded Pythagoras’ deeds , said that  
 The Transmigrations of Soul ,  
 which He underwent , occurred at **216** Year **Intervals** .  
 That after this many years , at all events , He came to **Reincarnation** and **Rebirth** as Pythagoras ,  
 after the first **Cycle** and **Return** , of the soul **Regenerating** Cube of 6 ,  
 and This Number is , in fact , **Recurrent** , because of being **Spherical** ,  
 and that He was born *at other times* after **These Intervals** .  
 This is consistent with Him having had the soul of Euphorbus during that Period .  
 For there are about **514** years of history from the Trojan War  
 until the time of Xenophanes , the natural physicist  
 and Anacreon and Polycrates and the siege and dislocation of the Ionians ,  
 by Harpagus the Mede , which the Phocians fled , and then founded Massilia ;  
 and Pythagoras was contemporary with all of this . At any rate , it is recorded that when  
 Cambyses took Egypt , Pythagoras was taken prisoner by him ,  
 for He was living with the Priests ,  
 and went to Babylon and was Initiated into the non-Greek Mysteries ;  
 and Cambyses was exactly contemporary with the tyranny of Polycrates ,  
 which Pythagoras was fleeing from when He went to Egypt .  
 So then , **Twice The Period** has been subtracted , **Twice 216 years** ,  
 then , 82 years are left for His Life .  
 216 days = 7 Month Pregnancy    :    216 years = The Transmigration of the soul  
                                                      :    :  
 270 days = 9 Month Pregnancy    :    270 years = The Transmigration of the soul



|    |    |    |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |
|----|----|----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| 1  | 2  | 3  | 4   | 5   | 6   | 7   | 8   | 9   | 10  | 11  | 12  | 13  | 14  | 15  | 16  | 17  | 18  | 19  | 20  | 21  | 22  | 23  | 24  | 25  | 26  | 27  | 28  | 29  | 30  |
| 2  | 4  | 6  | 8   | 10  | 12  | 14  | 16  | 18  | 20  | 22  | 24  | 26  | 28  | 30  | 32  | 34  | 36  | 38  | 40  | 42  | 44  | 46  | 48  | 50  | 52  | 54  | 56  | 58  | 60  |
| 3  | 6  | 9  | 12  | 15  | 18  | 21  | 24  | 27  | 30  | 33  | 36  | 39  | 42  | 45  | 48  | 51  | 54  | 57  | 60  | 63  | 66  | 69  | 72  | 75  | 78  | 81  | 84  | 87  | 90  |
| 4  | 8  | 12 | 16  | 20  | 24  | 28  | 32  | 36  | 40  | 44  | 48  | 52  | 56  | 60  | 64  | 68  | 72  | 76  | 80  | 84  | 88  | 92  | 96  | 100 | 104 | 108 | 112 | 116 | 120 |
| 5  | 10 | 15 | 20  | 25  | 30  | 35  | 40  | 45  | 50  | 55  | 60  | 65  | 70  | 75  | 80  | 85  | 90  | 95  | 100 | 105 | 110 | 115 | 120 | 125 | 130 | 135 | 140 | 145 | 150 |
| 6  | 12 | 18 | 24  | 30  | 36  | 42  | 48  | 54  | 60  | 66  | 72  | 78  | 84  | 90  | 96  | 102 | 108 | 114 | 120 | 126 | 132 | 138 | 144 | 150 | 156 | 162 | 168 | 174 | 180 |
| 7  | 14 | 21 | 28  | 35  | 42  | 49  | 56  | 63  | 70  | 77  | 84  | 91  | 98  | 105 | 112 | 119 | 126 | 133 | 140 | 147 | 154 | 161 | 168 | 175 | 182 | 189 | 196 | 203 | 210 |
| 8  | 16 | 24 | 32  | 40  | 48  | 56  | 64  | 72  | 80  | 88  | 96  | 104 | 112 | 120 | 128 | 136 | 144 | 152 | 160 | 168 | 176 | 184 | 192 | 200 | 208 | 216 | 232 | 240 | 248 |
| 9  | 18 | 27 | 36  | 45  | 54  | 63  | 72  | 81  | 90  | 99  | 108 | 117 | 126 | 135 | 144 | 153 | 162 | 171 | 180 | 189 | 198 | 207 | 216 | 225 | 234 | 243 | 252 | 261 | 270 |
| 10 | 20 | 30 | 40  | 50  | 60  | 70  | 80  | 90  | 100 | 110 | 120 | 130 | 140 | 150 | 160 | 170 | 180 | 190 | 200 | 210 | 220 | 230 | 240 | 250 | 260 | 270 | 280 | 290 | 300 |
| 11 | 22 | 33 | 44  | 55  | 66  | 77  | 88  | 99  | 110 | 121 | 132 | 143 | 154 | 165 | 176 | 187 | 198 | 209 | 220 | 231 | 242 | 253 | 264 | 275 | 286 | 297 | 308 | 319 | 330 |
| 12 | 24 | 36 | 48  | 60  | 72  | 84  | 96  | 108 | 120 | 132 | 144 | 156 | 168 | 180 | 192 | 204 | 216 | 228 | 240 | 252 | 264 | 276 | 288 | 300 | 312 | 324 | 336 | 348 | 360 |
| 13 | 26 | 39 | 52  | 65  | 78  | 91  | 104 | 117 | 130 | 143 | 156 | 169 | 182 | 195 | 208 | 221 | 234 | 247 | 260 | 273 | 286 | 299 | 312 | 325 | 338 | 351 | 364 | 377 | 390 |
| 14 | 28 | 42 | 56  | 70  | 84  | 98  | 112 | 126 | 140 | 154 | 168 | 182 | 196 | 210 | 224 | 238 | 252 | 266 | 280 | 294 | 308 | 322 | 336 | 350 | 364 | 378 | 392 | 406 | 420 |
| 15 | 30 | 45 | 60  | 75  | 90  | 105 | 120 | 135 | 150 | 165 | 180 | 195 | 210 | 225 | 240 | 255 | 270 | 285 | 300 | 315 | 330 | 345 | 360 | 375 | 390 | 405 | 420 | 435 | 450 |
| 16 | 32 | 48 | 64  | 80  | 96  | 112 | 128 | 144 | 160 | 176 | 192 | 208 | 224 | 240 | 256 | 272 | 288 | 304 | 320 | 336 | 352 | 368 | 384 | 400 | 416 | 432 | 448 | 464 | 480 |
| 17 | 34 | 51 | 68  | 85  | 102 | 119 | 136 | 153 | 170 | 187 | 204 | 221 | 238 | 255 | 272 | 289 | 306 | 323 | 340 | 357 | 374 | 391 | 408 | 425 | 442 | 459 | 476 | 493 | 510 |
| 18 | 36 | 54 | 72  | 90  | 108 | 126 | 144 | 162 | 180 | 198 | 216 | 234 | 252 | 270 | 288 | 306 | 324 | 342 | 360 | 378 | 396 | 414 | 432 | 450 | 468 | 486 | 504 | 522 | 540 |
| 19 | 38 | 57 | 76  | 95  | 114 | 133 | 152 | 171 | 190 | 209 | 228 | 247 | 266 | 285 | 304 | 323 | 342 | 361 | 380 | 399 | 418 | 437 | 456 | 475 | 494 | 513 | 532 | 551 | 570 |
| 20 | 40 | 60 | 80  | 100 | 120 | 140 | 160 | 180 | 200 | 220 | 240 | 260 | 280 | 300 | 320 | 340 | 360 | 380 | 400 | 420 | 440 | 460 | 480 | 500 | 520 | 540 | 560 | 580 | 600 |
| 21 | 42 | 63 | 84  | 105 | 126 | 147 | 168 | 189 | 210 | 231 | 252 | 273 | 294 | 315 | 336 | 357 | 378 | 399 | 420 | 441 | 462 | 483 | 504 | 525 | 546 | 567 | 588 | 609 | 630 |
| 22 | 44 | 66 | 88  | 110 | 132 | 154 | 176 | 198 | 220 | 242 | 264 | 286 | 308 | 330 | 352 | 374 | 396 | 418 | 440 | 462 | 484 | 506 | 528 | 550 | 572 | 594 | 616 | 638 | 660 |
| 23 | 46 | 69 | 92  | 115 | 138 | 161 | 184 | 207 | 230 | 253 | 276 | 299 | 322 | 345 | 368 | 391 | 414 | 437 | 460 | 483 | 506 | 529 | 552 | 575 | 598 | 621 | 644 | 667 | 690 |
| 24 | 48 | 72 | 96  | 120 | 144 | 168 | 192 | 216 | 240 | 264 | 288 | 312 | 336 | 360 | 384 | 408 | 432 | 456 | 480 | 504 | 528 | 552 | 576 | 600 | 624 | 648 | 672 | 696 | 720 |
| 25 | 50 | 75 | 100 | 125 | 150 | 175 | 200 | 225 | 250 | 275 | 300 | 325 | 350 | 375 | 400 | 425 | 450 | 475 | 500 | 525 | 550 | 575 | 600 | 625 | 650 | 675 | 700 | 725 | 750 |
| 26 | 52 | 78 | 104 | 130 | 156 | 182 | 208 | 234 | 260 | 286 | 312 | 338 | 364 | 390 | 416 | 442 | 468 | 494 | 520 | 546 | 572 | 598 | 624 | 650 | 676 | 702 | 728 | 754 | 780 |
| 27 | 54 | 81 | 108 | 135 | 162 | 189 | 216 | 243 | 270 | 297 | 324 | 351 | 378 | 405 | 432 | 459 | 486 | 513 | 540 | 567 | 594 | 621 | 648 | 675 | 702 | 729 | 756 | 783 | 810 |
| 28 | 56 | 84 | 112 | 140 | 168 | 196 | 224 | 252 | 280 | 308 | 336 | 364 | 392 | 420 | 448 | 476 | 504 | 532 | 560 | 588 | 616 | 644 | 672 | 700 | 728 | 756 | 784 | 812 | 840 |
| 29 | 58 | 87 | 116 | 145 | 174 | 203 | 232 | 261 | 290 | 319 | 348 | 377 | 406 | 435 | 464 | 493 | 522 | 551 | 580 | 609 | 638 | 667 | 696 | 725 | 754 | 783 | 812 | 841 | 870 |
| 30 | 60 | 90 | 120 | 150 | 180 | 210 | 240 | 270 | 300 | 330 | 360 | 390 | 420 | 450 | 480 | 510 | 540 | 570 | 600 | 630 | 660 | 690 | 720 | 750 | 780 | 810 | 840 | 870 | 900 |

Since The Nature of The Number **6** , is , in a sense ,  
Crucial for The Generation and Formation of Soul ,  
then , what Plato says will be helpful , as follows :

The Compound Structure ,

From which is dispensed The Generation of Soul ,

And from which are separated The Portions ,

Up to 27 times **The First** , is

**Hexadic** according to Plato also .

For He focuses on precisely ,

**The Property** we have Attributed to **The Hexad** :

Since **The Hexad** is not only

*a clear likeness*

-more than any other Number-

of **The “Odd-Even” Monad**

because **It** is **The First** to Contain Parts

with Opposite Names and Opposite Denominations :

-For **Its Third** is 2 , **Its Half** , 3 , and **Its Sixth** , 1 ,

and **The Whole** is **6** .

**Name of Parts**

**Their Denomination**

*Third* (**Odd**)

**2** (The **1<sup>st</sup>** Actual **Even Number** : **Their Source**)

*Half* (**Even**)

**3** (The **1<sup>st</sup>** Actual **Odd Number** : **Their Source**)

*Sixth* (**Even**)

**1** (**Odd-Even**)

-**The Whole 6** (**Perfect**)-

But also because **It Is** , *at the same time* ,  
**a Compound**  
of The First Actual **Odd** Number and The First Actual **Even** Number .  
And for this reason , **It** , Alone , of All Numbers within **The Decad** , **Is Half Even** and **Half Odd** ,  
and is therefore , patently/exclusively/readily intelligible/self-evidently ,  
**a Mixture**  
of **Indivisible Being** and **Divisible Being** .  
Further then , **It** is more directly “Oblong” than any Number ,  
for **It** is unreasonable , to consider **The Dyad** as Oblong .  
In addition , **It** has been discovered to be The First Solid Number (The Cube) ,  
even if scalene [ 1 , 2 , 3 ] , never-the-less , **It** is Three Dimensional , because of **Its** Means ,  
(54) And since **It** is “The Smallest” of all numbers that fall under **It**  
and are completely counted by their own parts .  
For all these reasons ,  
Plato , blended **The Mixture** ,  
in a **Reasonable** way :  
The First Ingredient being , **Indivisible Being (1)**  
The Second , **Divisible Being (2)** ,  
and  
The Third , **The Being** that **Consists** of **Both-Together (3)** ;  
So that **Two**-things , may each be , **Three**-fold ,  
or conversely ,  
**Three**-things , **Two**-fold ,  
As being **Equal** to **2 x 3 [6]** ,  
or **3 x 2 [6]** ,  
**Odd** and **Even**  
And **Even-Odd** .  
That it is impossible to find within  
**The Hexad**  
Another Number which admits All The Ratios of  
“The Harmony of The Soul”  
is also shown by Aristaeus The Pythagorean [Pythagoras’ Successor].

**The End**  
**of**  
~~~~~ **On The Hexad** ~~~~~

Post Script : Reflections on Euphorbus ; the prior incarnation of Pythagoras .

The Iliad 16 384

As underneath the hurricane , All The Black Earth
is burdened on an Autumn Day
When Zeus , “in a Deep Rage” ,
sends down the most violent waters against mortals ,
After they “Stir Him to Anger” .
For in violent assembly , they pass decrees that are crooked ,
And drive **Righteousness** from among them ,
And care nothing ,
“For What The Gods Think .”

Iliad 16 702

Three times ,
Patroclus tried to mount The Angle of the towering wall ,
and
Three times ,
Phoibos Apollo
With **Immortal Hands** ,
Battered him backwards ; Beating back the bright shield .
As Patroclus came at **Him** , like *something more* than a man ,
He called Aloud , and in The Voice of Danger ,
Spoke Winged Words :
“*Give way , Illustrious Patroklos ,
It is not Destined that The City of the proud Trojans
shall fall before your spear ,
nor even the hand of Achilles , who is far better than you are .*”

Iliad 16 806

He stood , *stunned* .
And close behind his back , a Dardanian man ,
hit him , between the shoulders , with a sharp javelin :
Euphorbus , son of Panthoos ,
Who surpassed all men of his own age with the throwing-spear , horsemanship and foot-speed .
Since first coming , he had already brought down twenty men from their horses ,
with his learning in warfare and his chariot .
He first hit you ,
with a thrown-spear ,
O Rider Patroclus .
Nor broke you ,
but snatching out the spear , ran away again ,
and lost himself in the crowd .
Enduring not
to face Patrolos , in close combat ,

naked ,

as he was .

Iamblichus on

The Life of Pythagoras

On his return to Samos , he was recognized by some of the older inhabitants , who found that he had gained in Beauty and Wisdom , and had achieved a Divine Graciousness , wherefore they admired him , all the more . He was officially invited to Benefit all men , by Imparting his Knowledge publicly . To this , he was not averse , but The Method of “Teaching” he wished to introduce was “The Symbolical One” , in a manner similar , to that in which he had been instructed in Egypt . This mode of “Teaching” , however , did not please the Samians , whose attention , lacked perseverance . Not one proved genuinely desirous of those mathematical disciplines ,

which he was anxious to introduce among the Greeks, and soon, he was left entirely alone. This, however, did not embitter him, to the point of neglecting or despising Samos since it was his home town, he desired to give his fellow citizens, a taste of “The Sweetness” of the mathematical disciplines, in spite of their refusal to learn.

To overcome this, he devised and executed the following stratagem. In the gymnasium, he happened to observe the unusually skillful and masterful ball-playing of a youth who was greatly devoted to physical culture, but financially lacking and in difficult circumstances. Pythagoras wondered whether this youth, if supplied with the necessities of life and freed from the anxiety of supplying them, could be induced to study with him. Pythagoras, then, called the youth, as he was leaving the bath, and proposed furnishing him, The Means to continue his physical training, on the condition that he would study with him, *easily, gradually* but *continuously*, so as to avoid confusion and distraction, certain disciplines, which he claimed to have learned from the Barbarians in his youth, but which were now, beginning to desert him, in consequence of the inroads of the forgetfulness of old age. Moved by hopes of financial support, the youth took up the proposition without delay. Pythagoras, then introduced him to the rudiments of Arithmetic and Geometry, illustrating them, objectively, on an abacus.

Paying him, three oboli [1 obol = 1/6 drachma], as fee for the learning of every figure, the youth, being incited to the study of Geometry, by the desire for honor, with diligence, and in the best order, this was continued for a long time.

But when The Sage observed that the youth had become so captivated by **The Logic, Ingeniousness** and **Grace** of those demonstrations, to which, he had been led, in an orderly way, that he would no longer neglect their Pursuit, merely because of the sufferings of poverty, Pythagoras pretended poverty and consequent inability to continue payment of the three oboli fee.

On hearing this, the youth replied that even without the fee he could go on learning and receiving this instruction. When Pythagoras said, “But, even I myself, am lacking the means to procure food !” as he would have to work to earn his living, he ought not to be distracted by the abacus and other trifling occupations. The youth, however, loath to discontinue his studies, replied, “In the future, it is I, who will provide for you, and repay your kindness, in a way resembling that of the stork. For in my turn, I will give you three oboli for every figure.”

From this time on, he was so captivated by these disciplines, that of all the Samians, he alone, elected to leave home, to follow Pythagoras.

The Pythagorean Sourcebook and Library.
PHANES PRESS

[[[Here, I have offered, for your speculative pleasure, a certain way of making sense of The Speech of The Muses. In this kind of play, we can find rest from mundane concerns, in which, as we shall promptly see, all the other forms of government/lives are involved and are dissolved in. Notice that *all* The Hand-maidens of Philosophy have joined in the Fun. On the other hand, recall that The Narrative/Non-Imitative Form of speaking was to be adopted by The Guardians of The Divinely Molded City. Furthermore, notice that not only does the dialogue partake of that Form but so also does the first form of analogy; The Arithmetic Mean; 1:2: :2:3; since just as 1 is *less than* 2 by **One** and 2 < 3 by **One** (thereby manifesting forth the characteristic of The Arithmetic Analogy: **The Same Difference**) so also does the dialogue not partake of the highs or lows of other forms of music, but always maintains/participates **The Same Difference**, the center, the evenness, the equality of the narrative form; The **Pure** Music of **The Logos**. JFB]]]

Glaucon: (to which he then said) What then, do **The Muses** say after this ?

547b ος δ’ η Τι ουν αι Μουσai λεγουσιν το μετα τουτο ;

Socrates: (*then I said*) Sedition having arisen , then on the one hand , the iron and the bronze
 δ' εγω ην , Στασεως γενομενης αρα μεν το σιδηρουν και χαλκουν
 natures will pull against the others in the direction of gain and the acquisition of lands and houses
 γενει ειλικτην τω εκατερω επι χρηματισμον και κτησιν και γης και οικιας
 and of gold and silver . But on the other hand , in turn , **The Golden and Silver Natures** ,
 τε χρυσιου τε και αργυρου , δ' αυ το χρυσουν τε και αργυρουν ,
 in as much as **Their Souls** are not in need , but **naturally rich** , will be **Lead** towards **Virtue**
 ατε τας ψυχας οντε ου τω πενομενω , αλλα φυσει πλουσιω , ηγετην επι την αρετην
 and **The Ancient Constitution** . Thus , forcefully striving and contending against each other ,
 και την αρχαιαν καταστασιν : δε βιαζομενων και αντιτεινοντων αλληλοις ,
 on the one hand , they will agree to divide/distribute their lands and houses among individuals ,
 μεν ωμολογησαν εις κατανειμαμενους γην και οικιας μεσον ιδιωσασθαι
 and on the other hand , enslaving those who were formerly maintained by them as freemen
547c δε δουλωσαμενοι τους πριν υπ' αυτων ως ελευθερους
 and as friends and nurturing-agents , now , at this time , keeping them as all-around-slaves and
 τε φιλους και τροφεας , τοτε εχοντες τε περιοικους και
 house-hold-slaves , occupying themselves in war and in keeping watch over these subjects .
 οικετας επιμελίσθαι αυτοι πολεμου τε και φυλακης αυτων .

Glaucon: (*he said*) The self revolution, seems to me , to arise in this way .

εφη , η αυτη μεταβασις Δοκει μοι , γινεσθαι εντευθεν .

Socrates: (*then I said*) Is it not the case then , that this form of self government, would be
 δ' εγω ην , Ουκουν η αυτη πολιτεια αν ειη
 in transition **between** an **Aristocracy** and an **oligarchy** ?

εν μεσω τις αριστοκρατιας τε και ολιγαρχιας ;

Glaucon: Entirely so . (Πανυ μεν ουν .)

Socrates: **4** Surely then on the one hand , the change shall happen in this way . But on
574d δη μεν Μεταβησεται ουτω : δε
 the other hand , having been changed , how will it live ? Or is it clear , that in some things ,
 μεταβασα πως οικησει ; η φανερον οτι μεν τα
 it will **imitate The Former Government** , but in other things , **oligarchy** , in so far as it exists
 μιμησεται την προτεραν πολιτειαν , δε τα την ολιγαρχιαν , ατ' ουσα
 in the **Middle** , and then , it shall possess , something , peculiar **Self** ?

εν μεσω , και δε εξει τι ιδιον αυτης ;

Glaucon: (*he replied*) Just so . (εφη , Ουτως .)

Socrates: Is it not the case then , on the one hand , that in the honoring of their Rulers/Leaders ,
 Ουκουν μεν τω τιμαν τους αρχοντας ,
 and in the abstention of its warrior class from agriculture and from mechanical and the other
 και τω απεχεσθαι αυτης το προπολεμουν γεωργιων και χειροτεχνιων και του αλλου
 gainful employments , and on the other hand , in providing for taking their meals-in-common ,
 χρηματισμου , δε κατεσκευασθαι ξυσσιτια
 and in attending to both gymnastic exercises and to their war-contests ; in all such things ,
 και επιμελίσθαι τε γυμναστικης και της του πολεμου αγωνιας , πασι τοιουτοις τοις
 they shall **imitate/resemble The Former Government** ?

μιμησεται την προτεραν ;

Glaucon: Yes . (Ναι .)

Socrates: But indeed , on the other hand , in its fear to bring 'clever men' to rule/lead , in as
547e γε δε Τω φοβεισθαι αγειν τους σοφους επι τας αρχας ,

much as , there no longer remains any **Virile-Soul** that is **Truly-Singular** and **Genuinely-Sincere** ,
 ατε ουκετι κεκτημενην ανδρας απλους τε και ατενεις
 but only such as those that are of a mixed nature ; and thus they incline to those who are **spirited**
 αλλα τοιουτος τους μικτους , και δε αποκλινειν επι θυμοειδεις
 and more-singular of **heart** , whose natural genius is rather fitted towards **war** than towards **peace** .
 τε και απλουστερους , τους πεφυκοτας μαλλον προς πολεμον η προς ειρηνην ,
 and in as much as they place their esteem on strategies and war-engines , and spend the whole of
548 και τους εχειν ταυτα εντιμως περι δολους τε και μηχανας , και διαγειν
 their time in perpetual war ; then in turn , it will possess many such things peculiar to itself ?
 τον χρονον αιε πολεμουσα , αυ αυτη εξει τα πολλα των τοιουτων ιδια εαυτης ;
Glaucon: Yes . (Ναι .)

Socrates: (*then I said*) Then indeed , such as these , shall be desirous of riches , just as those
 δ' εγω ην , δε γε οι τοιουτοι εσονται Επιθυμηται χρηματων , ωσπερ οι
 who live in **oligarchies** , and value gold and silver *concealed in darkness* , in a savage manner ,
 εν ταις ολιγαρχιαις , και τιμωντες χρυσον τε και αργυρον υπο σκοτου αγριως ,
 in as much as they keep in possession , house-hold warehouses and treasuries , in which they may
 ατε κεκτημενοι οικειους ταμεια και θησαυρους , οι αν
 keep them hidden , and in turn have their houses enclosed by walls ; being nothing less than
 θεμενοι αυτα κρυψειαν , και αυ οικησεων περιβολους , ατεχνως
 'private nests' , in which they can squander their riches on their women and on any others which
548b ιδιας νεοττιας , εν αις αν αναλίσκοντες γυναιξι τε και αλλοις οις
 they please , with great expenditure .
 εθελοιεν πολλα δαπανωντο .

Glaucon: (*he said*) Most true . (εφη , Αληθεστατα .)

Socrates: Is it not also the case , that they are sparing of their own wealth , since they value it so ,
 και ουκουν φειδωλοι χρηματων , ατε τιμωντες
 and acquire it not in an open manner , yet they love to squander that of others because of their
 και κτωμενοι ου φανερωσ , δε φιλαναλωται αλλοτριων δι'
 appetites ; and secretly indulge their pleasures , running-away from **The Law** , just like
 επιθυμιαν , και καρπουμενοι λαθρα τας ηδονας , αποδιδρασκοντες τον νομον ωσπερ
 children from their father , who have been educated not by persuasion but by force ,
 παιδες πατερα , πεπαιδευμενοι ουχ υπο πειθους αλλ' υπο βιας
 by having neglected **The True Muse** , which is accompanied with **Logos** and **Philosophy** ,
 δια το ημεληκεναι της αληθινης Μουσης της μετα λογων τε και φιλοσοφιας
 and by having honored **gymnastics** with greater reverence than **Music** .

548c και τετιμηκεναι γυμναστικην πρεσβυτερος μουσικης .

Glaucon: (*he said*) You speak entirely of a **mixed** government , made-up out of evil **and** good .

εφη , λεγεις Πανταπασιν μεμιγμενην πολιτειαν , εκ κακου τε και αγαθου .
Socrates: (*then I said*) For it has been **mixed** . But only one element in self , is most remarkable ;
 δ' εγω ην , γαρ Μεμικται δ' μονον εν τι εν αυτη εστιν διαφανεστατον
 it comes from the prevalence of the **spirited** , **contentious** and **ambitious disposition** .

υπο κρατουντος θυμοειδους , φιλονικιαι και φιλοτιμιαι .

Glaucon: (*to which he then said*) Quite so indeed . (ος δ' η , Σφοδρα γε .)

Socrates: (*then I said*) Is it not the case then , that on the one hand , **this** government arises
 δ' εγω ην , Ουκουν μεν η πολιτεια γεγονυια
 in this way , and it would be of such a kind , **as far as** the outline of that form of government **is**
548d ουτω και αυτη αν ειη τοιαυτη τις , **ως** υπογραψαντα σχημα πολιτειας
concerned , and do not elaborate it precisely in word , because it is also sufficient/enough for us
 μη απεργασασθαι ακριβως λογω , δια και εξαρκειν μεν

to contemplate from the outline , both **The Most Just** and the most unjust person ; furthermore ,
το ιδειν εκ της υπογραφης τε τον δικαιοτατον και τον αδικωτατον , δε
on the one hand , it would be a work of prodigious length to describe in detail all governments ,
μεν ειναι εργον αμηχανον μηκει διελθειν πασας πολιτειας ,
and on the other hand , all the various types of **dispositions** , **without** omitting **anything** .
δε παντα ηθη μηδεν παραλιποντα .

Glaucou: (*he said*) And Rightly so . (εφη , Και ορθως .)

Socrates: **5** What then , will the person be , who corresponds to **this** form of government ?
Τις ουν ο ανηρ ων κατα ταυτην την πολιτειαν ;
How shall they be formed , and of what kind shall they be ?

πως γενομενος τε τε τις ποιος ;

Narrator-Socrates : *Adeimantos said* : (ο Αδειμαντος εφη ,)

Adeimantos: I think , **self** will closely resemble Glaucon here , at least in as much as he tends

Οιμαι μεν , αυτον εγγυς τι Γλαυκωνος τουτουι γε ενεκα τεινειν
to the love of contention . (φιλονικιας .)

Socrates: (*then I said*) Perhaps at least , in this particular aspect . But Glaucon **does not** appear
548e δ' εγω ην , Ισως γε , τουτο : αλλα ου δοκει
to me to have a natural resemblance to them in the following way .

μοι πεφυκεναι κατα τουτον ταδε .

Adeimantos: What way is that ? (Τα ποια ;)

Socrates: (*then I said*) In that **self** must necessarily also be **more-self-willed/arrogant** , and

δ' εγω ην , αυτον δει τε ειναι Αυθαδεστερον , και
more-inept in **Music** , yet fond of music , and on the one hand , fond of listening , yet in no way
υποαμουσποτερον , δε φιλομουσον και μεν φιληκοον , δ' ουδαμως
fond of rhetoric . And on the one hand , such a person will be savage towards certain slaves ,
549 ρητορικον . και μεν ο τοιουτος αν ειη αγριος τις δουλοις ,
without despising them , resembling one who has been sufficiently educated , yet they will be
ου καταφρονων δουλων , ωσπερ ο ικανως πεπαιδευμενος , δε
gentle towards those that are free , but extremely obsequious to governors ; thus being a lover of
ημερος ελευθεροις , δε σφοδρα υπηκοος αρχοντων , δε φιλ-
rule and honor , not thinking it proper to govern by eloquence , nor anything of the kind ,
αρχος και φιλοτιμος , ουκ αξιων αρχειν απο του λεγειν ουδ' ουδενος τοιουτου ,
but by military deeds and through military advantages , by being a **lover of gymnastic exercises**
αλλ' απο τε των πολεμικων εργων και περι τα πολεμικα των , ων τε τις φιλογυμναστης
and a **lover of hunting** .

και φιλοθηρος .

Adeimantos: (*he said*) This is indeed , **the disposition** of **that** government .

εφη , τουτο Εστι γαρ το ηθος εκεινης της πολιτειας .

Socrates: (*then I said*) Is it not also the case , that on the one hand , such a person , despises

549b δ' εγω ην , και Ουκουν μεν ο τοιουτος καταφρονει
riches while they are young , but always , on the other hand , by as much as they grow older ,
χρηματων ων αν νεος , αι δε οσω γιγνοιτο πρεσβυτερος ,
the more they will be drawn to riches , because their nature partakes of the love of riches , and
μαλλον αν ασπαζοιτο τω τε της φυσεως μετεχειν του φιλοχρηματου και
because they **are not Sincerely Drawn** to **Virtue** , **by being destitute** of **The Best Guardian** ?

δια ειναι μη ειλικρινης προς αρετην το απολειφθηναι του αριστου φυλακος ;

Adeimantos: (*to which Adeimantos then asked*) What guardian .

ος ο Αδειμαντος δ' η , Τινος ;

Socrates: (*then I said*) Of **Logos** mixed with **Music** ; which is the only **Innate Savior** of **Virtue**
δ' εγω ην , Λογου κεκκραμενου μουσικη : ος μονος ενοικει σωτηρ αρετης
which dwells within **Its** possessor throughout their life .

εγγενομενος τω εχοντι δια βιου .

Adeimantos: (*he replied*) What you say is well taken .

εφη , λεγεις Καλως .

Socrates: (*then I said*) And surely , on the one hand , such a **timocratic youth** , is like such a **city** .

δ'εγω ην, Και γ' μεν τοιουτος ο τιμοκρατικος νεανιας , εοικως τοιαυτη τη πολει .

Adeimantos: Quite so . (Πανυ μεν ουν .)

Socrates: (*I said*) But on the other hand , this very person , is formed , somehow , in this way ;

549c ειπον , δε ουτος Γινεται πως ωδε :
at times , he happens to be **the young son** of a **Good Father** , who dwells in a **not** well-governed
ενιοτε ων νεος υιος αγαθου πατρος οικουντος εν ουκ ευ πολιτευομενη
city , who shuns both honors and political-offices and law-suits and all such busy-habits-of-life ,
πολει φευγοντος τε τας τιμας και αρχας και δικας και πασαν την τοιαυτην φιλοπραγμοσυνην
and is willing to live neglected in obscurity , in order that he may have no trouble .

εθελοντος ελαττουσθαι , ωστε εχειν μη πραγματα .

Adeimantos: (*he said*) In what way then , is he formed ?

εφη , Πη δη γινεται ;

Socrates: (*then I said*) When first of all, he hears his **mother** venting her **indignation/annoyance** ,

549d δ' εγω ην , Οταν πρωτον μεν , ακουη της μητρος αχθομενης ,
because **her husband** is **not** one of the rulers , and **complains** that because of **this** , she is
οτι αυτη ο ανηρ εστι ου των αρχοντων , και δια ταυτα ελαττ-
neglected among the other women , and furthermore , **she sees** that **he** is **not** very attentive
-ουμενης εν ταις αλλαις γυναιξιν , επειτα ορωσης μη σφοδρα σπουδαζοντα
to the acquisition of wealth , **nor** fights and argues privately and publicly in courts of justice ;
περι χρηματα μηδε μαχομενον και λοιδορουμενον ιδια τε και δημοσια εν δικαστηριοις ,
but carries-on , in all these cases , in an indifferent way , and **she perceives him** , always paying
αλλα φεροντα παντα τα τοιαυτα ραθυμως , και αισθανηται αι προσεχοντα
attention to **himself** , while treating **her** with **neither extreme** respect **nor** disrespect . From all
τον νουν εαυτω , δε εαυτην μητε πανυ τιμωντα μητε ατιμαζοντα : εξ απαντων
these accounts , **she** is filled with **indignation** , and so **she says** to **self** that **his father** is **unmanly** ,
τουτων αχθομενης τε και λεγουης αυτω ως ο πατηρ ανανδρος
and *quite inferior* , and certainly *such other things* that **wives** are fond of **droning-on** about ,
τε και λιαν ανειμενος , και δη οσα αλλα αι γυναικες φιλουσιν υμνειν
in such cases , about **such husbands** .

549e και οια περι των τοιουτων .

Adeimantos: (*Adeimantos said*) And **they are very many** , and of a **kindred spirit** to **these** .

ο Αδειμαντος εφη , Και μαλ' πολλα τε και ομοια εαυταις .

Socrates: (*then I said*) You know , that in the same way , the house-hold servants of such

δ' εγω ην , Οισθα ουν , οτι και οι οικεται των
families , sometimes , those that appear to be good-natured , secretly say the same things
τοιουτων ενιοτε οι δοκουντες ειναι ευνοι λαθρα λεγουσιν τοιαυτα
to the sons , and if they see anyone either owing money , or in any other way being unjust ,
προς τους υιεις , και εαν ιδωσιν τινα η οφειλοντα χρηματα , η τι αλλο αδικουντα ,
whom **the father** does not prosecute , they exhort **him in the same way** to avenge himself

ω ο πατηρ μη επεξερχεται , διακελευονται οπως τιμωρησεται
on all such wrongdoers , when he comes to be a man , and to be more of a man than his **father** .

550 παντας τους τοιουτος , επειδαν γενηται ανηρ , και εσται μαλλον ανηρ του πατρος

And when **he** goes abroad , **he** hears other such like things and **he** sees , that on the one hand ,
και εξιων ακουει ετερα τοιαυτα και ορα , μεν
those who mind their own affairs in the city are both called simpletons , and held in low-esteem ,
τους πραττοντας αυτων τα εν τη πολει τε καλουμενους ηλιθιους και οντας εν σμικρω λογω ,
while on the other hand , that **those** who do not attend to their own affairs are both honored and
δε τους μη αυτων τα τε τιμωμενους και
highly-praised . Thus , at that time , **the young man** hearing and seeing all such things ,
επαινουμενους . δη τοτε ο νεος ακουων τε και ορων παντα τοιαυτα τα ,
and , in turn hearing **The Logos of his father** , and observing , very closely , the pursuits
και αυ ακουων τους λογους του πατρος τε και ορων εγγυθεν τα επιτηδευματα
of **self** , in comparison with those of **the others** , being drawn **by both** of these ; on the one hand ,
αυτου παρα τα των αλλων , ελκομενος υπ' αμφοτερων τουτων , μεν
by **his father watering** and **increasing The Rational Part in his Soul** , but on the other hand ,
550b του αυτου πατρος αρδοντος τε και αυξοντος το λογιστικον εν τη ψυχη , δε
by **the others watering** and **increasing the appetitive** and **spirited** desires ; and being **by Nature**
των αλλων τε το επιθυμητικον και το θυμοειδες , ειναι δια την φυσιν
no **bad** man , but by having experienced the **bad** associations of **the others** , **he** is brought to
μη κακου το ανδρος , δε κεχρησθαι κακαις ομιλιας των αλλων , ελκομενος εις
a mean under both of these **dispositions** , and delivers up **the ruler-ship** within **himself** , to a
το μεσον υπ' αμφοτερων τουτων ηλθε , και παρεδωκε την αρχην εν εαυτω τω
middle power , which is fond of **contention** and **passion** , and so , **he becomes a prideful**
μεσω τε και φιλονικω και θυμοειδει , και εγενετο υψηλοφρων
and **ambitious/honor-loving man** .
και φιλοτιμος ανηρ .

Adeimantos: (*he said*) You seem to me , to have accurately explained the origin of this character .

εφη , δοκεις μοι Κομιδη διεληλυθεναι την γενεσιν τουτου .
Socrates: (*then I said*) Accordingly then , we have both **the second form** of government and
550c δ' εγω ην , αρα Εχομεν τε την δευτεραν πολιτειαν και
the second type of character/man/disposition .
τον δευτερον ανδρα .

Adeimantos: (*he said*) We have . (εφη , Εχομεν .)

Socrates: **6** Is it not the case then , that after this , we agree with **Aeschylus** , that ,
Ουκουν μετα τουτο , λεγωμεν το του Αισχυλου ,

“different characters , fall in order with different cities .”
αλλον τεταγμενον προς αλλη πολει

Or rather , according to our hypothesis , shall we first establish the cities ?

δε μαλλον κατα την υποθεσιν προτεραν την πολιν ;

Adeimantos: (*he replied*) By all means so . (εφη , Πανυ μεν ουν .)

Socrates: Then , as it appears to me , the one succeeding **such** a government as **this**
δε , ως εγωμαι , η μετα την τοιαυτην πολιτειαν
would indeed be an **oligarchy** .

αν γ' Ειη ολιγαρχια .

Adeimantos: (*to which he then said*) But which kind of constitution , is it you call an **oligarchy** ?

ος δ' η , δε ος την ποιαν την καταστασιν Λεγεις ολιγαρχιαν ;
Socrates: (*then I said*) The government which is founded upon what men honor/esteem ,

δ' εγω ην , Την πολιτειαν απο τιμηματων
in which on the one hand , **the rich** have **the rule** , but **the poor** have **no share of rule** .

550d εν ω μεν οι πλουσιοι αρχουσι , δε πενητι ου μετεστιν αρχης .

Adeimantos: (to which he then said) I understand . (ος δ' η , Μανθανω .)

Socrates: Is it not the case then , that we must first relate , how the change is made

Ουκουν , πρωτον ρητεον ως μεταβαινει
from a **timocracy** to an **oligarchy** ?

εκ της τιμαρχιας εις την ολιγαρχιαν ;

Adeimantos: Yes . (Ναι .)

Socrates: (then I said) And surely how this change is made , is indeed manifest even to the blind .

δ' εγω ην , Και μην ως μεταβαινει γε δηλον και τυφλω .

Adeimantos: How ? (Πως ;)

Socrates: (then I said) That treasury , which every one has filled with gold , destroys

δ' εγω ην , εκεινο Το ταμειον , εκαστω πληρουμενον χρυσιου απολλυσι
such a government . For first of all , they look-for and find-out ways of spending upon themselves
τοιαυτην την πολιτειαν . γαρ πρωτον μεν εξευρισκουσιν δαπανας αυτοις ,
and to this end alter the course of **The Laws** , by themselves and their wives disobeying **Them** .

550e και επι τουτο παραγουσιν τους νομους , τε αυτοι και αυτων γυναικες απειθουντες .

Adeimantos: (he said) That is likely . (Εικος .)

Socrates: And afterwards , I think , upon observing one another and coming to rival/envy/emulate

Επειτα , οιμαι , ορων αλλος αλλον και ιων εις ζηλον
one another , most of them are indeed rendered in the same way .

το πληθος αυτων γε απειργασαντο τοιουτον .

Adeimantos: That is also likely . (Εικος .)

Socrates: (I said) Thus , from that point , they proceed to the preference of acquiring **wealth** ;

ειπον , τοιουν Τουντευθεν προιοντες εις το προσθεν του χρηματιζεσθαι ,
by the **more honorable** they are led to believe **this** to be , **by that much more** will **Virtue** be
οσω τιμωτερον ηγωνται τουτο αν , τοσουτω αρετην
thought ' **more dishonorable** ' . Or is not **Virtue so Different** than **wealth** , that if each of them
ατιμωτεραν . η ουχ αρετη διεστηκεν ουτω , ωσπερ εκατερου
laid in the opposite scale of a balance , they would always incline in the opposite way ?

κειμενου εν πλαστιγγι ζυγου αι ρεποντε τουναντιον ;

Adeimantos: (he replied) Very much so . (εφη , Και μαλ' .)

Socrates: Surely then , so long as **wealth** and **the wealthy** are honored in the city ,

551 δη πλουτου και των πλουσιων Τιμωμενου εν πολει
both **Virtue** and **The Good** will be more ' **dishonored** ' .

τε αρετη και οι αγαθοι ατιμωτερα .

Adeimantos: That is clear . (Δηλον .)

Socrates: Surely then , what is honored is always practiced , but what is dishonored is neglected .

δη το τιμωμενον αι Ασκεται δε το ατιμαζομενον αμελειται .

Adeimantos: It is so . (Ουτως .)

Socrates: Surely then , **instead** of being **contentious** and **ambitious** people , they will at last

δη Αντι φιλονικων και φιλοτιμων ανδρων τελευτωντες
become **lovers of money** and **money-making** , and on the one hand , they will praise and admire
εγενοντο φιλοχρηματισται και φιλοχρηματοι , και μεν επαινουσι τε και θαυμαζουσι
the rich and bring them into **political-offices** , but on the other hand , they will *despise the poor* .
τον πλουσιον και αγουσι εις τας αρχας , δε ατιμαζουσιν τον πενητα .

Adeimantos: Entirely so , indeed . (Πανυ γε .)

Socrates: Is it not the case then , that at that time they will surely lay down a law , marking out

551b Ουκουν τοτε δη τιθενται νομον
the boundary of the **oligarchic** form of government , by regulating the quantity of **wealth** ;
ορον ολιγαρχικης πολιτειας ταξαμενοι πληθος χρηματων ,

of which amount , on the one hand , a greater amount is set , if it is **more** of an **oligarchy** , but on the other hand , a lesser amount , if it is **less** of an **oligarchy** , proclaiming that *whoever has not* the **amount/substance/property** which is estimated by ordinance , is to have **no share** of **rule** ?

Or they then bring-about these things violently by force of arms , or establish **such** a **government** , by first **terrorizing** them ? Or is it not so ?
πολιτειαν και προ φοβησαντες τουτου . η ουχ ουτως ;

Adeimantos: It is thus so . (μεν Ουτω ουν .)

Socrates: Certainly then , this is in a word , their ‘self’ constitution .

δη μεν ως επος ειπειν Η αυτη καταστασις .

Adeimantos: (*he replied*) Yes it is . But what then , is the **character/way** of the government ,
551c εφη , Ναι : αλλα τις δη ο τροπος της πολιτειας ,
and of what kind are the **faults/failures/mistakes** which we have ascribed to **self** ?

και ποια εστιν αμαρτηματα α εχειν εφαμεν αυτην ;

Socrates: (*I continued*) **7** First of all on the one hand , this **self constitution** ,
εφην , Πρωτον μεν , τουτο αυτο ,
sets the limit of what **kind** it is . For observe , if **someone** were to appoint pilots-of-ships **in the**
ορος οιος εστιν . γαρ αθρει , ει τις ποιοιτο νεων
following way ; according to the value of properties , then on the other hand , **they** would **never**
ουτω απο τιμηματων , δε μη
entrust a ship to a **poor person** , **even if** the **poor person** was better skilled in piloting .

επιτρεποι τω πενητι , και ει ειη κυβερνητικωτερος .

Adeimantos: (*to which he then said*) **Self** would navigate a very poor/foul/thoughtless voyage .

ος δ’ η , αυτους ναυτιλλεσθαι πονηραν την ναιτιλιαν .

Socrates: Is it not also the case , with reference to any thing else , **in the same way** ,

Ουκουν και περι αλλου ουτως
or any kind of ruler-ship/mastership/leadership whatever ?

η τινος αρχης οτουουν ;

Adeimantos: I at least , think so . (εγωγε Οιμαι .)

Socrates: (*then I said*) Except in a city ? Or , is it also in the case of the city ?

δ’εγω ην , Πλην πολεως , η και περι πολεως ;

Adeimantos: (*he said*) In a city indeed , most especially , in as much as it is the most difficult ,
εφη , γ’ Πολυ μαλιστα , οσω χαλεπωτατη
and the greatest form of rule .

και η μεγαστη αρχη .

Socrates: Surely then , on the one hand , in this **oligarchy** there would have to be such a **fault** .

551d δη μεν Εν τουτο ολιγαρχια αν εχει τοσουτον αμαρτημα .

Adeimantos: So it has come to **Light** . (Φαινεται.)

Socrates: But what follows next ? Then , is **the fault** of this government , anything minor ?

Τι δαι ; αρα τοδε τουτου τι ελαττον ;

Adeimantos: In what way ? (Το ποιον ;)

Socrates: In as much as it is necessary that such a city , is **not-One** , but **two** ;

Το αναγκη την τοιαυτην πολιν ειναι μη μιαν αλλα δυο
the one consisting of *the poor* , but the other of **the rich** , dwelling in the same city ,
την μεν πενητων , την δε πλουσιων , οικουντας εν τω αυτω ,

and always plotting against each another .

αει επιβουλευοντας αλληλοις .

Adeimantos: (*he said*) By **Zeus** , it is in no way , *some minor fault* .

εφη , μα Δι' , Ουδεν ελαττον .

Socrates: But surely neither is the following beautiful ; the likelihood of being *incapable* to wage

Αλλα μην ουδε τοδε καλον , το ισως ειναι αδυνατους πολεμειν
any war , because of the necessity they are under ; either *of making use* of the armed multitude ,
τινα πολεμον δια το αναγκαζεσθαι η χρωμενους τω ωπλισμενω πληθει
though fearing them more than the enemy themselves ; or *of not making use* of them , by being
551e δεδιεναι μαλλον η τους πολεμιους , η μη χρωμενους ως
manifestly and truly **oligarchic** in the battle with **self** , and thus *to be unwilling* to appropriate
φανηναι αληθως ολιγαρχικους εν τω μαχεσθαι αυτω , και μη εθελειν εισφερειν
money for the war on the spot , by their insatiable love of money .

χρηματα αμα , ατε φιλοχρηματους .

Adeimantos: This is not beautiful . (Ου καλον .)

Socrates: What follows then ? In regards to what we condemned long ago for **Those Selves**

552 Τι δε ; ο ελοιδορουμεν παλαι , τους αυτους
in **Such a Government** ; the involvement in many different works at the same time , such as
εν τη τοιαυτη πολιτεια , πολυπραγμανειν αμα
by attending to agriculture , money-making , and military-affairs , or does this seem to be **Right** ?
γεωργουντας και χρηματιζομενους και πολεμουντας , η δοκει εχειν ορθως ;

Adeimantos: Not in any way whatsoever . (Ουδ' οπωστιουν .)

Socrates: See then , if **this form** of government is **the first self** which introduces

Ορα δη , ει τοδε πρωτη αυτη παραδεχεται
the greatest of all these faults .

μεγιστον παντων τουτων των κακων .

Adeimantos: Which one is that ? (Το ποιον ;)

Socrates: **The one that allows** (**this [stinging-drone] unskilled**) **self** to dispose **All** of **their**

το εζειναι αυτου αποδοσθαι παντα
property to **another** and for **this buyer** to acquire the property and **to allow the seller** to dwell in
τα αλλω και τουτου κτησασθαι τα , και αποδομενον οικειν εν
the city while **they** belong to **no** particular class of the city , and is **neither** called a **money-maker**
τη πολει οντα μηδεν μερων της πολεως , μητε κεκλημενον χρηματιστην
nor artisan , **nor** knight , **nor** a heavily-armed-soldier , but a *poor* and *destitute person* .
μητε δημιουργον μητε ιππεα μητε οπλιτην αλλα πενητα και απορον .

Adeimantos: (*he said*) It is the first . (εφη , Πρωτη .)

Socrates: Is it indeed the case then , that such a person shall **not** be prohibited from living in
552b γε Ουκουν το τοιουτον διακωλυεται εν ταις
oligarchies ; for **otherwise** some of them would **not** be super-rich , while others are *utterly poor* .
ολιγαρχουμεναις : γαρ αν μεν ου ησαν υπερπλουτοι , δε οι πανταπασι πενητες .

Adeimantos: Rightly said . (Ορθως .)

Socrates: Then look at the following case . Accordingly then , **when this person was rich**

δε αθρει Τοδε : αρα οτε ο τοιουτος πλουσιος
and while spending their money , was this aspect any more beneficial to the city , in regards to
ων ανηλπισκεν ην τι μαλλον οφελος τη πολει εις
that which we just now mentioned ? Or did **they appear to be** one-of-those-in-power /the rulers ,
α δη νυν ελεγομεν ; η μεν εδοκει ειναι των αρχοντων ,
but was , in **Truth** , *neither* ruler , *nor* a servant of the city , but a *consumer* of its goods ?
δε ην τη αληθεια ουτε αρχων ουτε υπηρετης αυτης , αλλα αναλωτης των ετοιμων ;

Adeimantos: (*he replied*) They **appeared to be** a ruler , but were nothing other than a consumer .
εφη , εδοκει ουτως , δε ην ουδεν αλλο η αναλωτης .

Socrates: (*then I said*) Are you willing then , that we say of **this self** , that just as when

552c δ' εγω ην , Βουλει ουν , φωμεν αυτον , ως
a drone (non-worker) comes-into-existence in a bee-hive, it also becomes **the disease** of that hive ,
κηφην εγγιγνεται εν κηριω , και νοσημα σμηνους
then , in a similar way , when **such an person** , becomes a **drone-like** , **non-worker** in their
ουτω τον τοιουτον εγγιγνεσθαι κηφηνα εν
home , they also become **the disease** of the city ?
οικια , νοσημα πολεως ;

Adeimantos: (*he replied*) Entirely so , O Socrates . (εφη , Πανυ μεν ουν , ω Σωκρατες .)

Socrates: Is it not the case then , O Adeimantos , that on the one hand , **God The Creator** , has
Ουκουν , ω Αδειμαντε , μεν ο θεος πε-
made **All winged drones sting-less** ; but on the other hand , *those* with feet (human-non-workers)
ποιηκεν παντας τους πτηνους κηφηνας ακεντρους , δε τουτους τους πεζους
some of them , on the one hand , have been fashioned *sting-less* , whereas on the other hand ,
ενιους αυτων μεν εχοντας ακεντρους δε
some of them have **dreadful stings** ? And , on the one hand , from those who are *sting-less* ,
ενιους δεινα κεντρα ; και μεν εκ των ακεντρων
come *those* who continue *poor* to old age ; but on the other hand , from **those** who have **stings** ,
552d τελευτωσιν πτωχοι προς το γηρας , δ' εκ των κεκεντρωμενων
arise **All those** who are called **mischievous /doers-of-bad-deeds** .

παντες οσοι κεκληνται κακουργοι ;

Adeimantos: (*he said*) Most true . (εφη , Αληθεστατα .)

Socrates: (*then I said*) Accordingly then , it is clear that in that city in which you observe
δ' εγω ην , αρα Δηλον οτι εν πολει ου ιδης
the existence of *the poor* , there will also exist , **concealed** , somewhere in that quarter , **thieves**
πτωχους , αν εισι αποκεκρυμμενοι που τω τοπω κλεπται
and **purse-cutters** , and **temple-robbers** , and **workers of All such evils** .

τε και βαλαντιατομοι και ιεροσυλοι και δημιουργοι παντων των τοιουτων κακων .

Adeimantos: (*he said*) That is clear . (εφη , Δηλον .)

Socrates: What follows then ? Do you not observe *poor people* living in **oligarchic** cities ?

Τι ουν ; ουχ ορας πτωχους ενοντας εν ταις ολιγαρχουμεναις πολεσι ;

Adeimantos: (*he said*) They are indeed *the majority* in cities , outside of the few of the rulers .

εφη , γ' παντας εκτος τους Ολιγου των αρχοντων .

Socrates: (*I said*) Therefore , do we not think that there are also **many mischievous persons**

552e εγω εφην , ουν Μη οιομεθα ειναι και πολλους κακουργους
living among *them* **with stings** , whom the rulers restrain by their enforced surveillance ?

εχοντας εν αυταις κεντρα , ους αι αρχαι κατεχουσιν βια επιμελεια ;

Adeimantos: (*he said*) We think so indeed . (εφη , Οιομεθα ουν μεν .)

Socrates: Take notice then , shall we not say , that **such persons** arise spontaneously

Αρ' ουν ου φησομεν τους τοιουτος εγγιγνεσθαι αυτοθι
through a **lack of education** , through **bad nurture** and **the corruption** of their government ?

δι' απαιδευσιν και κακην τροφην και καταστασιν της πολιτειας ;

Adeimantos: We shall say so . (Φησομεν .)

Socrates: But surely then , **such** indeed would be **the character** of **the oligarchic city** , and

Αλλ' δη ουν τοιαυτη γε αν ειη τις η ολιγαρχουμενη πολις και
such as these , and probably more , would then have to be **its faults/defects** ?

τοσαυτα και ισως πλειω , δε εχουσα κακα .

Adeimantos: (*he said*) Or something very near to this .

εφη , τι Σχεδον

Socrates: (*I said*) Surely then , I have also completed describing **the self government** for us ,
553 δ' εγω ην , δη και Απειργασθω η αυτη πολιτεια ημιν ,
which they call an **oligarchy**, by appointing its rulers according to their property-value/the size of
ην καλουσιν ολιγαρχιαν , εκ εχουσα τους αρχοντας τιμηματων
their estate . Then after these considerations , let us consider **the person** who **resembles this city** ,
δε μετα ταυτα σκοπωμεν τον ομοιον ταυτη
both , in what way **they** arise , and what sort of **character** it is that **they** become .
τε ως γιννεται τε οιος εστιν γενομενος .

Adeimantos: (*he said*) By all means then . (εφη , Πανυ μεν ουν .)

Socrates: **8** Take notice then , does the transition from that **timocratic**-person ,

Αρ' ουν , μεταβαλλει εκ εκεινου του τιμοκρατικου

to the **oligarchic**-person take place especially in the following way ?

εις ολιγαρχικον μαλιστα ωδε ;

Adeimantos: How ? (Πως ;)

Socrates: When **a child** is born to **self** , first of all , **the son** both emulates **his father** , and

Οταν παις γενομενος αυτου , το πρωτον μεν τε ζηλοι τον πατερα και
follows in **his** foot-steps . Later on **he** sees **self** **suddenly dashed** upon the city , just as if upon
διωκη ιχνη , επειτα ιδη αυτον εξαιφνης πταισαντα προς τη πολει , ωσπερ προς
a reef , and **pouring-forth** both **his property** and **himself** , either in the office of a general ,
ερματι , και εκχεαντα τε αυτου τα και εαυτον , η αρχαντα στρατηγησαντα
or some other principal office ; then **falling** into courts of justice , being **destroyed** by slanderers ,
η τιν' αλλην μεγαλην αρχην , ειτα εμπεσοντα εις δικαστηριον , βλαπτομενον υπο συκοφαντων ,
being either put to **death** , or **stripped** of **his** dignity , **disgraced** , and losing **All his substance** .
η αποθανοντα η εκπεσοντα η ατιμωθεντα και αποβαλοντα απασαν **την ουσιαν** .

Adeimantos: (*he said*) That is indeed likely . (εφη , γ' Εικος .)

Socrates: Thus , having indeed seen and suffered those things , O friend , and having lost **his**

553c δε γε ιδων και παθων ταυτα , ω φιλε , και απολεσας **τα**
property , being **terrified** , I suspect , **he immediately** throws upon **its head** , that **ambitious**
οντα , δεισας , οιμαι , ευθυς ωθει επι κεφαλην εκεινο φιλοτιμιαν
and **spirited disposition** , from **the throne** of **the self** of **the soul** , and being humbled by **his**
τε και θυμοειδες το εκ του θρονου του εαυτου τη ψυχη , και ταπεινωθεις υπο πενιας
poverty , **greedily** turns to the business of money-making , and little by little , **he** saves and works
γλισχρως προς τραπομενος χρηματισμον και κατα σμικρον φειδομενος και εργαζομενος
to collect money . Or do you not think that **such a person** will at that time , on the one hand ,
ξυλλεγεται χρηματα . αρ' ουκ οiei τον τοιουτον τοτε μεν
seat in that throne , **the covetous/appetitive** and **avaricious/money-loving disposition** , and
εγκαθιζειν εις εκεινον τον θρονον το επιθυμητοκον τε και φιλοχρηματον και
make **it a great-king** within **himself** , encircled with tiaras , and necklaces , and short-swords ?
ποιειν μεγαν βασιλεα εν εαυτω , παραζωννυντα τιαρας τε και στρεπτους και ακινακας ;

Adeimantos: (*he said*) Yes indeed , as far as I am concerned . (εφη , Εγωγ' .)

Socrates: Then I suspect , indeed having thrown to the ground on either side , both **The Rational**

553d δε οιμαι γε ενθεν χαμαι και ενθεν παρακαθισας τε λογιστικον
and **the spirited disposition** , and having **enslaved** them under **that government** ; **the one it** allows
και θυμοειδες Το και καταδουλωσαμενος υπ' εκεινω το μεν εα
neither to **reason** nor to **enquire** about anything else , other than , in what way the lesser **amount**
ουδεν λογιζεσθαι ουδε σκοπειν αλλο αλλ' η εξ οποθεν ελαττωνων

of money shall be made greater ; but **the other** in turn , **he** allows to admire and honor nothing χρηματων εσται πλειω , το δε αυ θαυμαζειν και τιμαν μηδεν else , than **riches** and **the rich** , and to love/have no other ambition/honor , except towards αλλο η πλουτον τε και πλουσιους , και μηδ' εφ' ενι αλλω φιλοτιμεισθαι η επι **the acquisition of money** and whatever else contributes towards **this** .

κτησει χρηματων και εαν τι αλλο φερη εις τουτο .

Adeimantos: (*he said*) There is no other change , from an **ambitious** youth to a **covetous** one , εφη , εστ' Ουκ αλλη μεταβολη εκ φιλοτιμου νεου εις φιλοχρηματον so sudden and so powerful as this .

ταχεια τε και ισχυρα ουτω .

Socrates: (*then I said*) Take notice then , is this **the oligarchic character** ?

553e δ' εγω ην , Αρ' ουν , εστιν ουτος ολιγαρχικος ;

Adeimantos: At any rate , the transformation of the person of self , is like that which took place γουν Η μεταβολη εξ ανδρος αυτου εστι ομοιου μετεστη in the government from which **oligarchy** arose .

τη πολιτεια εξ ης η ολιγαρχια .

Socrates: Let us now consider , if **he** will be **like it** .

554 δη Σκοπωμεν ει αν ειη ομοιος .

Adeimantos: Let us so consider .

Σκοπωμεν .

Socrates: **9** Is it not the case then , that first of all on the one hand , **he** would be **like it**

Ουκουν πρωτον μεν τω αν ειη ομοιος

by valuing **money** above **All** things ?

περι ποιεισθαι χρηματα πλειστου ;

Adeimantos: How could it not be the case ? (Πως δ' ου ;)

Socrates: And certainly indeed by **him** being miserly and laborious ; satisfying only , **his** selfish

Και μην γε τω ειναι φειδωλος και εργατης , απο**πιμ**πλας μονον των παρ' αυτω necessary desires , but on the other hand , not providing for any other expenses ; but

τας αναγκαιους επιθυνias , δε μη παρεχομενος τα αλλα αναλωματα , αλλα enslaving/subduing **The Other Desires** as being trifling/empty .

δουλουμενος τας αλλας επιθυμias ως ματαιιους .

Adeimantos: Entirely so . (Πανυ μεν ουν .)

Socrates: (*then I said*) And indeed being **one** physically-wasting-away , while making a surplus

554b δ' εγω ην , γε ων τις Αυχμηρος , και ποιουμενος περιουσιαν from everything ; **a man** intent on hoarding , and whom the multitude surely praises . Or will this απο παντος , ανηρ θησαυροποιος ; και ους το πληθος δη επαινει : η αν ο not be **the very man** who **resembles such a government** ?

ουχ ειη ουτος ομοιος τη τοιαυτη πολιτεια ;

Adeimantos: (*he replied*) It appears so to me . For surely , **riches** must be most valued both by εφη , δοκει γουν Εμοι : γουν χρηματα μαλιστα εντιμα τε

the city and by **such a man** .

τη πολει και παρα τω τοιουτω .

Socrates: (*then I said*) For I do not think , that **such a person** has **paid-attention** to **education** .

δ' εγω ην , γαρ Ου οιμαι , ο τοιουτος προσεσχηκεν παιδεια .

Adeimantos: (*he said*) I do not think he has ; for then , he would not have established **blindness**

εφη , Ου δοκω : γαρ αν ου εστησατο τυφλον to be **the leader of the chorus** and honored **it** the most .

ηγεμονα του χορου και ετιμα μαλιστα .

Socrates: (*then I said*) Very well . But consider the following account . Shall we not say ,
 δ' εγω ην , Ευ . δε σκοπει τοδε : μη φωμεν
 that there exist in **self** , by **the lack** of **education** , **drone-like desires** , some of them
 εγγιγνεσθαι εν αυτω δια την απαιδευσιν κηφηνωδεις επιθυμιας , τας μεν
poverty-stricken , but others **mischievous** , **forcibly** kept in check by **his other preoccupation** ?
554c πτωχικας , τας δε κακουργους , βια κατεχομενας υπο της αλλης επιμελειας ;
Adeimantos: (*he said*) Quite so . (εφη , Και μαλ' .)
Soc: (*I said*) Do you know then , to what you must look towards , to oversee **their misdeeds** ?
 ειπον , Οισθ' ουν , οι αποβλεψας κατοψει αυτων τας κακουργιας ;
Adeimantos: (*he said*) To what ? (εφη , Ποι ;)
Socrates: Towards their **guardianship** of **orphans** , and in whatever else **of this kind** that may
 Εις τας επιτροπευσεις των ορφανων και που τι τοιουτον ει
 come in **their** way , so that **they** have it much '**in their power**' to grab-on to **injustice** .
 ξυμβαινει αυτοις , ωστε πολλης **εξουσιας** λαβεσθαι του αδικειν .
Adeimantos: **True** . (Αληθη .)
Socrates: Take notice then , is this not manifestly-clear ; that in the other **business-dealings** ,
 Αρ' ουν τουτω ου δηλον , οτι εν τοις αλλοις ξυμβολαισις
 in which **such a person** has the reputation of *appearing* to be just , and by a certain moderate
 εν οις ο τοιουτος ευδοκιμει δοκων ειναι δικαιος , τινι επιεικει
 behavior within **himself** , **forcibly** restrains **the other bad desires** ; not by being **Persuaded** , that
554d ενουσας εαυτου βια κατεχει αλλας κακας επιθυμιας , ου πειθων , οτι
 it is **Better** not (to indulge them) , nor by **The Reason of Day** , but out of **necessity** and **fear** ,
 αμεινον ουκ , ουκ λογω ημερων , αλλ' αναγκη και φοβω ,
 by **trembling/fearing** for the rest of **his 'substantial property'** .
 τρεμων περι της αλλης **ουσιας** ;
Adeimantos: (*he said*) Yes , entirely so . (εφη , Και πανυ γ' .)
Socrates: (*I said*) Yes by **Zeus** , O friend , you shall indeed find in most of **themselves** , when
 δ' εγω ην , Και νη Δια , ω φιλε , γε ευρησεις τοις πολλοις αυτων , οταν
the money of others must be spent , that **they** have **desires** akin to the nature of **the drone** .
 ταλλοτρια δεη αναλίσκειν , ενουσας τας επιθυμιας ξυγγενεις του κηφηνος .
Adeimantos: (*to which he said*) Yes , very much so . (ος δ' η , Και μαλα σφοδρα .)
Socrates: Accordingly then , would not **such a person** , be without-sedition within **himself** ,
 αρ' αν Ουκ ο τοιουτος ειη αστασιςτος εν εαυτω ,
 nor yet **One** , but **someone duplicitous** . However , for the most part , **they** will have **desires**
 ουδε εις αλλα τις διπλους δε ως το πολυ αν εχοι επιθυμιας
 that are **masters** of other **desires** ; the **better** of the **worse** .
554e κρατουσας επιθυμιων βελτιους χειρονων .
Adeimantos: It is so . (Εστιν ουτως .)
Socrates: Surely then because of this , I suspect , that **such a person** will be **more decent** than
 δη Δια ταυτα , οιμαι , ο τοιουτος αν ειη ευχημονεστερος
many others , but **The True Virtue** of a **Harmonious** and **Singularly-Minded Soul**
 πολλων δε της αληθους αρετη ηρμοσμενης και ομο~~νο~~**νη**τικης ψυχης
 would escape **this self** by far .
 αν εκφειγοι αυτον ποι πορρω .
Adeimantos: It appears so to me . (Δοκει μοι .)
Socrates: And certainly , **this miserly person** , will indeed be a **poor rival** for any private
 Και μην , ο φειδωλος γε φαυλος ανταγωνιστης ιδια
 contest in the city , or in any contest for victory or in any other beautiful rivalry for **honor** ;
555 εν πολει η τινος νικης η αλλης των καλων φιλοτιμιας ,

by being both , unwilling to spend **his money** , either for the sake of a good reputation , or for any
τε ουκ εθελων αναλίσκειν χρηματα ενεκα ευδοξιας και
such contests , and by being afraid to awaken expensive desires and summon them forth
τοιουτων αγωνων , και δεδιως εγειρειν τας αναλωτικας τας επιθυμιας ξυμπαρακαλειν
into an alliance and victory , thus **he** fights with a small part of **himself** , in an **oligarchic** way ,
επι ξυμμαχίαν τε και φιλονικίαν , πολεμων τισιν ολιγοις εαυτου ολιγαρχικως
and **he** is mostly defeated , yet **he** becomes **richer** .

τα πολλα ητταται και πλουτει .

Adeimantos: (*he said*) Quite so .(εφη , Και μαλα .)

Socrates: (*then I said*) Have we any further doubt then , not to rank **the miserly money-maker**
555b δ' εγω ην , Ετι απιστουμεν ουν , μη τεταχθαι τον φειδωλον τε και χρηματιστην
to **the oligarchic city** , according to **likeness** ?

την ολιγαρχουμενην πολιν κατα ομοιοτητι ;

Adeimantos: (*he said*) Not in any way at all .

Ουδαμως .

Socrates: **10** Surely then , as it is reasonable , we must consider **democracy** after this ; both
δη , ως εοικε , σκεπτεον Δημοκρατίαν μετα τουτο , τε
in what way **it** arises , and having arisen , what kind of **person it** produces ; in order that we may
τινα τροπον γινεται , τε γενομενη τινα ποιον εχει , ιν'
in turn know **the character** of **such a man** , by placing **self** beside the others for analysis .
αυ γνοντες τον τροπον του τοιουτου ανδρος παραστησωμεθ' αυτον εις κρισιν .

Adeimantos: (*said*) We shall indeed be proceeding in the same way as in our former methods .

εφη , αν γουν πορευοιμεθα Ομοιως ημιν αυτοις .

Socrates: (*then I said*) Is it not the case then , on the one hand , that the change from **oligarchy**
δ' εγω ην , Ουκουν μεν μεταβαλλει εξ ολιγαρχιας
to **democracy** arises in some such way as the following ; by **the insatiable need** of the
εις δημοκρατίαν γινεσθαι τινα τροπον τοιονδε , δι' απληστιαν δειν του
proposed/prescribed/fixed-before '**good**' , such as **the insatiable need** to be as **rich** as possible ?

προκειμενου αγαθου , ως του πλουσιωτατον ;

Adeimantos: How indeed ? (Πως δη ;)

Socrates: I suspect , that just as those who govern in **self** , govern on account of their
555c οιμαι , Ατε οι αρχοντες εν αυτη αρχοντες δια το
possessing great **riches** , **they** will be **unwilling** to **restrain** by **Law** , such **youths** that become
κεκτησθαι πολλα , αν ουκ εθελουσιν ειργειν νομω οσοι των νεων γινωνται
uncorrected/undisciplined , by **not allowing them** to squander and waste **their property/money** ;
ακολαστοι , μη εξειναι αυτοις αναλίσκειν τε και απολλυναι αυτων τα
in order that , **by purchasing the property** of **such persons** , and lending **it** back to **them** ,
ινα ωνουμενοι τα των τοιουτων και εισδανειζοντες
they may still become **richer** and be held in greater honor .

ετι γινωνται πλουσιωτεροι και εντιμοτεροι .

Adeimantos: **They** will indeed be more **unwilling** than all others .

γε μαλλον Παντος .

Socrates: Is this not clearly already the case in **the city** , that it is impossible for **the citizens**
555d τουτο Ουκουν δηλον ηδη εν πολει , οτι αδυνατον εν τοις πολιταις
to esteem **riches** , and at the same time , **sufficiently** possess **Soundmindedness** , but either **the one**
τιμαν πλουτον και αμα ικανως κτασθαι σωφροσύνην , αλλ' η του ετερου
or **the other** must necessarily be neglected ?

η του ετερου αναγκη αμελειν ;

Adeimantos: (*he said*) That is **reasonably clear** .

εφη , Επιεικως δηλον .

Socrates: Certainly then , by neglecting **Soundmindedness** in **oligarchies** , and allowing
δη Παραμελουντες εν ταις ολιγαρχιαις και εφιεντες
their youths to become undisciplined , **they** have sometimes compelled **people -who are not**
γενεσθαι ακολασταινειν ενιοτε ηναγκασαν ανθρωπους ουκ
of an **ignoble disposition**- to become *impoverished* .

αγεννεις πενητας .

Adeimantos: Very much so indeed . (*Μαλα γε .*)

Socrates: Certainly then , I suspect , there *they* sit in the city , being fitted both with **stings** and
δη οιμαι ουτοι Καθηνται εν τη πολει κεκεντρωμενοι τε
also with **heavy-armor** , *some* burdened with debt , *others* losing legal rights , *others* both ,
και εξωπλισμενοι οι μεν χρεα οφειλοντες , οι δε γεγονοτες ατιμοι , οι δε αμφοτερα ,
hating and conspiring against those who possess their **property** and that of others ,
μισουντες τε και επιβουλευοντες τοις κτησαμενοις αυτων τα και τοις αλλοις ,
being desirous of a revolution .

555e ερωντες νεωτερισμου .

Adeimantos: These things are so . (*ταυτα Εστι .*)

Socrates: But surely **the money-makers** keep looking down , pretending not to see *them* .
δε δη Οι χρηματισται εγκυψαντες , δοκουντες ουδε οραν τουτους ,
crippling/wounding the remainder of *them* who invariably submit , with a bite of **money/silver** ,
τιτρωσκοντες των λοιπων αι υπεικοντα τον ενιεντες αργυριον ,
while **they** draw to **themselves** exorbitant repayment **interests** ; **the offspring** of the parent loan ,
και κομιζομενοι πολλαπλασιους του εκγονους πατρος τοκους ,
and so , **they** fill the city with plenty of **drones** and *the poor* .

556 εμποιουσι τη πολει πολυν κηφηνα και τον πτωχον .

Adeimantos: (*he said*) For how could *they* not be plenty ?

εφη , γαρ Πως ου πολυν ;

Socrates: (*then I said*) By being **unwilling** to quench such a **bad practice** , **it** becomes so **inflamed**
δ' εγω ην , εθελουσιν αποσβεννυναι το τοιουτον κακον εκκαομενον
that not even **That Law** which may prevent anyone from converting **the property** of **self** however
Ουτε γ' εκεινη ειργοντες τις τρεπειν τα αυτου οποι
they may wish , nor in turn by the following other **Law** which might solve such a **deficiency** .
βουλεται , ουτε αυ κατα τηδε ετερον νομον η λυεται τα τοιαυτα

Adeimantos: According to what other law then ?

Κατα τινα δη ;

Socrates: According to **That Law** , after which , **that other desire** is **secondary** , and also **compels**
μετ' Ος εκεινον εστι δευτερος και αναγκαζων
the citizens to **pay attention** to **Virtue** . For if a **Law** commanded that most voluntary
τους πολιτας επιμελεισθαι αρετης . γαρ εαν τις προστατη τα πολλα των εκουσιων
contracts should be contracted at the risk of **self** , on the one hand , the pursuit of **money**
ξυμβολαιων ξυμβαλλειν επι τω κινδυνω αυτου μεν χρηματιζοιντο
would be less shameless in the city , whereas on the other hand , less of **such bad pursuits**
556b αν ηττον αναιδως εν τη πολει , δ' ελαττω των τοιουτων κακων
would arise in **Self** ; **such** as **those** we just now mentioned .

φουιτο εν αυτη οιων δη νυν ειπομεν .

Adeimantos: (*to which he then said*) Much less indeed . (*ος δ' η , πολυ Και γε .*)

Socrates: (*I said*) But now , because of **All such deficiencies** residing in **the city** , on the one hand
εγω εφην , δε Νυν , δια παντα τοιαυτα τα εν τη πολει μεν

the rulers dispose of the ruled in this way , accordingly on the other hand , **they do not** Bridle-up τους αρχομενους διατιθεασιν ουτω : αρ' δε σφας ου τρυφωντας(θρυπτω) both **themselves** and *those who belong to them* ; *the youth* on the one hand , by being **un-worked** αυτους και τους αυτων καιτους νεους μεν απονους in respect to the **exercises** of both **the body** and in respect to **the exercises of the soul** , and on the **556c** προς τα και του σωματος και προς τα της ψυχης , other hand , by being **overly-soft** and **passive** in bearing both pleasures and pains ?

δε μαλακους και αργους καρτερειν τε προς ηδονας και λυπας
Adeimantos: What else ? (Τι μην ;)

Socrates: But in regards to **selves** , **they** neglect everything , except the acquisition of **money** , δε Αυτους ημεληκοτας των αλλων πλην πεποιημενους χρηματισμου , and pay no more attention to **Virtue** , than *the poor* do . και ουδεν πλειω επιμελειαν αρετης η τους πενητας ;

Adeimantos: They do not .(γαρ ουν Ου .)

Socrates: Surely then , when they have been provided for in this way , and **these rulers** and δη οταν παρεσκευασμενοι ουτω τε οι αρχοντες και **their subjects** are thrown together , either while traveling on military-campaign or in some other οι αρχομενοι παραβαλλωσιν αλληλοις η εν πορειαις οδων η εν τισι αλλαϊς public-function , either as spectator or as campaigner , or when they become either fellow-sailors κοινωνιας , κατα θεωριας η κατα στρατειας , γιγνομενοι η ξυμπλοι or fellow-soldiers , or while seeing one another in common dangers , by no means , **556d** η συστρατιωται , η και θεωμενοι αλληλους εν τοις αυτοις κινδυνοις , μηδαμη are *the poor* despised by **the rich** in these cases , but very often , a robust fellow , poor οι πενητες καταφρονωνται υπο των πλουσιων ταυτη , αλλα πολακις ισχνος ανηρ πενης and sun-tanned , when he is arranged in battle , **beside** a rich man who has been raised ηλιωμενος παραταχθεις εν μαχη πλουσιω εσκια- in **the shade** , being **swollen** with much **superfluous flesh** , seeing **him** in agony , and panting for τροφηκοτι , εχοντι μεστον πολλας αλλοτριας σαρκας , ιδη αποριας τε και ασμα- breath , do you not think that *he* is lead to believe that it is through **their** own **fault** that such -τος , αρ ουχ οiei αυτον ηγεισθαι τη σφετερα κακια τοιουτος fellows grow **rich/fat** and that they pass the word to one another , when they meet in private , τους πλουτειν και παραγγελλειν αλλω αλλον οταν ξυγγιγνωνται ιδια , that '**our rich men** are of no account at all' ?

556e οτι ημετεροι ανδρες εισι παρ' ουδεν ;

Adeimantos: (*he said*) I at least , know quite well , that they do so .

εφη , εγωγε μεν , οiδα ουν Ευ , οτι ποιουσιν ουτω .

Socrates: Is it not the case then , that **just as** a **diseased body** requires but the smallest external Ουκουν , ωσπερ νοσωδες σωμα δειται μικρας εξωθεν influence to fall into **sickness** , but sometimes also without any external influence , **self** finds that ροπης προσλαβεσθαι προς το καμνειν , δε ενιοτε και ανευ εξω των αυτο it is in sedition against **self** , surely then **so also** a **city** that is disposed in the same way as **that** , στασιαζει αυτω , δη ουτω πολις διακειμενη κατα ταυτο η εκεινω from the smallest external pretense/excuse , either **one faction** forms an alliance with απο σμικρας εξωθεν προφασεως , η των ετερων επαγομενων ξυμμαχίαν εξ an **oligarchic** city , and *the other* faction with a **democratic** one , and so **it** falls into **sickness** and ολιγαρχουμενης πολεως η των ετερων εκ δημοκρατουμενης , τε και αυτη νοσει fights with **self** , but sometimes , without these external influences , **it** falls into sedition ? μαχεται αυτη , δε ενιοτε ανευ και εξω των στασιαζει ;

Adeimantos: And extremely so indeed . (Και σφοδρα γε .)

Socrates: Certainly then , I think , that **democracy** arises when *the poor* are victorious ;
557 δη οίμαι Δνμοκρατια γιννεται οταν οι πενητες νικησαντες

on the one hand , **killing** some of the others , but on the other hand , **banishing** some , then
μεν αποκτεινωσι τους των ετερων , δε εκβαλωσι τους δε
equally share the seats of government and the political offices among those that remain ,
ισου μεταδωσι πολιτειας τε και αρχων εξ τοις λοιποις
and for the most part , the offices in it are disposed by lot .

και ως το πολυ αι αρχαι εν αυτη γιννονται απο κληρων .

Adeimantos: (*he said*) Yes , this is the establishment of a **democracy** ; whether **it** arises

εφη , γαρ αυτη Εστι η καταστασις δημοκρατιας , εαν τε και γενηται
by **force** of arms , or from **the others** withdrawing through **fear** .

δι' οπλων , εαν τε και των ετερων υπεξελθοντων δια φοβον .

Socrates: (*then I said*) **11** Therefore , in what way then , do **they** live ? And in turn

557b δ' εγω ην , ουν Τινα τροπον δη ουτοι οικουσι ; και αυ
what kind of quality does such a **government** possess ? For it is clear that a **person** of this kind
ποια η τοιαυτη τις πολιτεια ; γαρ δηλον οτι ανηρ ο τοιουτος
will turn-out to be a **democratic** kind of **person** .

αναφανησεται δημοκρατικός τις .

Adeimantos: (*he said*) That is clear . (εφη , Δηλον .)

Socrates: In the first place , is it not surely the case then , that **this city** becomes full of the free
πρωτον μεν δη Ουκουν η πολις γιννεται μεστη ελευθεροι
and of liberty and freedom of speech , and have the license to do in **self** whatever they may wish ?
και ελευθεριας και παρρησιας , και εξουσια ποιειν εν αυτη ο τι τις βουλεται ;

Adeimantos: (*he replied*) So it is indeed said . (εφη , δη Λεγεται γε .)

Socrates: But wherever license/authority/power/resource exists , it is indeed clear that everyone
δε Οπου εξουσια γε δηλον οτι εκαστος
will regulate *their own individual* way of life in **self** , in whatever way anybody may please .
αν κατασκευαζοιτο του αυτου ιδιαν κατασκευην βιου εν αυτη , ητις εκαστον αρεσκοι .

Adeimantos: That is clear . (Δηλον .)

Socrates: I suspect , that in that type of **government** , there would most especially arise ,

557c οίμαι , τη ταυτη πολιτεια δη μαλιστα' εγγιγνοιντο
every kind of person . (Παντοδαποι ανθρωποι .)

Adeimantos: How could this not be the case ? (Πως γαρ ου ;)

Socrates: (*then I said*) It is possible that **this self government** is the finest of **All** governments ;
δ' εγω ην , Κινδυνευει αυτη ειναι καλλιστη των πολιτειων :
just as a variegated robe diversified with **All** kinds of blooming flowers , **so also this self**

ωσπερ ποικιλον ιματιον πεποικιλμενον πασιν ανθεσι ουτω και αυτη
by being disposed with **All** types of diversified characters , would come to **Light** as the finest .

ηθεσι πασιν πεποικιλμενη αν φαινοιτο καλλιστη :

(*then I continued*) And equally then , many would judge it to be the most-beautiful , just as

δ' εγω ην , και ισως μεν πολλοι αν κρινειν καλλιστην ωσπερ
children and women do , when they see those bright-colored things .

οι παιδες τε και αι γυναικες θεωμενοι τα ποικιλα .

Adeimantos: (*he said*) Very much so . (εφη , Και μαλ' .)

Socrates: (*then I said*) And it is indeed suitable/fitting/necessary , O blessed man , **to search**

557d δ' εγω ην , Και εστι γε επιτηδειον , ω μακαριε , ζητειν
for a **government** in **this self** .

πολιτειαν εν αυτη .

Adeimantos: Yes ; what follows then ?

Τι δη ;

Socrates: It is necessary for one who wants to constitute a city , which we presently want to do ,
είναι αναγκαιον τω βουλομενω κατασκευαζειν πολιν , ο ημεις δη νυν εποιουμεν
to come to a **democratic** city , **just as if** one were to come to a general-fair of governments ,
ελθοντι εις δημοκρατουμενην πολιν,ωσπερ αφικομενω εις παντοπωλιον πολιτειων
and *choose whatever way* they may please , since because of **its** license , it contains **All** forms
εκλεξασθαι ος τροπος αυτον αν αρεσκη , Οτι δια την **εξουσιαν** εχει παντα γενη
of governments , and *having chosen , establish it in that way* .

πολιτειων και εκλεξαμενω κατοικιζειν ουτω .

Adeimantos: (he said) It is indeed likely that they would not be at a loss for any models .

εφη , γουν Ισως αν ουκ αποροι παραδειγματων .

Socrates: (I said) But to be under no necessity to rule in this city , not even if one were

557e ειπον , δε ειναι μηδεμιαν Το αναγκην αρχειν εν ταυτη τη πολει , μηδ' αν ης
capable of ruling , nor yet in turn to be ruled , unless one so **wished** , nor to be engaged in war ,

ικανος αρχειν , μηδε αυ αρχεσθαι , μη εαν βουλη , μηδε πολεμειν
when others are engaged in war , nor to lead a peaceful life when others are doing so , unless

πολεμουντων , μηδε αγειν ειρηνην των αλλων αγωντων , μη εαν
one were **desirous** of peace ; not even if there existed some 'law' restraining thee from ruling

επιθυμης ειρηνης , μηδ' αυ εαν τις νομος διακωλυη σε αρχειν
or from being just , and *nevertheless , to Rule and do the Just action , if It so occurs to thee* .

η δικαζειν , και μηδεν ηττον αρχειν και δικαζειν , εαν αυτω επιη σοι ,
(as Socrates testified , in his trial) Is not **such a government** as the one we live in at the present time ,

αρ' ου η τοιαυτη εν τω παραυτικα

Divinely-sounding and also , a **Sweet** way to spend your life ?

558 θεσπεσια και ηδεια διαγωγη ;

Adeimantos: (he said) It is indeed likely , in **this** present form of **government** .

εφη , γε Ισως , εν τουτω .

Socrates: What next ? Is not the 'gentleness' of some of those who have been condemned

Τι δαι ; ου η πραοτης ενιων των δικασθεντων
'refined' ? Or have you not yet observed , that in **such a government** , persons who have been
κομψη ; η ουπω ειδες εν τοιαυτη πολιτεια , ανθρωπων καταψη-
condemned to death or banished , nevertheless still continue living among its citizens ,
-φισθεντων θανατου η φυγης , ουδεν ηττον και μενοντων αναστρεφομενων εν μεσω ,
as if no one paid attention nor observed them moving about like a returning hero?

ως ουτε ουδενος φροντιζοντος ουτε ορωντος αυτων περινοσται ωσπερ ηρως ;

Adeimantos: (he said) Yes indeed , very many . (εφη , Και γ' πολλους .)

Socrates: But this tolerance/fellow-feeling/leniency - not to mention in any way , the small regard

558b δε Η συγγνωμη ουδ' ελεγομεν οπωστιουν σμικρολογια
and even contempt that **democracy herself** has (for all those ideas) which we celebrated , when
αλλα καταφρονησις αυτης ον ημεις σεμνυνοντες , οτε

we established **The City** ; for example , that *unless* a **person** had an **extraordinary nature** , they

ωκιζομεν την πολιν , ως ει μη τις εχοι υπερβεβλημενην φυσιν , ανηρ
could **never** become **good** , unless , when they were a child , they were immediately **Educated**

αν ουποτ' γενοιτο αγαθος , ει μη ον παις ευθυς παιζοι
in beautiful ways , and should attentively apply themselves to all such beautiful ways -

εν καλοις και επιτηδευοι παντα τα τοιαυτα .

how magnanimously **it** despises all these ways ,and in no way regards from what kind

ως μεγαλοπρετως καταπατησας'απαντα ταυτα , ουδεν φροντιζει εξ οποιων

of pursuits could a person approach political affairs , but honors **anyone** , if only **they** say ,
επιτηδευματων αν τις ιων τα πολιτικα πραττη , αλλα τιμα , εαν μονον φη
that **they** are ‘well-disposed to the multitude’ ?

558c ειναι ευνους τω πληθει .

Adeimantos: (*he said*) This tolerance , is quite noble indeed .

εφη , Πανυ γενναια γ’ .

Socrates: (*I said*) These then , and such things that are akin to these , will be found

εφην , Ταυτα δη , τε και αλλα αδελφα τουτων αν εχου
in a **democracy** ; and **it** will be , as it is likely , a pleasant government , both **anarchical** and
δημοκρατια , και ειη ως εοικεν ηδεια πολιτεια και αναρχχος και
multi-faceted , distributing a certain equality to **All** alike and without distinction .

ποικιλη , διανεμουσα τινα ισοτητα ισοις ομοιως και ανισοις .

Adeimantos: (*he replied*) What you say , is quite well-known .

εφη , λεγεις Και μαλ’ γνωριμα

Socrates: (*then I said*) **12** Observe then , what kind of character such a **person** has ,

δ’ εγω ην , Αθρει δη , τις ο τοιουτος
in private life ; or must we not first consider , just as we considered in regard to **the government** ;
ιδια η πρωτον σκεπτεον , ωσπερ εσκεψαμεθα την πολιτειαν ,
in what way they arise ?

τινα τροπον γιγνεται ;

Adeimantos: (*he said*) Yes . (εφη , Ναι)

Socrates: Take notice then , would they not arise in the following way ? I suspect , that **miserly**

558d Αρ’ ουν ουχ ωδε ; οιμαι , εκεινου του φειδωλου
and **oligarchic man** , would beget a **son** , raised-up by **the father** , in **his** customary ways ?
και ολιγαρχικου , αν γενοιτ’ υιος τεθραμμενος υπο τω πατρι εν εκεινου τοις ηθεσιν ;

Adeimantos: How could this not be the case ? (Τι γαρ ου ;)

Socrates: Surely then this **person** governs **the pleasures** in **self** by **force** , at least , those that are

δη ουτος αρχων των ηδονων εν αυτω Βια , και οσοι μεν
expensive , that do not tend to the acquisition of **wealth** , and are then called **unnecessary** .
αναλωτικαι , δε μη χρηματιστικαι , αι δη κεκληνται ουκ αναγκαιαι .

Adeimantos: (*he said*) That is clear . (εφη , Δηλον .)

Socrates: (*then I said*) Do you wish then , in order that we may not reason in the dark , by first

δ’ εγω ην , Βουλει ουν , ινα μη διαλεγωμεθα σκοτεινως , πρωτον
both determining which **desires** are **necessary** , and which **desires** are **unnecessary** ?

τε ορισωμεθα τας επιθυμιας αναγκαιους και τας επιθυμιας μη ;

Adeimantos: (*to which he then said*) I am so willing .

ος δ’ η , Βουλομαι .

Socrates: Is it not the case then , that those which may be justly called **necessary** , are such as

558e Ουκουν , ας αν δικαιως καλουντο αναγκαιαι , ειμεν οιοι
those which we are **not able to remove** , and such as those , that when they are completed , are

τ’ ας ουκ αποτρεψαι , τε και οσαι αποτελουμεναι
beneficial to us ? For our nature must necessarily pursue both of these ; or is this not so ?
ωφελουσιν ημας ; γαρ ημων τη φυσει αναγκη εφιεσθαι αμφοτερων : η ου ;

Adeimantos: Quite so . (Και μαλα .)

Socrates: Certainly then we shall justly apply the name , **necessary** , to **those desires** .

559 δη Δικαιως ερουμεν τουτο το αναγκαιον επ’ αυταις .

Adeimantos: Justly so .

Δικαιως .

Socrates: What follows then ? What of those **desires** from which one may indeed be **liberated** ,
Τι δαι ; ας τις αν γε απαλλαξειεν ,
if trained from youth , and **those** that as long as **they** remain , **do no good** , and sometimes **they do**
ει μελετω εκ νεου , και προς ενουσι δρωσιν ουδεν αγαθον , δε αι και
the opposite of good . If we say that **All** of **these** are **not necessary** , shall we not speak correctly ?

τουναντιον , ει φαιμεν πασας ταυτας ειναι μη αναγκαιος , αν αρ' ου λεγοιμεν καλως ;
Adeimantos: We shall indeed speak correctly . (μεν ουν Καλως .)

Socrates: Certainly then , let us select a **model** of each of **them** , in order that we may grasp
δη Προελωμεθα τι παραδειγμα εκατερων , ινα λαβωμεν
what **they** are , by an example of **their** kind .

αι εισιν , τυπω αυτας ;
Adeimantos: We must do so .

Ουκουν χρη .
Socrates: Take notice then ; would not the **desire** to eat , in so far as **it** produces **Health** and
Αρ' ουν αν ουχ η του φαγειν μεχρι υγιειας τε και
Well-being ; and the **desire** of bread and meat , be of the **necessary** kind ?

559b ευεξιας και αυτου σιτου τε και οψου ειη αναγκαιος ;

Adeimantos: I think so .
Οιμαι .

Socrates: On the one hand , the **desire** for bread is somehow indeed **necessary** , on both accounts ;
μεν Η του σιτου που γε αναγκαια κατ' αμφοτερα
in as much as **it** is both **Beneficial** , and in as much as if **it** ceases , living is not possible .
η τε ωφελιμος τε η παυσαι ζωντα ου δυνατη .

Adeimantos: Yes , I agree . (Ναι .)

Socrates: But on the other hand , the **desire** for meat is also **necessary** , if **it** in any way provides
δε Η οψου ει πη παρεχεται
some **Benefit** towards **Well-being** .
τινα ωφελειαν προς ευεξιαν .

Adeimantos: Entirely so . (Πανυ μεν ουν .)

Socrates: But follows then ? Accordingly then , may not the **desire** , be indeed correctly
Τι δε ; αρα αν ουκ η επιθυμια γε ορθως
called **unnecessary** , if **it** goes **beyond** such types of food , and or such purposes , and that
καλοιτο αναγκαια περα τουτων εδεσματος και η τοιουτων αλλοιων δε
by being **corrected** and **educated** from youth , becomes capable of being **removed** in most
κολαζομενη και παιδευομενη εκ νεων δυνατη απαλλαττεσθαι εκ των
cases , and which , is **harmful** both to the body , and **harmful** the soul in regards to her
πολλων , και βλαβερα μεν σωματι , δε βλαβερα ψυχη προς
attaining both **Presence** and **Soundness of Mind** ?

559c τε το φρονησιν και σωφρονειν ;

Adeimantos: Most correctly so .
Ορθοτατα μεν ουν .

Socrates: Is it not the case then , on the one hand , that we may also say , **these** are **money-spending**
Ουκουν μεν και φωμεν ταυτας ειναι αναλωτικας
desires , but **the others** , **money-making desires** , since **they** are **useful** towards being **productive** ?
δε εκεινας χρηματιστικας δια ειναι το χρησιμος προς τα εργα ;

Adeimantos: Certainly , what then ? (μην Τι ;)

Socrates: Surely , we shall speak in this way of the sexual and the other desires .

δη φησομεν Ουτω και περι αφροδισιων και των αλλων ;
Adeimantos: In this way . (Ουτω .)

Socrates: Take notice then , did we also just now denominate ‘**the drone**’ as being the one whom
Αρ’ ουν και δη νυν ονομαζομεν κηφηνα ον τον τουτον
we said was full of **such pleasures** and **desires** , and was ‘ruled’ by **those desires** that are
ελεγομεν γεμοντα των τοιουτων ηδωνων και επιθυμιων και αρχομενον υπο των
unnecessary , but that the one who was ruled by **the necessary desires** was **the miserly**
μη αναγκαιων , δε τον υπο των αναγκαιων φειδωλον

559d and **oligarchic** one ?

τε και ολιγαρχικον ;

Adeimantos: Certainly , but what follows then ?

μην Αλλα τι ;

Socrates: (*then I said*) **13** Accordingly , let us say again how the **democratic character** arises
δ’ εγω ην , τοινυν λεγωμεν Παλιν ως δημοκρατικος γινεται
from **the oligarchic** character . Thus , to me , it indeed appears to arise mostly , in this way .
εξ ολιγαρχικου δε μοι γε φαινεται γινεσθαι τα πολλα ωδε .

Adeimantos: How ? (Πως ;)

Socrates: When a **young one** has been raised , as we said just now ; in an **uneducated** and
Οταν νεος τεθραμμενος ως ελεγομεν δη νυν , απαιδευτως τε και
miserly way , and **they** get a taste of the ‘honey of **the drones**’ (non-working-stinging-bees) ,
φειδωλως , γευσηται μελιτος κηφηνων
and associates with **those fiercely-savage** and **cunning creatures** , who are able to procure
και ξυγγενηται αιθωσι θηρσι και δεινοις , εχουσας δυναμενοις σκευαζειν
pleasures of **every** kind and of **every** variety and from **every** quarter . **Therein** , in some way ,
ηδονας παντοδαπας και ποικιλας και παντοιως , ενταυθα που
such is the beginning of the transformation ; from **the oligarchy** within **himself** ,
οιου ειναι αρχην της μεταβολης ολιγαρχικης εν εαυτω
to **self democracy** .

559e εις αυτω δημοκρατικην .

Adeimantos: (*he said*) Quite necessarily . (εφη , Πολλη αναγκη .)

Socrates: Take notice then , just as **the city** was transformed by the assistance of an alliance
Αρ’ ουν , ωσπερ η πολις μετεβαλλε βοηθησασης ξυμμαχιας
from without , with the corresponding party within **it** , to which **it** was **alike** ; in the same way ,
εξωθεν τω ομοιας ετερω μερει ομοιω ουτω
in turn , **the young ones** will also be transformed , by the assistance of that **species** of **desires**
αυ ο νεανιας και μεταβαλλει βοηθουντος ειδους επιθυμιων
from without , to another **species** of **desires** within them , which **resemble** and are **akin** to **that** ?
εξωθεν τω ετερω των ομοιου τε και ξυγγενοις παρ’ εκεινω ;

Adeimantos: Entirely so . (Πανταπασι μεν ουν .)

Socrates: And I suspect , on the one hand , that if any counter-assistance is given by any alliance
Και οιμαι μεν εαν τις αντιβοηθηση ξυμμαχια
to the **oligarchic** faction within them , either from **his father** or from the other **family-members** ,
560 τω ολιγαρχικω εν εαυτω , η ποθεν παρα του πατρος η και των αλλων οικειων
then by **both** factions (external-internal) disapproving and warning them , at that time , arises
δη κακιζοντων τε και νουθετούντων , τοτε γινεται
sedition and counter-sedition , and a fight within **self** , against **self** .

στασις και αντιστασις και μαχη εν αυτω προς αυτον .

Adeimantos: Certainly . What follows then ? (μην Τι ;)

Socrates: Then I suspect , that whenever the **democratic** party yields to the **oligarchic** party ,
Και οιμαι , μεν ποτε το δημοκρατικον υπεχωρησε τω ολιγαρχικω ,

on the one hand , **some** of **the desires** are **destroyed** , but on the other hand , **others** are **expelled** ,
μεν , αι μεν τινες των επιθυμιων διεφθαρησαν , δε και αι εξεπεσον
then a certain **shock** is ingenerated in the soul of **the youth** , and in turn , ‘order’ is restored .
τινος αιδους εγγενομενης εν τη ψυχη του νεου , και παλιν κατεκοσμηθη .

Adeimantos: (*he said*) Yes , this happens sometimes .

εφη γαρ Γινεται ενιοτε .

Socrates: But in turn , on the other hand , I suspect , that when **some** of the **desires** are **expelled** ,
560b Αυθις δε οιμαι των επιθυμιων εκπεσουσων
others that are **allied** to **them** , **arise-unnoticed** , by **the father’s unintelligent** form of nurture ,
αλλαι ξυγγενεις υποτρεφομεναι δι’ πατρος ανεπιστημοσυνην τροφης
and **they** become both *many* and *powerful* .

εγενοντο τε πολλαι και ισχυραι .

Adeimantos: (*he said*) This indeed usually happens in this way .

εφη , γουν Φιλει γινεσθαι ουτω .

Socrates: Is it not the case then , that **they** draw **them** back again to **the same associations** ,

Ουκουν ειλκυσαν τε και τας αυτας ομιλιας ,

and in *secret intercourse* , bring-forth a multitude of **desires** ?

και λαθρα ξυγγιγνομεναι ενετεκον πληθος .

Adeimantos: Certainly , what then ?

μην Τι ;

Socrates: Until at last , I suspect , **they** seize The Acropolis of The Soul of **the youth** ,

δη Τελευτωσαι , οιμαι , κατελαβον την ακροπολιν της ψυχης του νεου ,
perceiving **it** devoid of both **Beautiful Learnings** and **Pursuits** , and of **The Logos** of **Truth** ,
αισθομεναι κενην τε καλων μαθηματων και επιτηδευματων και λογων αληθων ,
which are certainly **The Best Look-outs** and **Guardians** in The-Dianoetic-Part of **People** who are
560c οι δη αριστοι φρουροι τε και φυλακες εν διανοιαις ανδρων εισι
Dear to The Gods .

θεοφιλων .

Adeimantos: (*he said*) Very much so .

εφη , πολυ γ’ Και .

Socrates: Certainly then , **false** and **pretentious** words and opinions , charge up in **Their** stead ,

δη Ψευδεις Και αλαζονες λογοι τε και δοξαι αναδραμοντες εκεινων αντ’
to That Place , to take possession of **such a self** .

τον τοπον κατεσχον του τοιουτου αυτον

Adeimantos: (*he said*) Exceedingly so . (Σφοδρα γ’ .)

Socrates: Take notice then ; do **they** not , both dwell openly with **them** , upon returning among

Αρ’ ουν ου τε κατοικει φανερωσ τους παλιν ελθων εις
those lotus-eaters , and also , if any assistance comes from **their family** to the **conservative** part
εκεινους λωτοφαγους , και εαν τις βοηθεια αφικνηται παρ’ οικειων τω φειδωλω
of **their** soul , **those falsely-pretentious words** shut The Gates of The Royal Wall

αυτου της ψυχης , εκεινοι αλαζονες οι λογοι κλησαντες τας πυλας του βασιλικου τειχους
in **self** , neither giving entrance to **this alliance** , nor to **the remedial ambassadorial counsel**

560d εν αυτω ουτε εισδεχονται την αυτην ξυμμαχιαν ουτε παριασιν πρεσβεις λογους
by **individual elders** , who would fight and prevail against **these** , and thus on the one hand ,

ιδιωτων πρεσβυτερων , μαχομενοι τε κρατουσι αυτοι , και μεν
they call **Awe/Reverence** ‘stupidity’ , disgracefully casting **It** out , as a **fugitive** , and
ονομαζοντες την αιδω ηλιθιοτητα ατιμωσ ωθουσιν εξω φυγαδα , τε
Soundmindedness **they** call ‘lack-of-bravery’ , and abuse **It** most shamefully , and expel **It** .

σωφροσυνην καλουντες ανανδριαν και προπηλακιζοντες εκβαλλουσι ,

While on the other hand , convincing **themselves** that **Moderation** , and **Orderly expenditures** ,
δε πειθοντες μετριοτητα και κοσμιαν δαπανην
are , no other than ‘rusticity and illiberality’ , and banish **Them** beyond the border ,
ουσαν ως αγροικιαν και ανελευθεριαν υπεροριζουσι
along with many other ‘unprofitable desires’ .

μετα πολλων και ανωφελων επιθυμιων .

Adeimantos: Exceedingly so . (Σφοδρα γε .)

Socrates: Thus when they are indeed emptied and ‘purified’ to some degree from **these desires** ,

560e δε γε κενωσαντες και καθηραντες που Τουτων
the soul that is detained by **them** , is then ‘initiated into the great mysteries’ . Immediately after
την ψυχην του κατεχομενου υπ’ αυτων τε και τελουμενου μεγαλοισι τελεσι , ηδη μετα
this , **they** lead in , with praise and applause , **arrogance** , **anarchy** , **perdition**

το τουτο καταγουσιν , εγκωμιαζοντες και υποκοριζομενοι, υβριν , αναρχιαν, ασωτιαν
and **irreverence** , shining with a great chorus , to be crowned . And on the one hand , **arrogance** ,
και αναιδειαν λαμπρας μετα πολλου χορου εστεφανωμενας , μεν υβριν
they pronounce as ‘being-well-educated’; and on the other hand , they proclaim **anarchy** to be

καλουντες ευπαιδευσιαν δε αναρχιαν
liberty , then **perdition** they intone as ‘magnificence’ ; and call **irreverence** , ‘bravery’ .

ελευθεριαν , δε ασωτιαν μεγαλοπρεπειαν δε αναιδειαν ανδρειαν .
(then I continued) Is it not , somehow in this way , that a **youth** is transformed , from

561 δ’ εγω ην , αρ’ ουχ πως ουτω ων νεος μεταβαλλει εκ
one raised within **the necessary desires** , into ‘**the liberation**’ and ‘**relaxation**’

του τρεφομενου εν αναγκαιοις επιθυμiais την ελευθερωσιν τε και ανεσιν
of **the unnecessary** and **unprofitable pleasures** ?

των μη αναγκαιων και ανωφελων ηδονων ;

Adeimantos: (to which he then replied) Indeed , quite manifestly so .

ος δ’ η , γ’ μαλα εναργως Και .

Socrates: Certainly then , I suspect , that after this , such a **person** no longer leads **their** life ,

δη οιμαι μετα ταυτα ο τοιουτος ουδεν Ζη
in spending their **money** , **labor** and **time** , on **the necessary** , more than on the
αναλίσκων και χρηματα και πονους και διατριβας εις αναγκαιους μαλλον η
unnecessary pleasures . But if **they** are fortunate , and in as much as **they** do not exceed the limit

561b μη αναγκαιους ηδονας : αλλ’ εαν ευτυχης και η μη περα
‘of Bacchic-frenzy’ , then when **they** become older , and when the great uproar passes over **them** ,
εκβακχευθη , αλλα τι γενομενος πρεσβυτερος , και του πολλου θορυβου παρελθοντος ,
and **they** admit a portion of **those** which were **expelled** , and do not wholly abandon **themselves**

τε καταδεξεται μερη των εκπεσοντων και μη ολον ενδω εαυτον
to **those** that had intruded , and thus appoint **their** pleasures by a sort of ‘equality’ , and so live
τοις επεισελθουσι , δη καταστησας τας ηδονας εις τι ισον διαγει
continually handing-over the rule over **themselves** , as if by allotment , to every incidental **desire**

αι παραδιδους την αρχην εαυτου ωσπερ λαχουση τη
that happens along , until **it** may be sated , and again to another ; undervaluing none of **them** ,
παραπιπτουση , εως αν πληρωθη , και αυθις αλλη , ατιμαζων ουδεμιαν ,
but equally fostering **All** of **them** .

αλλ εξ ισου τρεφω .

Adeimantos: Entirely so .

Πανυ μεν ουν .

Socrates: (then I said) And neither indeed , do **they** accept nor admit **The Logos** of **Truth** into

δ’ εγω ην , Και ου γ’ προσδεχομενος ουδε παριεις λογον αληθη εις

The Watch-tower . And if anyone says that there are some pleasures that arise from Beautiful
561c το φρουριον εαν τις λεγη ως εισι αι μεν ηδοναι των καλων
and Good Desires , but that others that are worthless , and that they should practice/pursue and
τε και αγαθων επιθυμιων , δε αι των πονηρων , και χρη επιτηδευειν και
honor the former , but must correct and subjugate the latter ; then in *All* these cases they refuse ,
τιμαντας μεν , κολαζειν τε και δουλουσθαι τας δε : αλλ' εν πασι τουτοις ανανευει
and say that they are *All alike* , and should to be held in equal honor .

τε και φησιν ειναι απασας ομοιας και εξ ισου τιμητεας .

Adeimantos: (he said) Yes , this is very much what they do in such a state of affairs .

εφη , γαρ τουτο Σφοδρα δρα ουτω διακειμενος .

Socrates: (then I said) Is it not also the case then , that they spend their life , on a daily basis ,

δ' εγω ην , και Ουκουν διαζη το καθ' ημεραν
gratifying themselves in this way , in every incidental desire ; sometimes on the one hand ,

χαριζομενος ουτω τη προσπιπτουση επιθυμια , τοτε μεν
in drunkenness and in the pipings of the flute , but at other times in turn , drinking water , and

561d μεθυων και καταυλομενος , δε αυθις υδροποτων και
dieting through abstinence ; and then again , at other times doing gymnastic exercises , but

κατισχναινομενος , δ' αυ τοτε γυμναζομενος ' δ
at other times , when they are inactive and inattentive about everything ; then at that time ,

τοτε οτε εστι αργων και αμελων παντων δ' τοτε
they spend their time , as if , 'in Philosophy' ; then they often act like a politician , and thus

διατριβων ως εν φιλοσοφια : δε πολλακις πολιτευεται
they jump-up and say and do whatever comes into their head . And whenever some military life

αναπηδων και λεγει τε και πραττει ο τι αν τυχη : καν ποτε τινας πολεμικους
makes them envious , then to this they are carried-along ; or if envious of a merchants life , then

ζηλωση , ταυτη φερεται , η χρηματιστικους ,
again to this ; and neither is their life attached to any Order or Necessity , but simply pronounce it
αυ επι τουτ' , και ουτε αυτου τω βιω επεστιν τις ταξις ουτε αναγκη , αλλ' δη καλων
to be pleasant and free and blessed , and live under this way of life all their days .

ηδυν τε και ελευθεριον και μακαριον χρηται τουτον τον βιον δια αυτω παντος .

Adeimantos: (to which he then said) You have entirely discussed in detail the life of those

561e ος δ' η , Πανταπασιν διεληλυθας βιον τινος
people who place all desires equally .

ανδρος ισονομικου .

Socrates: (then I said) Then indeed , I suspect , that they are both multiform , and very full of

δ' εγω ην δε γε Οιμαι και παντοδαπον τε και μεστον
very many dispositions ; and that , just like that city , they are beautiful and variegated , and that

πλειστων ηθων , και ωσπερ εκεινην την πολιν , τον καλον τε και ποικιλον , και ων
very many men and women would be envious of this person's life , since they contain

πολλοι και πολλαι αν ειναι ζηλωσειαν τουτον τον ανδρα του βιου , εχοντα
within self a great many patterns/models of governments and of manners/customs .

εν αυτω πλειστα παραδειγματα πολιτειων τε και τροπων .

Adeimantos: (he said) Yes , it is so . (εφη , γαρ εστιν Ουτω .)

Socrates: What then ? Shall we arrange such a person as this , according to a democracy ,

562 Τι ουν ; ημιν τεταχθω ο ανηρ τοιουτος κατα δημοκρατιαν ,
since they may be correctly designated as democratic?

ως αν ορθως προσαγορευομενος δημοκρατικος ;

Adeimantos: (he said) Let them be so arranged .(εφη , Τεταχθω .)

Socrates: (*then I said*) **14** Surely then , for ‘the most beautiful’ form of **government** ,
δ’ εγω ην , δη Η καλλιστη πολιτεια
and ‘the most beautiful’ **person** ; **tyranny** and **the tyrant** , will remain for us to be discussed .
τε και ο καλλιστος ανηρ τυραννις τε και τυραννος αν λοιπα ημιν ειη διελθειν .
Adeimantos: (*he said*) Perfectly so . (εφη , Κομιδη γ’ .)
Socrates: Come then , O dear companion . In what way does **tyranny** arise ?
Φερε δη , ω φιλε εταιρε , Τις τροπος τυραννιδος γινεται ;
For on the one hand , it is quite clear that the transformation arises out of **democracy** .
γαρ μεν , σχεδον δηλον οτι μεταβαλλει εκ δημοκρατιας .
Adeimantos: It is clear . (Δηλον .)
Socrates: Take notice then ; does **tyranny** also arise out of **democracy** , somehow ,
Αρ’ ουν τυραννις και γινεται εκ δημοκρατια τινα
in the same way , just as **democracy** arises out of **oligarchy** ?
τον αυτον τροπον τε δημοκρατιας εκ ολιγαρχιας ;
Adeimantos: How ? (Πως ;)
Socrates: (*then I said*) By that which **oligarchy** proposed as **its** ‘good’ , and through which
562b δ’ εγω ην , Ο η ολιγαρχια προουθεντο αγαθον , και δι’ ου
it is established ? It was with this view then ; to become **very wealthy** , was it not ?
καθιστατο , ην τουτο δ’ πλουτος : η γαρ ;
Adeimantos: Yes . (Ναι .)
Socrates: Therefore , **their insatiable desire** for **wealth** , and **their** neglect of other goals ,
τοιουν Η απληστια πλουτου και η αμελεια των αλλων
for the sake of acquiring **wealth** , destroys **self** .
δια χρηματισμον απωλλυ αυτην .
Adeimantos: (*he said*) **True** . (εφη , Αληθη .)
Socrates: Take notice then , and **this insatiability** for **that which democracy** also ‘defines as
Αρ’ ουν και τουτου η απληστια ο δημοκρατια και οριζεται
good’ destroys **it** ?
αγαθον καταλυει ταυτην ;
Adeimantos: Then , what is it you say that **self** ‘defines as good’ ?
δ’ τι λεγεις αυτην οριζεσθαι ;
Socrates: (*I said*) **Liberty** . For **this** , one hears , is somehow , most beautiful in a **democratic**
ειπον , Την ελευθεριαν . γαρ τουτο ακουσais που εχει καλλιστον εν δημοκρατουμενη
city . And that for the sake of **this** , anyone who is naturally free , will solely choose to live in **it** .
562c πολει τε και ως δια ταυτα οστις φυσει ελευθερος αν μονη αξιον οικειν ταυτη .
Adeimantos: (*he said*) Yes , the word Liberty , is certainly often spoken .
εφη , γαρ το και τουτο δη πολυ ρημα .
Socrates: (*I said*) Take notice then , just as I was just now saying , that **such an insatiable desire**
δ’ εγω ην , Αρ’ ουν οπερ ηα δη νυν ερων , του τοιουτου η απληστια
and the neglect of other goals , also transform **this government** and prepare **it**
και η αμελεια των αλλων και μεθιστησι ταυτην την πολιτειαν τε και παρασκευαζει
to stand in need of **tyranny** ?
δεηθηναι τυρρανιδος ;
Adeimantos: (*he said*) How ?
εφη , Πως ;
Socrates: I suspect , that when a **city** is living under a **democracy** , and is thirsting after **liberty** ,
562d οιμαι , Οταν πολις δημοκρατουμενη διψησασα ελευθεριας
and **it** happens to have ‘bad’ **cup-bearers (rulers)** appointed to **it** , and **it** becomes intoxicated ,
τυχη κακων οινοχοων προστατουντων , και μεθυσθη

with an **unmixed drink** of **liberty** , **beyond** what is **necessary** , then , **it** **punishes the rulers** ,
ακρατου αυτης πορρωτερω του δεοντος , δη κολαζει τους αρχοντας
if **they** will not behave **entirely tame** , and afford **it** **abundant liberty** ,

αν μη ωσι πανυ πραοι , και παρεχωσι πολλην την ελευθεριαν ,
by accusing **them** of being **corrupt** and **oligarchic** .

αιτιωμενη ως μιαρους τε και ολιγαρχικους .

Adeimantos: (*he said*) Yes , **they** do this .

εφη , γαρ Δρωσι τουτο .

Socrates: (*I said*) Then , **it** indeed abuses **those** who are **obedient** to the ‘bad’ rulers , as being

ειπον , δε γε προπηλακιζει Τους κατηκοους των αρχοντων , ως οντας
‘willing slaves’ and ‘no-bodies’ , but praise and honor those rulers , both publicly and
εθελοδουλους τε και ουδεν , δε επαινει τε και τιμα τους αρχοντας τε δημοσια και
privately , who resemble the subjects , and those subjects who resemble the rulers . Accordingly

ιδια , ομοιους αρχομενοις , δε αρχουσιν αρχομενους . αρ’
then , must **it** not necessarily arrive at ‘**the summation of liberty**’ , in **such a city** ?

562e ουκ αναγκη ιεναι επι το παν της ελευθεριας εν τοιαυτη πολει ;

Adeimantos: How could it not ? (Πως γαρ ου ;)

Socrates: (*then I said*) And must not this **inbred anarchy** , O friend , indeed , **insinuate itself** into

δ’ εγω ην , Και εμφυομενην αναρχιαν , ω φιλε , γε καταδυεσθαι εις
individual homes , and in the end , even among the animals .

ιδιας οικιας και τελευταν μεχρι των θηριων .

Adeimantos: (*to which he then said*) In what way , do we mean such a statement ?

ος δ’ η , Πως λεγομεν το τοιουτον ;

Socrates: (*I said*) Just as if , on the one hand , a father should accustom himself to resemble

εφην , Οτον μεν πατερα εθιζεσθαι ομοιον
their children , and to be afraid of his sons , and on the other hand , the son accustom himself to
παιδι , και γινεσθαι φοβεισθαι τους υιεις , δε υιον
resemble his father , and neither feel-shame nor fear his parents , in order that in this way

563 πατρι , και μητε αισχυνεσθαι μητε δεδιεναι τους γονεας , ινα η
he may truly be **free** , just as if , a resident-alien were to be made equal to a citizen , and a citizen
δη ελευθερος , μετοικον εξισουσθαι αστω και αστον
to a resident-alien , and in like manner , to a foreigner .

μετοικω , και ωσαυτως ξενον .

Adeimantos: (*he said*) Yes , it happens in this way .

εφη , γαρ Γιννεται ουτως .

Socrates: (*then I said*) These things , and other little things of a **like nature** happen . The teacher

δ’ εγω ην , Ταυτα τε και αλλα σμικρα τοιαδε γιννεται : διδασκαλος
in such a case both fears and flatters the students , and the students have little regard for their
εν τω τοιουτω τε φοβειται και θωπευει φοιτητα , τε φοιτηται ολιγωρουσιν
teachers , and feel in the same way about their tutors . And generally , on the one hand ,

διδασκαλων , δε και ουτω παιδαγωγων : και ολως μεν
the young resemble their elders and contend with them both in word and deed , then on the other
οι νεοι απεικαζονται πρεσβυτεροις διαμιλλωνται και εν λογοις και εν εργοις , δε
hand , the old ones sit down with the young , and are full of merriment and pleasantry ,
οι γεροντες συγκαθιεντες τοις νεοις επιπλανται ευτραπελιας τε και χαριεντισμου ,
imitating the youth , in order that they may indeed not appear to be unpleasant nor authoritative .

563b μιμουμενοι τους νεους , ινα δη μη δοκωσιν ειναι αηδεις μηδε δεσποτικοι .

Adeimantos: (*he replied*) Entirely so .

εφη , Πανυ μεν ουν .

Socrates: (*then I said*) Thus , O friend , how great does **the extremity of liberty** of the multitude
δ' εγω ην , δε , ω φιλε , οσον Το εσχατον της ελευθεριας του πληθους ,
happen to be indeed , in such a **city** . Certainly when the purchased men and women slaves are
γινεται γε εν τοιαυτη τη πολει , δη οταν οι εωνημενοι και αι εωνημεναι ωσι
no less **free** , than the slaves who purchase them , then how great is the **equality and liberty**
μηδεν ηττον ελευθεροι των πριαμενων . δε οση η ισονομια και ελευθερια
that comes to be between the women towards their men , and men towards their women ,
γινεται εν γυναιξι προς ανδρας και ανδρασι προς γυναικας ,
which we have almost forgotten to mention .
ολιγου επελαθομεθ' ειπειν .

Adeimantos: (*he said*) Is it not the case then , that now , according to **Aeschylus** , we shall say
563c εφη , Ουκουν μεν νυν κατ' Αισχυλον , ερουμεν
whatever comes into our mouth ?

ο τι ηλθ' επι στομα ;

Socrates: (*I said*) Entirely so indeed . And accordingly , do I speak thus ; that even in reference
ειπον , Πανυ γε . και εγωγε λεγω ουτω : το γαρ μεν
to the animals; those that are under the care of men , how much more **free** they are in such a **city** ,
των θηριων των υπο τοις ανθρωποις , οσω ελευθερωτερα εστιν ενταυθα
than they are in others ; for one who has not experienced **it** will not easily be persuaded . For even
η εν αλλη , τις απειρος αν ουκ ατεχνως πειθοιτο . γαρ τε
the puppies , according to the proverb , 'become just like their mistresses' ; and even the horses
αι κυνες κατα την παροιμιαν γινονται οιαπερ αι δεσποιναι τε δη και ιπποι
and donkeys , are entirely accustomed to move about **freely** and **proudly** , for ever **charging-up**
και ονοι , πανυ ειθισμενοι πορευεσθαι ελευθερω και σεμνω , αι εμβαλλοντες
to anyone they meet on the road , unless one gives way . And all such things happen in this way
τω απαντωντι κατα τας οδους , εαν μη εξιστηται : και παντα ταλλα γινεται ουτω
by being '**so full of liberty**' .

563d μεστα ελευθεριας .

Adeimantos: (*he said*) This is indeed my own nightmare that you mention to me ; for I have
εφη Το γ' εμον οναρ λεγεις εμοι γαρ
often met with the same situation , while traveling into the country.

θαμα πασχω αυτος αυτο πορευομενος εις αγρον .

Socrates: (*then I said*) Then you certainly call to mind **the heading** of all these things collected
δ' εγω ην , δε δη εννοεις Το κεφαλαιον παντων τουτων ξυν-
together ; how **delicate it** makes **the soul** of the **citizens** , so that if anyone , brings near to them
—ηθροισμενων , ως απαλην ποιει την ψυχην των πολιτων , ωστε καν τις προσφερηται
any Logos pertaining to **Servitude** , **they** are **filled with indignation** , and **cannot endure It** ?
οτιουν δουλειας , αγανακτειν και μη ανεχεσθαι ; γαρ
you know , that finally , they **disregard** even **The Laws** , written or unwritten , in order that
οισθ' οτι τελευτωντες ουδε φροντιζουσι που των νομων γεγραμμενων η αγραφων , ινα
no one , by any means whatsoever , may indeed become **their Masters** ?

563e μηδεις μηδαμη δη η αυτοις δεσποτης .

Adeimantos: (*he said*) I know it only **too-well** .
εφη , οιδα Και μαλ' .

Socrates: (*I said*) **15** So then on the one hand , O Friend , such is the beautiful
δ' εγω ην , τοινυν μεν , ω φιλε , ουτωσι η καλη
and youthful **self** that rules , from whence **tyranny** arises , as it appears to me .
και νεανικη Αρχη αρχη , οθεν τυραννις φυεται , ως δοκει εμοι .

Adeimantos: *(he replied)* Youthful to be sure , but what follows after this ?

εφη , Νεανικη δητα , αλλα τι το μετα τουτο ;

Socrates: *(I said)* Just as **this insatiable disease/desire** that arose in an **oligarchy** destroyed **self** ;

δ' εγω ην , οπερ Τουτον νοσημα εγγενομενον εν τη ολιγαρχια απωλεσεν αυτην , **this also arises in this government** , by arising in a **greater and more powerful way** , through **its abundant-license** , and thus enslaving **democracy** . And **In Reality** , in doing anything **to excess** ,

εξουσιας καταδουλουται δημοκρατιαν : και τω οντι ποιειν τι το αγαν a mighty transformation to **the opposite condition** is bound to take place . For **It Is** , in **this way** , **564** μεγαλην μεταβολην εις τουναντιον φιλει ανταποδιδοναι , γαρ εν **with The Seasons** , and in **plants and animals** , and certainly also , in **governments** , no less so .

ωραις τε και εν φυτοις και εν σωμασι , και δη και εν πολιτειαις ουχ ηκιστα .

Adeimantos: *(he said)* That is likely to happen . (εφη , Εικος .)

Socrates: Because **excessive liberty** is likely to change into nothing else than , **excessive slavery** ,

γαρ Η αγαν ελευθερια εοικεν μεταβαλλειν εις ουκ τι αλλη η αγαν δουλειαν both in an individual and in a city .

και ιδιωτη και πολει .

Adeimantos: Yes , it is likely . (γαρ Εικος .)

Socrates: *(I said)* It is likely then , that **tyranny** is established out of no other **government** ,

ειπον , Εικοτως τοινυν , τυραννις καθισταται εκ ουκ αλλης πολιτειας than out of a **democracy** . Thus I conceive , that out of **the height** of **liberty** , arises

η εκ δημοκρατίας , οίμαι εξ της ακροτατης ελευθερίας the **greatest** and **most savage slavery** .

πλειστη τε και αγριωτατη δουλεια .

Adeimantos: *(he said)* Yes , it is reasonable . (εφη , γαρ Εχει λογον .)

Socrates: *(then I said)* But I suspect , that this was not what you were asking ; but what is that

564b δ' εγω ην , Αλλ' οίμαι , τουτ' ου ηρωτας , αλλα ποιον **disease** that arises in **democracy** to enslave **self** ; **the very same** that also arises in **oligarchy** .

νοσημα φυομενον εν δημοκρατια δουλουται αυτην ταυτον τε και εν ολιγαρχια

Adeimantos: *(he replied)* What you say is true . (εφη , λεγεις Αληθη .)

Socrates: *(I continued)* Accordingly then , I referred to the type of **non-working** and **extravagant**

εφην , τοινυν , ελεγον Εκεινο το γενος των αργων τε και δαπανηρων **people** ; of which , one part was more brave and were **their** leaders , but the other part of them ,

ανδρων , ους μεν το ανδρειοτατον αυτων ηγουμενον , δ' το was **more cowardly** and followed the others . Then we compared them to **drones** ; some , to those

ανανδροτερον επομενον : δη αφωμοιουμεν κηφησι , μεν τους that have **stings** , but others , to those that are stingless .

εχουσι κεντρα , δε τους ακεντροις .

Adeimantos: *(he said)* And rightly so indeed . (εφη , Και ορθως γ' .)

Socrates: *(then I said)* Accordingly then , I was referring to **these** , that arise in any government ,

δ' εγω ην , τοινυν Τουτω εγγιγνομενω εν παση πολιτεια **raising a disturbance** , just as if it were a **phlegm** and **bile** about its body . **Whom** , **The Good**

564c ταπαττετον , οιον φλεγμα τε και χολη περι σωμα : ω τον αγαθον **Healer** and **Law-giver** of the city , no less than a **clever bee-keeper** , must then most especially

ιατρον τε και νομοθετην πολεως μη ηττον η σοφον μελιττουργον δει δη **μαλιστα** also **keep-well** at a distance , that on the one hand , **they** may never arise , but if **they** do arise , και ευλαβεισθαι πορρωθεν , μεν μη οπως εγγενησεσθον , δε αν εγγενησθον , **they** must be cut-out in the speediest way possible , along with **their** very cells .

εκτεμησεσθον ταχιστα οπως ο τι ξυν αυτοις τοις κηριοις .

Adeimantos: (to which he then said) Yes , by **Zeus** , in every way possible indeed .

ος δ' η , Ναι μα Δια , πανταπασι γε .

Socrates: (then I said) Therefore , let us take it in the following way , in order that we may see

δ' εγω ην , τοινυν λαβωμεν Ωδε ιν' ιδωμεν

what it is that **we want** , in a more **distinctive** way .

ο βουλομεθα ευκρινεστερον .

Adeimantos: What way is that ? (Πως ;)

Socrates: Therefore , let us **divide the democratic city** by **The Logos** , into three parts , just as

ουν διαστησωμεθα δημοκρατουμενην πολιν τω λογω Τριχη , ωσπερ

it also has to be in fact . For on the one hand , **one such type** arises in **self** , through some kind

564d και εχει . γαρ μεν εν τοιουτον το γενοσ εμφυεται εν αυτη δι' που of **abundance** , no less than in **the oligarchic city** .

εξουσιαν , ουκ ελαττον η εν τη ολιγαρχουμενη .

Adeimantos: It is so . (Εστιν ουτως .)

Socrates: But **it** is indeed much more **keen/piercing/sharp** in **this city** , than it is in **that one** .

δε γε Πολυ δριμυτερον εν ταυτη η εν εκεινη .

Adeimantos: How is that the case ? (Πως ;)

Socrates: Because on the one hand , **that aspect** is not held in honor , in an **oligarchy** , thus **it** is

δια μεν Εκει ειναι μη το εντιμον , αλλ'

excluded from ruling , and **it** is **unexercised** , and so , **it** does **not** become **vigorous** . But in a

απελαυνεσθαι των αρχων , και αγυμναστον , ουκ γινεται ερρωμενον : δε εν

democracy , **this self** , with few exceptions , somehow becomes **the presiding party** (1) ,

δημοκρατια τουτο αυτης , ολιγων εκτος , που το προεστος ,

then on the one hand , the most **keen** part of **self** , makes speeches and transacts business matters ,

και μεν το δριμυτατον αυτου , λεγει τε και πραττει ,

while on the other hand , the other part of **self** , makes a **humming noise** and settles about

δ το αλλο βομβει τε προσιζον περι

the platform of the speaker and cannot endure what is said by others . So that in such a

564e τα βηματα και ουκ ενεχεται του λεγοντος αλλα , ωστε εν τη τοιαυτη

government , all things , with a few exceptions , are administered by such a **faction** .

πολιτεια , παντα , τινων ολιγων χωρις , διοικεται υπο του τοιουτου .

Adeimantos: (to which he then said) **Extremely** so indeed . (ος δ' η , Μαλα γε.)

Socrates: So then another party , like the following one , is always separated from the multitude .

τοινυν Αλλο τοιονδε αει αποκρινεται εκ του πληθους .

Adeimantos: Which one ? (ποιον Το ;)

Socrates: Of **all those** that are somehow engaged in the pursuit of **money/gain/business** ,

παντων που Χρηματιζομενων

those that are **naturally the most orderly** become , for the most part , **the wealthiest** (2) .

οι φυσει κοσμιωτατοι γιγνονται το πολυ πλουσιωτατοι .

Adeimantos: It is likely . (Εικος .)

Socrates: And hence , I suspect , that the greatest quantity of **honey** for **the drones** ,

δη οιμαι Πλειστον μελι τοις κηφησι

is also extracted/taken-out with the greatest ease from **this source** .

και βλιτετται ευπορωτατον εντευθεν .

Adeimantos: (he said) Yes , for how can anyone take-out of those who have but little ?

εφη , γαρ Πως αν τις βλισεien παρα τεν εχοντων γε σμικρα ;

Socrates: Surely then , I suspect , that such **wealthy** people are called '**the food**' of **the drones** .

δη , οιμαι , οι τοιουτοι Πλουσιοι καλουνται , βοτανη κηφηνων .

Adeimantos: (he replied) Quite so . (εφη , Σχεδον τι .)

Socrates: 16 Then , **the people** , will be the third class (3) ; **those** that mind their own business , and **keep clear of trouble** , who have **not** procured **very much** , which are certainly –ουργοι τε και απραγμονες , ου κεκτημενοι πανυ πολλα : ο δη **the most numerous** and **the most authoritative** in a **democracy** , whenever it is fully assembled . πλειστον τε και κυριωτατον εν δημοκρατια , οταν περ αθροισθη .

Adeimantos: (*he said*) It is so ; but **this** , **it** will not wish to do often , if **it** does not obtain εφη , Εστι γαρ , αλλ τουτο ου εθελει ποιειν θαμα , εαν μη μετα– some **share of the honey** . –λαμβανη τι μελιτος .

Socrates: (*then I said*) Is it not the case then , that **they** always , obtain **some share** ; according to δ’ εγω ην , Ουκουν , αει , μεταλαμβανει , καθ’ how much **their party-leaders** are able to obtain , by taking away from **those** that have **the honey** , οσον οι προεστωτες δυνανται , αφαιρουμενοι τους εχοντας **την ουσιαν** , and apportion a **share to the people** , while keeping most of **it** for **themselves** ? διανεμοντες τω δημω εχειν το πλειστον αυτοι .

Adeimantos: (*to which he then said*) Yes , **they** do **share** in this way . ος δ’ η , γαρ ουν Μεταλαμβανει ουτως .

Socrates: Thus , I suspect , that **these people** (2) who have been taken-away-from , are compelled 565b ουν , οιμαι , ουτοι ων αφαιρουνται , Αναγκαζονται to defend **themselves** , saying and doing whatever they can among **the people** (3) . αμυνεσθαι , λεγοντες τε και πραττοντες οπη δυνανται εν τω δημω .

Adeimantos: **How could they not** ? (Πως γαρ ου ;)

Socrates: And so , **they** are accused by **the other party** (1) , of plotting against **the people** (3) , δη εσχον Αιτιαν υπο των ετερων , ως επιβουλευουσι τω δημω and of being **oligarchs** , even if **they** have no desire to revolt . και εισιν ολιγαρχικοι , καν μη επιθυμωσι νεωτεριζειν .

Adeimantos: **Of course** , what follows then ? (Τι μην ;)

Socrates: Is it not also the case then , that finally , after **they** see that **the people** are trying και Ουκουν τελευτωντες , επειδαν ορωσι τον δημον επιχειρουντα to injure **them** , **not willingly** of **their** own accord , but by **being ignorant** and **imposed on** by **those** 565c αδικειν σφας , ουχ εκοντα , αλλ’ αγνοησαντα τε και εξαπατηθεντα υπο των slanderers , straightaway at that time , whether **they** wish it or not , become as if truly **oligarchic** , διαβαλλοντων , ηδη τοτ’ , ειτε βουλονται ειτε μη , γιγνονται ως αληθως ολιγαρχικοι , **not willingly** of **their** own accord , since this **mischievous** also arises by that **drone** stinging **them** . ουχ εκοντες , αλλα τουτο το κακον και εντικτει εκεινος ο κηφην κεντων αυτους .

Adeimantos: **Perfectly so** . (Κομιδη ουν μεν .)

Socrates: And so they generate impeachments , sentences and law-suits against each another . δη γιγονται Εισαγγελιαι και κρισεις και αγωνες περι αλληλων .

Adeimantos: **Very much so** . (Και μαλα .)

Socrates: Is it not the case then , that **the people** are accustomed to always set-up for **themselves** , Ουκουν δημοσ ειωθε αει προιστασθαι εαυτου **one special person** , to both support and to greatly magnify **this person** ? ενα διαφεροντως τινα , και τρεφειν τε και μεγαλ αυξειν τουτον ;

Adeimantos: They are so accustomed . (γαρ Ειωθε .)

Socrates: (*then I said*) Accordingly then , on the one hand , it is clear , that whenever a **tyrant** 565d δ’ εγω ην , αρα μεν δηλον , οτι οταν περ τυραννος arises , it is from **this protectorate root** , and from nothing else , that **they** sprout-forth . φυηται εκ Τουτο προστατικης ριζης , και ουκ αλλοθεν εκβλαστανει .

Adeimantos: This is also **very clear** .

Και μαλα δηλον .

Socrates: Therefore , what is the beginning of the transformation from a **protector** into a **tyrant** ?

ουν , Τις αρχη μεταβολης εκ προστατου επι τυραννον ;
Or is it clear , that it is after **the protector** begins to do the same practice as in **the myth** , which is
η δηλον οτι επειδαν ο προστατης αρξεται δραν ταυτον τω εν τω μυθω , ος
told about the temple of **Lycaean Zeus** in Arcadia ?

λεγεται περι το ιερον του Λυκαιου του Διου εν Αρκαδια ;

Adeimantos: (*he said*) What is that ? (εφη , Τις ;)

Socrates: That whosoever **tasted** of one bite of **human entrails** , that had been minced in , along

αρα Ως ο γευσσαμενος ενος του ανθρωπινου σπλαγχνου , εγκατατεμνημενου εν
with that of other sacrifices , necessarily became a **Wolf** . Or have you not heard **The Logos** .

565e αλλοις τουτω αλλων ιερειων , αναγκη δη γενεσθαι λυκω . η ουκ ακηκοας τον λογον ;

Adeimantos: I have at least . (Εγωγε .)

Socrates: Take notice then , in like manner , this is also the case wherein **the protector**

Αρ' ουν ουτω και ος προεστως
of the people , while having control of an extremely submissive mass , does **not** abstain
δημου λαβων σφοδρα πειθομενον οχλον , αν μη αποσχηται
from **the blood** of **his kin** , but **unjustly** accusing them, of such **charges** that are indeed customary ,

αιματος εμφυλιου , αλλ' αδικως επαιτιωμενος , οια δη φιλουσιν ,
and bringing them into the halls of justice , **stains himself** with **bloodshed** , by taking away the life

αγων εις δικαστηρια μαιφονη , αφανιζων βιον
of a **human-being** , and with **unholy** tongue and lips , **tastes of the murdered-blood** of his **kin** ,

ανδρος , τε ανοσιω γλωττη και στοματι γευομενος φονου ξυγγενους ,
and besides this , banishes and executes , and out of necessity , *hints* at the abolition of debts , and

566 και ανδρηλατη και αποκτιννη και χρεων υποσημαινη τε αποκοπας και
of the redistribution of lands . Accordingly then , out of necessity and as it is fated , **such** a

αναδασμον γης , αρα δη αναγκη και ειμαρται τω
person must consequently either be destroyed by **his** enemies , or become a **tyrant** , and

τοιουτω το μετα τουτο η απολωλენαι υπο των εχθρων η τυρραννειν και
far from being a **human-being** , becomes a **wolf** ?

εξ ανθρωπου γενεσθαι λυκω ;

Adeimantos: (*he said*) Out of great necessity . (εφη , Πολλη αναγκη .)

Socrates: (*I said*) This is indeed **the very one** , who becomes **the leader** of **the faction** against

εφην , δη Ουτος γιννεται ο στασιαζων προς
those who have **abundant-resources** .

τους εχοντας **τας ουσιας** .

Adeimantos: The very one . (Ουτος ,)

Socrates: Take notice then , on the one hand , **he** may be banished , and return in force against

Αρ' ουν μεν επεσων και κατελθων βια
his enemies , coming back a **complete tyrant** ?

των εχθρων κατερχεται απειργασμενος τυραννος ;

Adeimantos: That is clear . (Δηλον .)

Socrates: But on the other hand , if **they** are unable to banish **self** , or to put **him** to death ,

566b δε Εαν ωσιν αδυνατοι εκβαλλειν αυτον η αποκτειναι
by an accusation before the city , then **they** conspire a violent death for **him** , in secret .

διαβαλλοντες τη πολει , δη επιβουλευουσιν βιαιω αποκτιννυναι θανατω λαθρα .

Adeimantos: (*to which he then said*) It usually happens in this way indeed .

ος δ' η , Φιλει γινεσθαι ουτω γουν .

Socrates: Certainly then , on this account , **All those** who have gone this far , invent
 δη Το παντες οι προβεβηκοτες εις τουτω επι εξευρισκουσιν
 this notorious **tyrannical** demand ; by demanding from **the people** certain
 τουτο το πολυθρυλητον τυραννικον αιτιμα , αιτειν τον δημον τινας
body-guards , in order that **the assistance** of **the people** may preserve **themselves** .
 του σωματος φυλακας , ινα ο βοηθος του δημου η σως αυτοις .
Adeimantos: (he said) Quite so . (Και μαλ '.)
Socrates: I suspect that **they** certainly grant the demand , on the one hand , fearing for **his** safety ,
566c οιμαι δη Διδοασι , μεν δεισαντες υπερ εκεινου
 while on the other hand , feeling-confidently-safe for **themselves** .
 δε θαρρησαντες υπερ εαυτων .
Adeimantos: Quite so . (Και μαλα .)
Socrates: Is it not the case then , that when a **person** who is **wealthy** (2&3) , and besides being
 Ουκουν οταν ανηρ εχων χρηματα και μετα
wealthy is **accused** of being a 'hater' of **the people** , observes this happening , O companion ,
 χρηματων αιτιαν ειναι μισοδημος , ιδη τουτο γενομενον , ω εταιρε ,
 according to the answer of the oracle to **Croesus** , they certainly at that time :
 κατα τον χρησμον Κροισω ουτος δη τοτε
*to pebble-strewn Heromos **flee** , **do not stay** , do not be ashamed to be deemed a coward .*
 παρ' πολυψηφιδα Ερμον φευγει , ουδε μενει , ουδ' αιδεσαι ειναι κακος .
Herodotus 1 , 55

Adeimantos: (he said) Because **they** would not get a second chance to be ashamed .
 εφη , γαρ αν Ου δευτερον αυθις αιδεσθαι .
Socrates: (then I said) But I suspect , that **those** indeed , who are caught , are put to death .
 δ' εγω ην , δε οιμαι Ο γε καταληφθεις διδοται θανατω .
Adeimantos: Necessarily so . (Αναγκη .)
Socrates: It is clear then , that this type of '**protector**' , **does not** keep a low profile ,
 δηλον δη οτι εκεινος αυτος Ο προστατης , ου κειται ,
like a truly great man , in a truly great manner , but by overthrowing many others ,
566d μεγας μεγαλωσι , αλλα καταβαλων πολλους αλλους
 sits in the chair-of-state , as **the consummate tyrant** of **the city** , **instead** of **its protector** .
 εστηκεν εν τω διφρω αποτετελεσμενος τυραννος της πολεως αντι προστατου .
Adeimantos: (he said) How then could **they** not do so ? (εφη , Τι δ' ου μελλει ;)
Socrates: **17** (then I said) Shall we then set-out in detail , the spiritual-blessedness of **the person** ,
 δ' εγω ην , δη Διελθωμεν την ευδαιμονιαν του ανδρος
 and the spiritual-blessedness of **the city** , in which **such a mortal** may arise ?
 και της πολεως , εν η ο τουουτος βροτος αν εγγενηται ;
Adeimantos: (he said) By all means , let us so set-it-out-in-detail .
 εφη , Πανυ μεν ουν διελθωμεν .
Socrates: (I said) Take notice then , does **he** not , on the one hand , in the first days , and for
 ειπον , Αρ' ουν ου μεν ταις πρωταις ημεραις τε και
 the first season , smile and kindly-greets everyone which **he** may meet ; and says that **he** is **no**
566e χρονω προσγελα τε και ασπαζεται παντας , ω αν περιτυγχανη , και φησιν ειναι ουτε
tyrant , and promises many things , both in private and in public ; and frees people from debts ,
 τυραννος , τε υπισχνειται πολλα και ιδια και δημοσια , τε ηλευθερωσε χρεων ,
 and distributes land both to the people , and to those about **himself** , *pretending* to be gracious
 και διενειμε γην τε δημω και τοις περι εαυτον , προσποιεσαι ειναι ιλεως

and gentle towards all ? (You know who , did not even have the decency to do this !)

τε και πραος πασιν ;

Adeimantos: (*he said*) Necessarily . (εφη , Αναγκη .)

Socrates: But I suspect , that when **he** has indeed come to terms with some of those who are

δε οιμαι Οταν γε καταλλαγη προς μεν τους
his foreign enemies , and destroyed some others , and it becomes quiet from that source ,
τοις εξω εχθρους και διαφθειρη δε τους , και γενηται ησυχια εκεινων ,
first of all , **he** always raises some war , in order that **the people** may be ‘in need of a leader’ .
πρωτον μεν , αι κινει τινας πολεμους , ιν’ ο δημοσ η εν χρεια ηγεμονος .

Adeimantos: That is indeed likely . (γε Εικος .)

Socrates: Is it not also the case , that in order that **they** may become poor by having to pay taxes ,

567 και Ουκουν ινα γιγνομενοι πενητες εισφεροντες χρηματα
they are compelled to concern themselves with their daily needs , and are thus , less likely

ειναι αναγκαζονται προς τω καθ’ ημεραν και ηττον
to conspire against **him** ?

επιβουλευουσιν ;

Adeimantos: That is clear . (Δηλον .)

Socrates: And I suspect , that if **he** indeed suspects any of **those** who harbor thoughts of **freedom**

Και οιμαι αν γε υποπτευη τινας φρονηματα ελευθερα
of not favoring living under **his** rule , in order that **he** may have some pretext for destroying **them**,
μη επιτρεψειν εχοντας αυτω αρχειν , οπως αν προφασεως μετα απολλυη τουτους ,
he exposes **them** to the enemy ? So that on all these accounts , a **tyrant** is always

ενδους τοις πολεμοις ; παντων τουτων ενεκα τυραννω αι
under compulsion of raising some war .

αναγκη ταραττειν πολεμον ;

Adeimantos: Necessarily . (Αναγκη .)

Socrates: Certainly then , while **he** is doing these things , **he** is **emboldened** to become more

567b δη ποιουντα Ταυτα ετοιμον απεχθαν– μαλλον
hateful to **the citizens** .

–εσθαι τοις πολιταις ;

Adeimantos: How could he not ? (Πως γαρ ου ;)

Socrates: Is it not also the case then , that **some** of those who were promoted along with **him**

και Ουκουν τινας των ξυγκαταστησαντων
and who are in power , speak out freely both against **him** , and among **themselves** ,
και οντων εν δυναμει παρρησιαζεσθαι και προς αυτον και προς αλληλους ,
by finding fault with what has taken place , at least those of **them** that are of a **more brave spirit** ?
επιπληττοντας τοις γιγνομενοις , αν οι τυγχανωσιν οντες ανδρικωτατοι ;

Adeimantos: That is indeed likely . (γε Εικος .)

Socrates: Certainly then , **the tyrant** must eliminate/fire **All** of **these** people , if **he** intends to rule ,

δη τον τυραννον δει Υπεξαιρειν παντας τουτους , ει μελλει αρξειν ,
until **he** leaves no one , either of **his** friends or foes , that is worth anything .

αν εως λιπη μηδενα μητε φιλων μητ εχθρων , οτου οφελος τι .

Adeimantos: That is clear . (Δηλον .)

Socrates: Accordingly then , **self** must carefully see , who is **courageous** , who is **magnanimous** ,

567c αρα αυτον δει Οξεως οραν , τις ανδρειος , τις μεγαλοφρων ,
who is **mindful** , who is **rich** ; and in this way , **he** is spiritually-blessed , so that either willing
τις φρονιμος , τις πλουσιος : ουτως εστιν ευδαιμων , ωστε ειτε βουλεται
or unwilling , **he** is under compulsion to be at war with **All such people as these** ;

ειτε μη , αυτω αναγκη ειναι πολεμω απασιν τουτοις

and to keep laying snares , until **he** may ‘purify’ **the city** .

και επιβουλευειν εως αν καθηρη την πολιν .

Adeimantos: (*he said*) A beautiful purification indeed . (εφη , Καλον καθαρμον γε .)

Socrates: (*then I said*) Yes , **the opposite** of what **physicians** do with our bodies ;

δ’ εγω ην , Ναι , τον εναντιον η οι ιατροι τα σωματα :

for **they** , on the one hand , get-rid of **the worst** , while leaving **the best** ;

γαρ οι μεν αφαιρουντες το χειριστον λειπουσι το βελτιστον

while **he** , on the other hand , does **the opposite** .

ο δε τουναντιον .

Adeimantos: (*he said*) Because as it appears , **self** must necessarily do so , if indeed **he** is to rule .

εφη , γαρ Ως εοικε , αυτω αναγκη , ειπερ αρξει .

Socrates: (*I said*) **18** Accordingly then , **he** is bound in a blessed necessity , which obliges

567d εγω ειπον αρα δεδεται Εν μακαρια αναγκη , η προσταττει

self either to live with many **depraved people** while also being hated by **them** , or not live at all .

αυτω η οικειν μετα των πολλων φαυλων και μισουμενον υπο τουτων η μη ζην .

Adeimantos: (*to which he then replied*) Yes , in such a necessity . (ος δ’ η , Εν τοιαυτη .)

Socrates: Take notice then , the more **he** is hated by **the citizens** while he does these things ,

Αρ’ ουν οσω μαλλον απεχθανηται τοις πολιταις δρων ταυτα ,

shall **he** not so much the more need a greater number of **bodyguards** and more **trustworthy ones** ?

αν ουχι τοσουτω δεησεται πλειονων δορυφορων και πιστοτερων ;

Adeimantos: How could he not ? (Πως γαρ ου ;)

Socrates: Therefore , whom are **the trustworthy** , and from where shall **he** procure **themselves** ?

ουν Τινες οι πιστοι , και ποθεν μεταπεμψεται αυτους ;

Adeimantos: (*he said*) **Many** will automatically come flying , *if only* **he** gives **them their wage** .

εφη , πολλοι Αυτοματοι ηξουσι πετομενοι εαν διδω τον μισθον .

Socrates: (*then I said*) By the dog , again you appear to mean **certain drones** , **alien** and **motley** .

δ’εγω ην , νη τον κυνα , αυ δοκεις λεγειν τινας Κηφηνας ξενικους τε και παντοδαπους .

Adeimantos: (*he replied*) Yes , you suspect **The Truth** .

567e εφη , γαρ σοι δοκω Αληθη .

Socrates: What then , about **those** at home ; would **he** not wish to use **them** ?

Τι δε ; αρ’ τους αυτοθεν αν ουκ εβελησειεν

Adeimantos: How ? (Πως ;)

Socrates: By taking **the slaves** of **the citizens** , and giving **them their liberty** ,

αφελομενος Τους δουλους τους πολιτας , ελευθερωσας ,

and then , make **them his personal body-guards** .

ποιησασθαι περι εαυτον των δορυφορων .

Adeimantos: (*he said*) Very much so ; for **these** are also **the most** faithful to **self** .

εφη , Σφοδρα γ’ : επει τοι αυτοι εισιν και πιστοτατοι αυτω .

Socrates: (*then I said*) What a blessed business it is you mention , that belongs to **the tyrant** ,

568 δ’εγω ην , Η μακαριον χρημα λεγεις τυραννου ,

if indeed he uses **such** friends and faithful **people** , after having destroyed **those former ones** .

ει χρηται τοιουτοις φιλοις τε και πιστοις ανδρασι , απολεσας τους εκεινους προτερους .

Adeimantos: (*he said*) But surely **he** does use **such people** .

εφη , Αλλα μην γε χρηται τοιουτοις .

Socrates: (*I said*) And surely , **such companions** admire **self** , and **the new citizens**

ειπον , Και δη , ουτοι οι εταιροι θαυμαζουσι αυτον , και οι νεοι πολιται

are **his associates** , but **those** that are **reasonable** , both despise and fly-away from **him** .

ξυνεισιν , δ’ οι επιεικεις τε μισουσι και φευγουσιν ;

Adeimantos: How then could **they** not have such intentions ?

Τι δ' ου μελλουσιν ;

Socrates: (then I said) It is not without reason , that tragedy , in general , is believed to be
δ' εγω ην , Ουκ ετος , η τραγωδια ολως δοκει ειναι
'a wise thing' , and that **Euripides** excelled in self .

σοφον τε και ο Ευριπιδης διαφερων εν αυτη .

Adeimantos: **Of course** , what then ?

Τι δη ;

Socrates: Because **he** also uttered this , which happens to be the mark of a concise conception ,
568b Οτι και εφθελξατο τουτο εχομενον πυκνης διανοιας ,

"That **tyrants** are 'wise' , by **the commonality** of 'the wise' ."

ως τυραννοι εισι σοφοι συνουσια των σοφων .

and he clearly meant , that **those** are **the wise** with whom **they converse/commune/live-with** .

και δηλον ελεγε οτι τουτους ειναι τους σοφους οις ζυνεστιν .

Adeimantos: (he said) And **he** also praises **tyranny** , as if it were indeed 'god-like' ,

εφη , Και εγκωμιαζει την τυραννιδα ως γ' ισοθεον

and says a great many other things concerning it , as do the other poets .

και πολλα ετερα και ουτος και οι αλλοι ποιηται .

Socrates: (I said) Seeing that , **those composers** of **tragedy** , **will forgive us** , since **they** are **wise** ,

εφην , ατε Τοιγαρτοι οι ποιηται της τραγωδιας συγγιγνωσκουσιν ημιν οντες σοφοι

and **such** as **those governments** that **closely resemble ours** , because we do not admit **them** into

τε και οσοι εκεινοις , πολιτευονται εγγυς ημων , οτι ου παραδεχομεθα εις

our government , seeing that **they** are **those** that praise **tyranny** .

εις την πολιτειαν ατε αυτους υμνητας τυραννιδος .

Adeimantos: (he said) I at least think that **those of them** that are indeed **refined will forgive us** .

εφη , εγωγε Οιμαι οσοιπερ αυτων γε κομψοι συγγιγνωσκουσιν .

Socrates: But indeed , by going about among the other cities , drawing together the crowds ,

568c δε γε περιιοντες Εις τας αλλας πολεις , συλλεγοντες τους οχλους

and by putting-up for sale , **their** fine and magnificent and persuasive tones , I suspect that ,

και μισθωσαμενοι καλας και μεγαλας και πιθανας φωνας οιμαι

they will bring-over **those governments** , into **tyrannies** and **democracies** .

ελκουσι τας πολιτειας εις τυραννιδας τε και δημοκρατίας .

Adeimantos: **Very much so** .

Μαλα γε .

Socrates: Is it not also the case then , that besides this , **they** receive rewards and are honored ,

και Ουκουν προσετι τουτων λαμβανουσι μισθους και τιμωνται ,

especially by **tyrants** , as it is to be expected , then secondly by **democracies** ? But by as much as

μαλιστα μεν , υπο τυραννων , ωσπερ το εικος , δε δευτερον υπο δημοκρατίας : δ' οσω

they may **advance-upwards** towards **those governments** , that are the opposite of **these** , by that

αν ιωσι ανωτερω προς των πολιτειων το αναντες ,

much more does **their** honor forsake **them** , as if it were being disabled by an **asthma to advance** .

μαλλον η τιμη απαγορευει αυτων , ωσπερ αδυνατουσα υπο ασθματος πορευεσθαι .

Adeimantos: Entirely so . (Πανυ μεν ουν .)

Socrates: (I said) **19** But surely then , on the one hand , we have digressed in this ; but on

568d ειπον , Αλλα δη , μεν εξεβηβεν ενταυθα :

the other hand , **let us** return to **that army** of **the tyrant** which is so beautiful , and numerous

δε παλιν εκεινο το στρατοπεδον του τυραννου το καλον τε και πολυ

and multiform , and never the same , and say *from what source* **it** shall be maintained .

και ποικιλον και ουδεποτε ταυτον , λεγωμεν ποθεν θρενεται .

Adeimantos: (*he said*) It is clear , that if there are any *valuable sacred objects* in **the city** , these

εφη , Δηλον οτι εαν η ιερα χρηματα εν τη πολει , ταυτα **he** will spend and also *the property* of *those* **he** has *destroyed* , but as long as *they* may last ;

αναλωσει τε και τα των απολομενων , οποι ποτε αι αν εξαρχη , it is acceptable for **the people** to pay lighter taxes .

αναγκαζων τον δημον εισφερειν ελαττους εισφορας .

Socrates: But what will they do then , when *these* fail **them** ?

568e δ' Τι δη οταν ταυτα επιλειπη ;

Adeimantos: (*he said*) It is clear , that **self** and **his intoxicated companions** ,

εφη , Δηλον οτι αυτος τε και οι συμποται both male and female **associates** , will be maintained *out of the paternal inheritance* .

τε και εταιροι και εταιραι , θρενεται εκ των πατρων .

Socrates: (*then I said*) I understand , that **the people** (**the cave-dwellers**) who have generated

δ' εγω ην , Μανθανω , οτι ο δημος γεννησας **the tyrant** , will *feed self* and **his companions** .

τον τυρρανον θρενει αυτον τε και εταιρους .

Adeimantos: (*he said*) Necessarily much more for **self** . (εφη , αναγκη Πολλη αυτω .)

Socrates: (*I replied*) Then how will you respond if **the people** then become enraged , and say ειπον , δε Πως λεγεις εαν ο δημος δε αγανακτη τε και λεγη ,

that it is **not Just** , that **the son** who has arrived at **maturity** is to be *maintained by the father* , οτι ουτε δικαιον υιον ηβωντα τρεφεσθαι υπο πατρος , but that on the contrary , *the father* is to be *maintained* by **the son** ; and neither did **they** engender

569 αλλα τουναντιον πατερα υπο υιους , ουτε εγεννησε and establish **self** for the sake of this ; in order that when **he** had grown-up , at that time , that **self** τε και κατεστησεν αυτον ενεκα τουτου , ινα , επειδη γενοιτο μεγας , τοτε αυτος become a **slave** of **the slaves** of **self** , and to *maintain him* and **his slaves** along with **their** other δουλευων τοις αυτου δουλοις τρεφοι εκεινον τε και τους δουλοις μετα αλλων

turbulent attendants ; but in order that **they** might be **liberated** from the rule of **the rich** in the city , ξυγκλυδων , αλλ' ινα ελευθερωθειη απο των πλουσιων εν τω πολει

and the so-called 'good and worthy' , by having placed **him** as **their protector** ? And now ,

τε και λεγομενων καλων καγαθων εκεινου προσταντος , και νυν **they** order **self** and **his companions** to leave the city , just as *a father* drives out κελευει αυτον τε και τους εταιρους απιεναι εκ της πολεως , ωσπερ πατηρ εξελανων **his son** along with **his turbulent drunken companions** , out of **his home** ?

υιον μετα οκληρων ξυμποτων εξ οικιας ;

Adeimantos: (*to which he then said*) Then indeed , by **Zeus** , shall **the people** immediately

569b ος δ' η , τοτ' γε , νη Δια , ο δημος ηδη become aware of what kind of **beast/wolf** they have generated , and embraced , and prayed-for ,

Γνωσεται οιος οιον θρεμμα γεννων ησπαζετο τε και ηυξε , and that while **they** are the weaker **they** attempt to drive out **the stronger** .

και οτι ων ασθενεστερος εξελανει ισχυροτερους .

Socrates: (*then I said*) What do you mean ? Will **the tyrant** dare to do violence to **his father** ,

δ' εγω ην , Πως λεγεις ; ο τυραννος τολμησει βιαζεσθαι τον πατερα , and if *the father* cannot win **him** over , will **the son** strike *him* ?

καν μη πειθεται , τυπτειν ;

Adeimantos: (*he said*) Yes , and even strip *him* of *his* armor .

εφη , Ναι γε αφελομενος τα οπλα .

Socrates: (*then I said*) You call , **the tyrant** a *parricide* and a **cruel nourisher** of the *elderly* ;
 δ' εγω ην , λεγεις τυραννον Πατραλοϊαν και χαλεπον γηροτροφον
 and surely , as it is likely , **tyranny** would at last be acknowledged to be **this** ; and according to
 και δη ως εοικε τυραννις αν ηδη ομολογουμενη ειη τουτο , και
 the saying , that **the people** , in having fled towards **freedom** , away from **the smoke** of **slavery** ,
 το λεγομενον ο δημος αν ειη φευγων ελευθερων καπνον δουλεις
 will have fallen into **the fire** of a **slavish despotism** , and instead of be-decking **themselves**
569c αν ειη εμπεπτωκως εις πυρ δουλων δεσποτειας , αντι μεταμπισχομενος
 with that grand and **unseasonable/inopportune liberty** , **they** put-on , **the most severe**
 της εκεινης πολλης και ακαιρου ελευθεριας την χαλεπωτατην
 and **the most wretched/bitter/cruel/sharp/malignant slavery** of **slaves** .
 τε και πικροτατην δουλειαν δουλων .
Adeimantos: (*he said*) These things , do happen **so very much so** .
 εφη , ταυτα γινεται Και μαλα ουτω .
Socrates: (*I said*) What then ? We shall not speak inharmoniously , if we say that , we have
 ειπον , Τι ουν ; ημιν ουκ ειρησεται εμμελως , εαν φωμεν
 sufficiently detailed how **tyranny** transforms out of **democracy** , and what **it** is when **it** arises ?
 ικανως διεληλυθεναι , ως τυραννις μεταβαινει εκ δημοκρατιας , τε οια εστιν γενομενη ;
Adeimantos: (*he replied*) **Quite sufficiently** .
 εφη , Πανυ μεν ικανως .

Revised
 27 Aug 2017
 30 May 2008

Book 9



The Tyrant and The Philosopher , Living In a Democratic City

Socrates: (*then I said*) **1** Surely then **the tyrannical man** himself , remains to be considered ,
571 δ' εγω ην , δη ο τυραννικος ανηρ Αυτος λοιπος σκεψασθαι ,
both in what way **he** is transformed out of a **democratic man** , and then , having arisen ,
τε πως μεθισταται εκ δημοκρατικου , τε γενομενος
what kind of **person he** is , and what kind of life **he** lives , whether **miserable** or **Blessed** .

τις ποιος εστι και τινα τροπον ζη , αθλιον η μακαριον .

Adeimantos: (*he said*) For thus , this very man , still remains .

εφη , γαρ ουν ουτος ετι Λοιπος .

Socrates: (*then I said*) Do you know then , what I still yearn for ?

δ' εγω ην , Οισθ' ουν , ο ετι ποθω ;

Adeimantos: What is it ? (Το ποιον ;)

Socrates: We do **not** appear to me to have **sufficiently distinguished** , with respect to **the desires** ;
ου δοκουμεν μοι ικανως διηρησθαι , Το των επιθυμιων ,
of what kind they are , and how many ; and while this is **in need** , the inquiry/search which
571b οιαι εισιν τε και οσαι , δη τουτου εχοντος ενδεως , η ζητησις ου
we make , will be **less** evident .

ζητουμεν εσται ασαφεστερα .

Adeimantos: (*to which he then said*) May it not still be done in a beautiful/harmonious way ?

ος δ' η , ετ' Ουκουν εν καλω ;

Soc: Entirely so . And bear in mind , *what it is indeed , that I wish to see in selves* . It is then ,

Πανυ μεν ουν . και σκοπει ο γ' βουλομαι ιδειν εν αυταις . εστι δε
the following . Of those **pleasures** and **desires** that are **not necessary** , some appear to me to be
τοδε . των ηδονων τε και επιθυμιων μη αναγκαιων τινες δοκουσι μοι ειναι

outlaws ; these on the one hand , I dare say are probably ingenerated in every one ; but on the

παρανομοι , αι μεν κινδυνευουσι εγγιγνεσθαι παντι , δε
other hand , by being **corrected** , both by **The Laws** , and by **the better desires** that **Participate**

κολαζομεναι τε υπο των νομων και των βελτιονων επιθυμιων μετα

of **The Logos** , on the one hand , in some people **they** are either altogether eliminated , or a **few**

λογου μεν ενιων ανθρωπων η πανταπασιν απαλλαττεσθαι η ολιγαι
remain that are **weak** . But on the other hand , *in others they* are **more powerful** and **numerous** .

λειπεσθαι και ασθενες , δε των ισχυροτεραι και πλειους .

Adeimantos: (*he said*) Then , will you also say what **these** are ?

571c εφη , δε και Λεγεις τινας ταυτας ;

Socrates: (*then I said*) Such as **those** that become stirred-up **in sleep** ; when on the one hand ,

δ' εγω ην , Τας εγειρομενας περι τον υπνον , οταν μεν

The Other Part of **the soul** is **asleep** , which is **Rational** and **Tame/Gentle** and **Rules** in **that soul** ,
το άλλο της ψυχής ευδη , οσον λογιστικον και ημερον και αρχων εκεινου ,
while the other **part** which is **beastly** and **untamed/savage** , having been filled-full with

δε το θηριωδες τε και αγριον , πλησθεν
either food or strong-drink , jumps-about and drives-away **sleep** , and goes about searching
η σιτων η μεθης , σκιρτα τε και απωσαμενον (απωθεω) τον υπνον και ιεναι ζητη
to fill **self** with the things to which it is accustomed . You know , that **in** such a **frenzy it**
αποπιμπλαναι αυτου τα ηθη : Οισθ' οτι εν τοιουτω τω
dares to do everything , by having been **let-loose** and having been **disengaged** from all shame and
τολμα ποιειν παντα , ως λελυμενον τε και απηλλαγμενον πασης αισχυνης και
Mindfulness . For , as **it** imagines , it does not hesitate , attempting to have sexual-intercourse
φρονεσεως . γαρ , ως οιεται , ουδεν οκνει , επιχειρειν μιγνυσθαι
with a mother , nor anyone else , whether man , God or beast ; nor to kill anyone ,
571d τε μητρι τε οτωσιν αλλω ανθρωπων και θεων και θηριων , τε μισαιφονειν οτιουν ,
nor to abstain from any sort of food , and in one word , **it** is not lacking in neither folly
τε απεχεσθαι μηδενος βρωματος : και ενι λογω ουδεν ελλειπει ουτε ανοιας
nor shamelessness .
ουτ αναισχυντιας .

Adeimantos: (he replied) You speak **Most Truly** . (εφη , λεγεις Αληθεστατα .)

Socrates: Whereas I suspect , that when **Self** is indeed **Kept** in a **Healthy** and **Soundminded Way**

δε οιμαι , Οταν αυτος γε εχη τις υγιεινως και σωφρονως
by **Self** , and on the one hand , when **It** goes to **sleep** , **after having Awakened The Rational Part**
αυτου και μεν ιη εις τον υπνον , εγειρας το λογιστικον
of **Themselves** , and after having **Feasted It** with **Beautiful Reasonings** and **Good Enquiries** ,

571e εαυτου εστιασας καλων λογων και σκεψεων
Self attains to **Self** in **Meditation** , while on the other hand , **the appetitive part** is **neither** bound
αυτος αφικομενος αυτω εις συννοιαν δε το επιθυμητικον μητε δους
in-need **nor** filled-full , so that **it** may be **lulled-to-sleep** , and in order that **it** does not disturb
ενδεια μητε πλησμονη , οπως αν κοιμηθη και παρεχη μη θορυβον
The Best Part of the soul , with either **its** joy or grief , but allows **Self** to **Search By Self**

572 τω βελτιστω χαιρον η λυπουμενον , αλλ' εα αυτο σκοπειν καθ' αυτο
Singularly Pure , and , by this **Yearning** , to also **Apprehend That** which **she** does **not know** ,
μονον καθαρον και του ορεγεσθαι και αισθανεσθαι ο μη οιδεν
such as either something of those that have come to be **in the past** , or of those that **now exist** ,

η τι των γεγονοντων η οντων
or again of those that **will exist** , and so in the same way , by having calmed **the spirited part** of
η και μελλοντων , και δε ωσαυτως πραυνας το θυμοειδες
the soul , by not allowing **it** to be **angry** about anything , nor to lay down to **sleep** while being
μη οργας εις τισιν και καθευδη ελθων
passionately agitated ; then , on the one hand , by having **quieted** these two species of **the soul** ,
τω θυμω κεκινημενω , αλλ' μεν ησυχασας τω δυο ειδη
while on the other hand , having bestirred the third part of **the soul** , **in** which **Mindfulness**

δε κινησας το τριτον , εν ω φρονειν
Resides , in this way , **the soul** may take **her** rest ; and you know that **The Truth** is especially
εγγιγνεται , ουτως αναπαυηται , οισθ' οτι της αληθειας τ' μαλιστα
Touched/Apprehended in such an **Aspect** , and thus , **The Visual Manifestations of her Dreams**
572b απτεται εν τω τοιουτω και αι οψεις φανταζονται των ενυπνιων
are least likely to be **lawless** .

ηκιστα παρανομοι .

Adeimantos: (*he said*) Thus I believe it to be perfectly the case .

εφη , ουν οιμαι μεν Παντελως ουτως .

Socrates: Accordingly then , on the one hand , we have been carried a little too far in mentioning

τοιουν μεν εξηχθημεν επι πλεον ειπειν these things . But on the other hand , what we want to be **Intellectually-perceived** , is this : That

Ταυτα : δε ο βουλομεθα γνωναι εστι τοδ' , ως there exists in everyone , a certain **species** of **desires** , which is **terrible** , **savage** and **lawless** ,

αρα ενεστι εκαστω τι ειδος επιθυμιων δεινον και αγριον και ανομον ,

even in **some of us** who are **reputed** to be **entirely moderate** . Accordingly then , **this species**

και ενιοις ημων δοκουσιν ειναι πανυ μετριοις : αρα δε τουτο

becomes manifest in **their dreams** . Therefore , see , if there appears to be anything , in what

γινεται ενδηλον εν τοις υπνοις . ουν αθρει ει δοκω τι

I say , and if you agree .

λεγειν , και ξυγχωρεις .

Adeimantos: But I do agree . (Αλλα ξυγχωρω .)

Socrates: 2 Then now , **Recollect** what **kind** of **person** we declared the **democratic person**

572c τοιουν αναμνησθητι οιον εφामεν τον δημοτικον

to be . Thus **their** up-bringing from **their** infancy was somehow determined by **their** 'education'

ειναι . δε γεγονως εκ νεου ην που τεθραμμενος

under a **miserly/conservative father** , who valued **the acquisitive desires** alone ; but held in low-

υπο φειδωλω πατρι , τιμωντι τας χρηματιστικας επιθυμιας μονας , δε ατιμα-

esteem , **those** that were **unnecessary** , but that arose only for the sake of **amusements** and

ζοντι , τας μη αναγκαιους , αλλα γιγνομενας ενεκα παιδιας τε και

finery . Or is this not the case ?

καλλωπισμου . η γαρ ;

Adeimantos: Yes it is . (Ναι .)

Socrates: Thus , being conversant with **people** who are '**most refined**' , and who are **full**

δε Συγγενομενος ανδρασι κομψοτεροις και μεστοις of **those desires** (**lawless**) which we just now described in detail ; who are impelled towards

επιθυμιων ων αρτι διηλθομεν , ορμησας εις

unbridled-insolence , and every form of **outrageous behavior** , **they** then form a hatred

υβριν τε και πασαν ειδος το εκεινων μισει

of **their father's conservative ways** . However , having a **better natural-disposition** than **those**

του πατρος της φειδωλιας , δε εχων βελτιω φυσιν των

corruptors , and by being drawn in both ways , **they** settle into a manner which is situated

572d διαφθειροντων , αγομενος αμφοτερωσε κατεστη εις τροποιν

in the middle of both ; and as **they** surely imagine 'while benefiting moderately of each of them ,

μεσον τοιν αμφοιν , και ως δη ωετο , απολαυων μετριοις εκαστων

I live a life neither **illiberal** nor **lawless**' , having become a **democratic person** ,

ζη βιον ουτε ανελευθερον ουτε παρανομον , γεγονως δημοκρατικος

out of an **oligarchic person** .

εξ ολιγαρχικου .

Adeimantos: (*he said*) Yes , this was and is our opinion , about **such a person** .

εφη , γαρ αυτη Ην και εστιν η δοξα περι τον τοιουτον .

Socrates: (*then I said*) Now then , again assume that **such a person** has already become old ,

δ' εγω ην , τοιουν παλιν Θεσ του τοιουτου ηδη γεγονοτος πρεσβυτερου

and in turn , that **their** young **son** is brought-up in those ways of **theirs** .

αυ νεον υιον τεθραμμενον εν τοις ηθεσι τουτου .

Adeimantos: I assume it . (Τιθημι .)

Socrates: Now then , also assume , that the same things happen to *self* , just as they also
τοινυν και Τιθει τα αυτα εκεινα γιγνομενα περι αυτον , απερ και
happened with *their father* . That *he* in turn , is drawn into all kinds of *lawlessness* , however
572e περι αυτου τον πατερα , τε αγομενον εις πασαν παρανομιαν δ’
it is called by those who draw *him* away , ‘*the most complete liberty*’ ; and that *his father* and
ονομαζομενην υπο των αγοντων απασαν ελευθεριαν , τε πατερα τε και
all *those* of the house-hold also come to help these ‘*in-between-appetites*’ , while *the others*
τους αλλους οικειους τε βοηθουντα ταυταις εν μεσω ταις επιθυμιας , δ’ τους
in turn , lend their help in *the opposite way* . But when those *dire magicians* and *tyrant-makers*
αυ παραβοηθουντας : δ’ οταν ουτοι οι δεινοι μαγοι τε και τυραννοποιοι
have no hope of keeping *the youth* in *their* power any other way , *they* contrive to engender
μη ελπισωσιν καθ’ τον νεον –εξειν αλλως , μηχανωμενους εμποιησαι
in *self* , *a certain love that over-sees* the passive and the *readily distributed desires* at hand ;
573 αυτω τινα ερωτα προστατην των αργων και τα διανεμομενων επιθυμιων ετοιμα ,
which *love* , is *a certain large and winged drone* ; or do you think that *the love* of such things
τινα μεγαν και υποπερον κηφηνα : η οiei τον ερωτα των τοιουτων
is anything else ?

ειναι τι αλλο ;

Adeimantos: (to which he then said) As far as I am concerned , it is nothing else than this .

ος δ’ η , εγωγε η Ουδεν αλλ’ η τουτο .

Socrates: Is it not the case then , that when *the other desires* make a humming noise about *self* ,
Ουκουν οταν αι αλλαι επιθυμιαι βομβουσαι περι αυτον
full of *their* incense-fumes and oils-of-myrrh , and crowns , and wines , and *those unbridled/*
γεμουσαι θυμιανων και μυρων και στεφανων και οινων και των
unconstrained pleasures , which belong in such ‘*communions*’ , and by still magnifying and by
ανειμενων ηδωνων , εν ταις τοιαυταις συνουσιας , αυξουσι τε και
feeding *them* to the utmost *they* add ‘*the sting of addiction*’ to *the winged drone* , and surely then
τρφουσαι επι το εσχατον εμποιησωσι κεντρον ποθου τω κηφηνι , τε δη
at that time *the over-seer* of *the soul* acting also as *her bodyguard stings the soul* into *madness*
573b τοτε ο προστατης της ψυχης και δορυφορεται οιστρα ουτος υπο μανιας
and if *the over-seer* finds in *self* any opinions or desires which may also still be useful
και εαν λαβη εν αυτω τινας δοξας η επιθυμιας και ετι χρηστας
and which yet retain any sense of shame , *the over-seer* kills them and also casts them out
ποιουμενας επαισχυνομενας , αποκτεινει τε και ωθει εξω
from *self* until *self* may be ‘*cleansed*’ of *Soundmindedness* , thus inviting *even more madness* .
παρ’ ουτου εως αν καθηρη σωφροσυνης , δε επακτου πληρωση μανιας .

Adeimantos: (he said) A perfect description , of the formation of a tyrannical person .

εφη , Παντελως λεγεις γενεσιν τυραννικου ανδρος .

Socrates: (then I said) Take notice then , that since ancient times , *Love* is said to be *a tyrant* ,
δ’ εγω ην , Αρ’ ουν και το παλαι ο Ερωσ λεγεται τυραννος
because of *such things* ?

δια το τοιουτον ;

Adeimantos: (he said) Probably so . (εφη , Κινδυνευει .)

Socrates: (I said) Is it not the case then , O friend , that a *drunk* , also has something

573c ειπον , Ουκουν , ω φιλε , ανηρ μεθυσθεις και ισχει τι
like *tyrannical spirit* ?

τυραννικον φρονημα ;

Adeimantos: He has indeed . (Ισχει γαρ .)

Socrates: And surely , *the person* who is *mad* , and *mentally-disturbed* , indeed undertakes
Και μην ο μαινομενος και υποκεκνηκως γε επιχειρει
and hopes , to be able to govern not only men , but likewise **The Gods** .

τε και ελπιζει ειναι δυνατος αρχειν ου μονον ανθρωπων αλλα και θεων .

Adeimantos: (*he said*) Very much so . (εφη , Και μαλ' .)

Socrates: (*then I said*) Thus , O divine man , *the tyrannical person* comes into existence

δ' εγω ην , δε , ω δαιμονιε , Τυραννικος ανηρ γιγνεται
at the height of completion , when either by natural-disposition or by pursuits or by both ,
ακριβως , οταν η φυσει η επιτηδευμασιν η ανφοτεροις
he becomes *intoxicated* , and *erotically-in-love* and *melancholic* .
γενηται μεθυστικος τε και ερωτικος και μελαγχολικος .

Adeimantos: 3 On the one hand , as it is also likely , such a person arises in this way .

573d μεν , ως και εοικεν , τοιουτος ανηρ Γιγνεται ουτω

Socrates: But how then , do they live ?

δε πως δη ζη ;

Adeimantos: (*he replied*) As witty people say , 'this , thou will also tell me' .

εφη , Το των παιζοντων τουτο συ και ερεις εμοι .

Socrates: (*I continued*) I shall surely tell . For I suspect that after this , there are feasts among

εφην , δη Λεγω . γαρ οιμαι το μετα τουτο γιγονται εορται παρ'
selves , and revels , and banquets , and mistresses , and all such things , that may be expected
αυτοις και κωμοι και θαλειαι και εταιραι και παντα τα τοιαυτα αν
among *those* within whom , *tyrannical love* dwells *thoroughly-governing* everything of *the soul* .
ενδον ων τυραννος Ερωσ οικων διακυβερνα τα απαντα της ψυχης .

Adeimantos: (*he said*) Necessarily . (εφη , Αναγκη .)

Socrates: Take notice then , do there not blossom-forth every day and every night ,

Αρ' ουν ου παραβλαστανουσιν εκαστης ημερας τε και νυκτος
many and *dreadful desires* , in need of many things ?

πολλαι και δειναι επιθυμιαι , δεομεναι πολλων ;

Adeimantos: Many indeed . (Πολλαι μεντοι .)

Socrates: Accordingly then , if they have any provisions , they are soon spent .

αρα εαν ωσι τινες προσοδοι Ταχυ αναλίσκονται .

Adeimantos: How then could they not be ? (Πως δ' ου ;)

Socrates: And after this , there is the borrowing and withdrawing of substantial sums of money .

573e Και μετα τουτο δη δανεισμοι και παραιρεσεις της ουσιας .

Adeimantos: What else ? (Τι μην ;)

Socrates: But certainly , when everything fails *them* , is there not a necessity that *the desires* ,

δε δη Οταν παντ' επιλειπη , αρα ουκ αναγκη τας επιθυμιας
nestling in *the soul* shall give on the one hand , *constant* and *passionate cries* , but on the other
εννενεοττευμενας μεν πυκνας τε και σφοδρας βοαν , δ'
hand , those tormented *people* themselves are driven , as if by *stings* of both *the other desires* ,
τους ελαυνομενους ωσπερ υπο κεντρων τε των αλλων επιθυμιων
and most especially , by *the love* of *self* , that lead *all the others* as if *they* were body-guards ,
και διαφεροντως υπ' του ερωτος αυτου , ηγουμενου πασαις ταις αλλαις ωσπερ δορυφοροις ,
stinging and searching , for whatever anyone may possess , which *they* are able
οιστραν και σκοπειν , τι τις εχει , ον δυνατον
to carry away , by *fraud* or *violence* ?

αφελεσθαι απατησαντα η βιασαμενον ;

Adeimantos: (*he said*) Extremely so . (εφη , Σφοδρα γ' .)

Socrates: Surely then , *they* must necessarily be *plundering* from every quarter , or else

574 δη Αναγκαιον φερειν πανταχοθεν η
be *tormented* with *great agonies* and *travails* .

ξυνεχεσθαι μεγαλαις ωδισι τε και οδυναις .

Adeimantos: Necessarily . (Αναγκαιον .)

Socrates: Take notice then , that just as their freshly-sprung pleasures took full possession

Αρ' ουν ωσπερ εν αυτω αι επιγιγνομεναι ηδοναι πλεον ειχον
of the old-ones and took from them what they had , in the same way , *self* shall also
των αρχαιων και αφηρουντο εκεινων τα , ουτω αυτος και
think it 'proper' that since *he* is younger , *he* should have more than *his father* and *mother* ,
αξιωσει ων νεωτερος εχειν πλεον πατρος τε και μητρος
and take-away from *them* ? And if *he* has spent his own portion , consume that of *his parents* ?
και αφαιρεισθαι , εαν αναλωση το αυτου μερος , απονειμαμενος των πατρων ;

Adeimantos: (*he said*) Certainly then , why not ? (εφη , Αλλα μην τι ;)

Socrates: Surely then , should they not allow *self* , will *he* not , on the one hand , first

574b δη δε Αν μη επιτρεπωσιν αυτω αν αρ' ου μεν το πρωτον
attempt to *steal* from and *defraud his parents* ?

επιχειροι κλεπτειν τε και απαταν τους γομεας ;

Adeimantos: Entirely . (Παντως .)

Socrates: But on the other hand , whenever *he* is not able to do this , will he not in the next place

δε Οποτε μη δυναιτο μετα τουτο
seize it , and take it by *violence* ?

αρπαζοι και βιαζοιτο ;

Adeimantos: (*he replied*) I think so . (εφη , Οιμαι .) (Hesitation or loosing attention . jfb)

Socrates: Surely , O wonderful man , when *the old man* and *the old woman* oppose and fight ,
δη , ω θαυμασιε , γεροντος τε και γραος Αντεχομενων και μαχομενων ,
will *he not act reverently* , and *beware* of doing anything *tyrannical* ?

αν αρ' μη ευλαβηθειη και φεισαιτο δρασαι τι των τυραννικων ;

Adeimantos: (*to which he then said*) I for my part , am not at all confidant , about the safety

ος δ' η , εγωγε Ου πανυ θαρρω περι
of *the parents* of *such a person* .

των γονεων του τοιουτου .

Soc: Then by *Zeus* , O Adeimantos , does it seem to thee , that for the sake of an unnecessary

574c Αλλ' προς Διος , ω Αδειμαντε , δοκει σοι ενεκα ουκ αναγκαιας
newly beloved who has also just become *his* mistress , *such an offspring* , would strike
νεωστι φιλης και γεγονυιας εταιρας ο τοιουτος αν πληγαις
their anciently beloved and necessary *mother* ; or that for the sake of one who has just become his
την παλαι φιλην και αναγκαιαν μητερα η ενεκα γεγονοτος
newly beloved youth of the hour , who is not necessary , strike , *his* 'way past his prime' and yet
νεωστι φιλου ωραιου ουκ αναγκαιου τον αωρον τε και
necessary and elderly *father* , who is also the most ancient of all *his* dear friends , and to give
αναγκαιον πρεσβυτην πατερα και αρχαιοτατον των φιλων τε και δουναι
themselves over to be enslaved by *those others* , if *he* should bring *them* into the same house ?
αυτους καταδουλωσασθαι υπ' εκεινοις , ει αν αγαγοιτο εις την αυτην οικιαν ;

Adeimantos: (*to which he then said*) Yes , by *Zeus* , I do indeed !

ος δ' η , Και μα Δι .

Socrates: (*then I said*) It seems to be quite a 'supremely blessed event' to beget a *tyrannical son* .

δ' εγω ην , εοικεν ειναι γε Σφοδρα μακαριον το τεkein τυραννικον υιον .

Adeimantos: (*he said*) Entirely so indeed . (εφη , Πανυ γ' .)

Socrates: But what then , when the possessions of **the father** and **mother** fail *such an person* ;
574d δ' Τι δη οταν τα πατρος και μητρος επιλειπη τον τοιουτον ,
even now , when there is the greatest swarm of pleasures assembled in *self*? Shall **he** not first
δε ηδη η το πολυ σμηνος των ηδωνων ξυνειλεγμενον εν αυτω , ου πρωτον
on the one hand , lay **his** hands on someone's house-wall , or the coat of someone walking-about
μεν εφραπεται τινος οικιας τοιχου η του ιματιου ιοντος
late at night , then on the other hand , after this , shall **he** not clean-out some *temple* ? And surely
οψε νυκτωρ , δε μετα ταυτα νεωκορησει τι ιερον ; και δη
in all these actions , *those desires* newly liberated from slavery , as *the body-guards* of *love* ,
εν πασιν τουτοις , αι νεωστι λελυμεναι εκ δουλειας , δορυφορουσαι τον ερωτα ,
shall be *the masters* , along with *love* , over those old opinions **he** had formed from **his** youth ;
κρατησουσι μετ' εκεινου , ας παλαι δοχας ειχε εκ παιδος
those regarded to be Just , concerning what is *Beautiful* and what is *ugly* ; *these desires* which
τας ποιουμενας δικαιας περι καλων τε και αισχρων , αι
before , on the one hand , were only let-loose in *dreams* while asleep , when **self** was as still
574e προτερον μεν ελυοντο εν οναρ υπνω , οτε αυτος ην επι
under *The Laws* and under **his father** and under a *democratic form government* in *himself* .
υπο νομοις τε και πατρι , δημοκρατουμενος εν εαυτω :
But now on the other hand , **he** is *tyrannized* by *love* , such as **he rarely was** , when **he dreamt** ,
δε τυραννευθεις υπο ερωτος , οιος ολιγακις εγιγεντο οναρ
such shall **he always be** , when *awake* ! And so , neither from any horrid slaughter , nor food ,
τοιουτος αι γενομενος υπαρ , ουτε τινος δεινου φονου ουτε βρωματος
nor deed , shall **he** abstain , but that *tyrannical love* within *self* , living in every kind of *anarchy*
575 ουτ' εργου αφεζεται , αλλα ο τυραννικως ερωσ εν αυτω ζων εν παση αναρχια
and *lawlessness* , in as much as *self* is 'the sole monarch' , leading the *self it* possesses , as well as
και ανομια , ατε αυτος ων μοναρχος , αξει τον αυτον εχοντα τε ωσπερ
their city , to dare everything , in order that **he** may support *self* , and the applause of *those*
πολιν επι τολμαν πασαν , οθεν θρεψει αυτον τε και τον θορυβον
about *self* , which have entered in part , from without , from *ill associations* , and in part
περι αυτον , εισεληλυτοτα τον μεν εξωθεν απο κακης ομιλιας τον δ'
by *releasing* and *liberating those* within , who support *the same habits* as *himself* .
ανεθεντα και ελευθερωθεντα ενδοθεν υπο των αυτων τροπων και εαυτου .
Or is not this , the life of *such a person* ?

η ουχ ουτος ο βιος του τοιουτου ;

Adeimantos: (he said) It is this one . (εφη , ουν Ουτος μεν .)

Socrates: (then I said) And should there be *only* a few *such people* in *the city* , while the rest

575b δ' εγω ην , Και αν γε ολιγοι οι τοιουτοι εν πολει και το αλλο
of the multitude are *of a sober mind* , and if on the one hand there is a war somewhere else ,
πληθος ωσι σωφρονη , εαν μεν η πολεμος που
they go out and serve as *body-guards* to some other *tyrant* or assist *him* for wages ; but if
εξελθοντες δορυφορουσι τινα αλλον τυραννον η επικουρουσιν μισθου , εαν
on the other hand , *they* arise while there is peace and quiet , *self* will certainly commit many
δε γενωνται εν ειρηνη τε και ησυχια αυτου δη δρωσι πολλα
a minor mischief in the city .

σμικρα κακα εν τη πολει .

Adeimantos: What kinds do you mean then ?

Τα ποια λεγεις δη ;

Socrates: Such as *stealing* , *breaking-in* to houses , *cutting purses* , *stripping people*

Οια κλεπτουσι , τοιχωρυχουσι , βαλαντιοτομουσι , λωπο—

of their clothes , temple *robbing* , and *kidnapping* . But when *they* are able speakers ,
δυτουσιν , ιεροσυλουσιν , ανδραποδιζονται : δ' οτε ωσι δυνατοι λεγειν ,
they also turn to giving *false testimony* , and in turn to *taking bribes* .

και ψευδομαρτυρουσι και δωροδοκουσιν .

Adeimantos: (*he said*) You call these *small* mischiefs , if there are but a *few* such persons .

575c εφη , λεγεις Σμικρα κακα εαν ωσιν ολιγοι οι τοιουτοι .

Socrates: (*then I said*) What is small , is *small* in comparison to what is *great* . And surely

δ' εγω ην , Τα σμικρα εστι σμικρα προς τα μεγαλα , και δη
all those things, concerning *the tyrant* , when compared to the *wickedness* and *wretchedness*
παντα ταυτα τυραννον προς πονηρια τε και αθλιοτητι
of *the city* , as the saying goes , do not come near the mark . For surely when *many such people*
πολεως , το λεγομενον , ουδ' ικταρ βαλλει . γαρ δη οταν πολλοι οι τοιουτοι
arise in *the city* , and others that accompany *them* , and *they* also perceive *their* own number ,
γενωνται εν πολει και αλλοι οι ξυνεπομενοι αυτοις , και αισθωνται εαυτων το πληθος ,
at that time *these* are the very ones who through the ignorance of *the people* establish as *tyrant* ;
τοτε εισιν ουτοι οι μετα ανοιας δημου τον τυραννον
that man among themselves who shall especially '*self in self*' , also possess '*the greatest*
εκεινον αυτων ος αν μαλιστα αυτος εν αυτω και εχη μεγιστον
and mightiest' tyrant , within *their soul* .

575d πλειστον τυραννον εν τη ψυχη .

Adeimantos: (*he said*) That is *probable* indeed ; for he will be the most tyrannical .

εφη , Εικοτως γ : γαρ αν ειη τυραννικωτατος .

Socrates: Is it not *actually* the case , if , on the one hand , *they* willingly submit ? But if , on the

Ουκουν εαν μεν εκοντες υπεικωσιν : εαν
other hand , *the city* will *not* give-way , then , just as *he* chastised *his mother* and *father* at that
δε η πολις μη επιτρεπη ωσπερ εκολαζεν μητερα και πατερα τοτε
time , so now again will *he* chastise *his country* if *he* is indeed able ; while bringing in new
ουτω παλιν κολασεται την πατριδα εαν η οιος τ' , επεισαγομενος νεους
companions , and *under subjection* to *these* new ones , *he* will surely keep *enslaved* and fed ,
εταιρους , και υπο δουλευουσιν τουτοις δη εξει τε και θρεψει
his ancient , beloved *motherland* and *fatherland* , as the Cretans say ? And this , will surely be
την παλαι φιλην μητριδα τε και πατριδα , Κρητες φασι , και τουτο αν δη ειη
the result of *such a man's desire* .

το τελος του τοιουτου ανδρος της επιθυμιας .

Adeimantos: (*to which he then said*) It will indeed be this in every way .

575e ος δ' η , γε Τουτο πανταπασι .

Socrates: (*then I said*) Is it not the case then , that the following is indeed how *such people*

δ' εγω ην , Ουκουν τοιαιδε γε ουτοι
arise , in private life , and before they rule ? In the first place , by *the company* which *they* keep ,
γιγονται ιδια και πριν αρχειν : πρωτον μεν αν ξυνωσιν οις ,
either by *associating* with *the flatterers* of *themselves* and with *those* who are readily-at-hand
η ξυνοντες κολαξιν εαυτων και ετοιμοις
to serve them in everything ; or if *they* need anything *themselves* , by being-subservient to *those*
576 υπηρετειν παν , η εαν δεωνται τι του , υποπεσοντες (υποπιπτω) αυτοι
they associate with , daring to assume every appearance as friends ; but having gained *their*

τολμωντες ποιειν παντα σχηματα ως οικειοι , δε διαπραξ-
purpose , *they* act as strangers (**Phaedrus** : Lysias' speech of the *non-Lover*) ?

αμενοι αλλοτριοι ;

Adeimantos: Yes , very much so . (Και σφοδρα γε .)

Socrates: Accordingly then , on the one hand , *they* live their entire life without ever befriending anyone , thus on the other hand , they are always , either *masters* or *slaves* , but *the tyrannical* ουδενι , δε αει αλλω του δεσποζοντες η δουλευοντες δε τυραννικη nature *never* tastes of *True Freedom* and *Friendship* .

φυσις *αει* αγευστος αληθους ελευθεριας και φιλιας .

Adeimantos: Entirely so .

Πανυ μεν ουν .

Socrates: Take notice then , may we not correctly call *such a person* , *untrustworthy* .

Αρ' ουν αν ουκ ορθως καλοιμεν τοιουτος απιστους ;

Adeimantos: How could we not ?

Πως δ' ου ;

Socrates: And certainly , *he* is indeed , as *unjust* as it is possible for a man to be , if indeed

Και μην γε ως αδικους οιον τε μαλιστα ειπερ we were right in our previous agreements , when we agreed upon what the nature of *Justice* is .

576b ορθως εν τοις προσθεν ωμολογησαμεν περι οιον δικαιοσυνης εστιν .

Adeimantos: (to which he then said) But it was *certainly indeed* *Correctly* agreed upon .

ος δ' η , Αλλα μην γε ορθως .

Socrates: (then I said) Let us sum-up then , *the worst type of character* . *He* is truly then ,

δ' εγω ην , Κεφαλαιωσωμεθα τοιουν , τον κακιστον . εστι η δε I suspect , *of such a character* when *awake* , which we *described in detail* for *his dream state* . αν που οιον τοιουτος υπαρ ος διηλθομεν οναρ .

Adeimantos: Entirely so . (Πανυ μεν ουν .)

Socrates: Is it not the case then , that the person who becomes *this very character* , is *he* who

Ουκου γιγνεται ουτος ος being *most tyrannical* by natural disposition , comes into possession of supreme power , and so ων τυραννικωτατος φυσει μοναρχηση και by the longer time he may live in *tyranny* , by that much more will he become *such* a character ? οσω πλειω χρονον αν βιω εν τυραννιδι , τοσουτω μαλλον αν τοιουτος .

Narrator-Socrates: *Glaucon taking up the discourse , replied:*

ο Γλαυκων διαδεξαμενος τον λογον εφη

Glaucon: Necessarily . (Αναγκη .)

Socrates: 4 (then I said) Take notice then , will the *person* who has come to *Light* as

576c δ' εγω ην , Αρ' ουν αν ος φαινεται *the most wicked* , also come to *Light* as *the most wretched* ; and the *person* who shall *tyrannize* πονηροτατος , και φανησεται αθλιωτατος ; και ος αν τυραννευση for the longest time and in the greatest measure , shall in *Truth* and in the greatest measure πλειστον χρονον και μαλιστα , τη αληθεια τε μαλιστα and for the longest time , be *such a character* ? But it also appears to *the many* in *many ways* . και πλειστον χρονον γεγωνως τοιουτος ; δε και δοκει τοις πολλοις πολλα .

Glaucon: (he said) These conclusions have to be , at the very least , *necessarily* so .

εφη , ταυτα εχειν γουν Αναγκη ουτως .

Socrates: (then I said) Therefore would *such a tyrannical person* be different in any way indeed ,

δ' εγω ην , ουν αν ο τυραννικος ειη Αλλο τι γε in *likeness/similitude* , when compared to *the city* under *tyranny* , then also *the democratic one* , ομοιοτητι κατα την πολιν τυραννουμενην , δε δημοκρατικός when compared to *the city* under *democracy* , and the others when compared in the same way ? κατα δημοκρατουμενην , και οι αλλοι ουτως ;

Glaucon: Of course , what then ? (Τι μην .)

Socrates: Is it not so then , that whatever a city is to a city and **Virtue** to **Spiritual-Soundness** ,
576d Ουκουν , ο τι πολις προς πολιν και αρετη ευδαιμονια ,
this also , will a man be to a man ?

τουτο και ανηρ προς ανδρα ;

Glaucon: How could it not be the case ? (Πως γαρ ου ;)

Socrates: What then in relation to **Virtue** is **the city** which is under a **tyranny** , when compared to
Τι ουν αρετη πολις τυραννουμενη προς
The City that was under a **Kingly Government** ; such as we described in detail at first ?

βασιλευομενην , οιαν διηλθομεν το πρωτον

Glaucon: (he said) Quite **the opposite** , for **the one** is **the best** , while **the other** is **the worst** .

εφη , Παν τουναντιον , γαρ η μεν αριστη , η δε κακιστη .

Socrates: (I said) I will not ask , which one you mean ; for that is clear ; but do you discern this
ειπον , Ουκ ερησομαι , οποτεραν λεγεις : γαρ δηλον : αλλ' κρινεις
in turn in the same way or otherwise in relation to their **Spiritual-Soundness** or **godless-misery** ?
αυ ωσαυτως η αλλως ευδαιμονιας τε και αθλιωτητος ;

And let us not be struck with awe , while we look upon **the tyrant** alone , nor if upon , a few
και μη εκπληττωμεθα οντα πλεποντες προς τον τυραννον ενα , μηδ' ει τινες ολιγοι
about **him** , but as we should do , let us enter to look upon **the whole city** , and by *going-down*
περι εκεινον , αλλ' ως χρη εισελθοντας θεασασθαι την ολην πολιν , καταδυντες
into **the city** , and in this way , by reviewing every quarter , let us bring to **Light** that opinion .

576e εις και ουτω ιδοντες απασαν αποφαινωμεθα δοξαν .

Glaucon: (he said) In that case , it is proposed correctly . And it is **Clear** to everyone , that

εφη , Αλλ' προκαλει ορθως και δηλον παντι , οτι
on the one hand , there is none **more wretched** than **that** which is under **tyranny** , nor on the other
μεν εστιν ουκ αθλιωτερα τυραννουμενης , ουκ δε
hand , one more **Spiritually-Sound** than that under **Royally-Divine-Rule** .

ευδαιμονεστερα βασιλευομενης .

Socrates: (then I said) Take notice then , would I also propose these same comparisons **Correctly**

577 δ' εγω ην , Αρ' ουν , αν και προκαλοιμην ταυτα τα αυτα ορθως
about the people themselves , if **that person** who is **worthy to judge** about themselves , **who** is

περι των ανδρων εκεινον αξιων κρινειν περι αυτων , ος
able to enter within with **their Understanding** , to **see through** their personal disposition , and **not** ,

δυναται εις ενδυσ τη διανοια διδειν ανδρος ηθος και μη
just like a child beholding from the outside , be struck with awe by the showy-splendor of the

καθαπερ παις ορων εξωθεν εκπληττεται υπο της προστασεως των
tyrants , which is fashionably-displayed for those outside , but that **he** may **sufficiently**

τυραννικων , ην σχηματιζονται προς τους εξω , αλλ' ικανως
see through it ? If then I should be of the opinion , that first on the one hand , all of us should

διορα ; ει ουν οιοιμην μεν παντας δειν
hear **the person** who has dwelt with **that man** in the same house , and secondly , by having been

ακουειν ζυνωκηκοτος εκεινου εν τω αυτω και δε παραγε-
along with **him** in both **his** actions with **his** family , as well as how **he** maintains **himself** towards

-γονοτος εν τε ταις πραξεσιν κατ' οικιαν , ως εχει προς
each of the domestic-slaves , in which most especially **a person** will appear stripped of theatrical

577b εκαστους τους οικειους , εν οις μαλιστα αν οφθειη γυμνος της τραγικης
props , and in turn , (see **him**) in public dangers ; and having observed all these things ,

σκευης , και αυ εν τοις δημοσις κινδυνοις , και ιδοντα παντα ταυτα

*

he may be able to critique/discern *that person* , and we shall summon him to proclaim/report ,
δυνατου κριναι του κελουοιμεν εξαγγελειν
how *the tyrant* stands , compared to others in *Spiritual-Soundness* and *godless-wretchedness* .

πως ο τυραννος εχει προς τους αλλους ευδαιμονιας και αθλιοτητος ;

Glaucou: (*he said*) These matters shall also be a *most Correctly* proposed .

εφη , ταυτα αν και Ορθοτατ' προκαλοιο .

Socrates: (*then I said*) Are you willing then , that *we* pretend to be *ourselves* ,

δ' εγω ην , Βουλει ουν , προσποιησωμεθα ειναι ημεις

among *those* who will be *able* to *judge* , and that *we* have already met with such people ,

των αν δυνατων κριναι , και ηδη εντυχοντων τοιουτος ,

in order that *we* may have one who shall answer whatsoever *we* may ask ?

ινα εχομεν αποκρινεται α οστις ερωτωμεν ;

Glaucou: By all means . (Πανυ γε .)

Socrates: **5** (*I said*) Come along with me then , and examine it in the following way .

577c εφην , Ιθι μοι δη σκοπει ωδε .

Recollect *the resemblance/likeness* of both *the city* , and *that* of *the man* , and in this way

αναμνησκομενος την ομοιοτητα τε της πολεως και του ανδρος , ουτω

by observing each of them in part , state the passions of each .

αθρων εκαστον καθ' εν μερει , λεγε τα παθηματα εκατερου .

Glaucou: (*he said*) Which passions ? (Τα ποια ;)

Socrates: (*then I said*) First of all , on the one hand , in speaking of *the city* , do you call

δ' εγω ην , Πρωτον μεν ως ειπειν πολιν ερεις

the one that is under *tyranny* , *free* or *enslaved* ?

την τυραννουμενην ελευθεραν η δουλην ;

Glaucou: (*he said*) *Enslaved* , in the greatest degree possible way .

εφη , δουλην , Ως μαλιστα οιον τ' .

Socrates: And certainly , you indeed see in *self* , *masters* and *freemen* .

Και μην γε ορας εν αυτη δεσποτας και ελευθερους .

Glaucou: (*he said*) I indeed see , some *small part* like this . But as for the whole , as the saying

εφη , γε Ορω τι σμικρον τουτο : δε το ολον , ως ειπειν

goes , and *the most potentially-able part* in *self* ; it is *disgracefully* and *miserably enslaved* .

επος , και το επιεικεστατον εν αυτη , ατιμως τε και αθλιως δουλον .

Socrates: (*I said*) If then , *the man resembles the city* , is it not also necessary that there be in *him*

577d ειπον , Ει ουν , ανηρ ομοιος τη πολει , ου και αναγκη ενειναι

the same regulation/order/proportion/arrangement/structure , and that on the one hand , the *entire*

την αυτην ταξιν , και μεν αυτου την πολλης

soul be full of *slavishness* and *servility* ; and that *these parts* of *her* be *enslaved* , in as much

ψυχης γεμειν δουλειας τε και ανελευθεριας , και ταυτα τα μερη αυτης απερ

as *they are the most capable* , while that on the other hand , *some small part* , which is both

ην επιεικεστατα , και δε σμικρον και

the most worthless and *the most insane* , is *master* ?

το μοχθηροτατον και μανικωτατον δεσποζειν ;

Glaucou: (*he said*) Necessarily .

(εφη , Αναγκη .)

Socrates: What then ? Will you say that such a *soul* is *enslaved* or *free* ?

Τι ουν ; φησεις την τοιαυτην ψυχην ειναι δουλην η ελευθεραν ;

Glaucou: Certainly *enslaved* to some degree , as far as I am concerned .

δη Δουλην που εγωγε .

Socrates: Is it not the case then , in turn , that *the city* which is indeed *enslaved* , and *tyrannized* ,
Ουκουν αυ πολις γε δουλη και τυραννουμενη
least of all , does what *it* wishes ?

ηκιστα ποιει α βουλεται ;

Glaucou: Very much so indeed . (Πολυ γε .)

Socrates: Accordingly then , *the soul* that is *tyrannized* , least of all , will do what *she* may wish ,
577e αρα η ψυχη τυραννουμενη ηκιστα ποιησει α αν βουληθη ,
to speak about the whole *soul* , while constantly being *driven-feverishly-along* , by some
ειπειν ως περι ολης ψυχης , αι ελκομενη βια υπο
stinging-passion , but *she* will also be *full of confusion* and *regret* ?

οιστρα δε Και εσται μεστη ταραχης και μεταμελειας ?

Glaucou: How could it not be so ?

Πως γαρ ου ;

Socrates: But will *the city* which is being *tyrannized* be necessarily *rich* or *poor* ?

δε την πολιν τυραννουμενην ειναι αναγκη Πλουσιαν η πενομενην ;

Glaucou: *Poor* . (Πενομενην .)

Socrates: Then , *the tyrannical soul* must also be constantly *in need* and *unable* to be *filled* .

578 αρα τυραννικην ψυχην αναγκη Και ειναι αι πενιχραν και απληστον .

Glaucou: (to which he then said) Just so .(ος δ' η , Ουτως .)

Socrates: What then ? Must not *such a city* and *such a person* , be *full of fear* ?

Τι δε ; αναγκη αρ' ουκ τε τοιαυτην την πολιν τε τοιουτον ανδρα γεμειν φοβου ;

Glaucou: Quite full indeed . (Πολλη γε .)

Socrates: Then , do you think that you will find more *lamentations* , and *groans* , and *weeping* ,
δε οιει ευρησειν πλειους Οδυρμους και στεναγμους και θρηνηους
and *suffering* , in any other (city) ?

και αλγηδονας εν τινι αλλη ;

Glaucou: By no means . (Ουδαμως .)

Socrates: Then in relation to a person , are you led to believe that such *passions* are greater

δε Εν ανδρι ηγει τα τοιαυτα ειναι πλειω

in any other person than in *this tyrannical one* , under which *his desires* and *lusts rage-insanely* ?

εν τινι αλλω η εν τουτω τω τυραννικω υπο εν τω επιθυμιων τε και ερωτων μαινομενω ;

Glaucou: (he said) How could I ? (εφη , Πως αν γαρ ;)

Socrates: Certainly then , I suspect , that it is by *looking-over* all these matters and others such as

578b δη , οιμαι , Εις αποβλεψας παντα ταυτα τε και αλλα τοι-
these , that you have *discerned/distinguished* that *this city* is indeed *the most wretched* of cities .
αυτα εκρινας την πολιν γε αθλιωτατην των πολεων .

Glaucou: (he said) Have I not done so , correctly ? (εφη , Ουκουν ορθως ;)

Socrates: (then I said) Very much so . But , what do you say in turn , about *the tyrant* ,

δ' εγω ην , Και μαλα . αλλα τι λεγεις αυ περι του τυραννικου
when you *look-into* these same matters?

αποβλεπων εις ταυτα ταυτα ;

Glaucou: (he said) That *he* is by far , *the most wretched* of all the others .

εφη , ειναι Μακρω αθλιωτατον των απαντων αλλων .

Socrates: (then I replied) You do not yet say this correctly .

δ' εγω ην , ουκετ' λεγιεις Τουτο ορθως .

Glaucou: (to which he then said) How can that be ? (ος δ' η , Πως ;)

Socrates: (I said) I do not yet think , that *this very person* is *so* , *in the greatest degree* .

εφην , Ουπω οιμαι , ουτος εστιν ο τοιουτος μαλιστα .

Glaucou: But who then , is so ? (Αλλα τις μην ;)

Socrates: The following one , will likely appear to you to be even more miserable than the other .

Οδε ισως δοξει σοι ειναι επι αθλιωτερος τουτου .

Glaucou: Which one ? (Ποιος ;)

Socrates: (then I said) The *one* who , having a *tyrannical-disposition* , does not live out his life

578c δ' εγω ην , Ος αν , ων τυραννικος μη καταβιω βιον
in private , but is *unfortunate* , so that through some circumstance , and in as much as
ιδιωτην , αλλα δυστυχης ωστε υπο τινος συμφορας και η
the potential tyrant in *self* , is enabled to become a *tyrant* in actuality .

αυτω εκπορισθη γενεσθαι τυραννω .

Glaucou: (he said) I take as a sign , from what was formerly said , that what thou says is *True* .

εφη , Τεκμαιριμαι , εκ των προειρημενων σε λεγειν αληθη .

Socrates: (then I said) Yes it is . But , one should not just believe about such matters ,

δ' εγω ην , Ναι ; αλλ' χρη ουκ οιεσθαι τα τοιαυτα ,
but one should *inquire* into such matters *most thoroughly* by *The Logos* of this kind .

αλλ' σκοπειν μαλα ευ τω λογω τοιουτω .

For the *inquiry* is about matters of the greatest importance ; about *The Good Life* and the *bad* .

γαρ η σκεψις περι τοι του μεγιστου , αγαθου βιου και κακου .

Glaucou: (to which he then said) Most Correct . (ος δ' η , Ορθοτατα .)

Socrates: Consider then , if there is anything in what I say . For it appears to me , that we should

578d Σκοπει δη ει αρα τι λεγω . γαρ δοκει μοι δειν

Gain-an-insight , from considering the following matters about *self* .

εννοησαι εκ σκοπουντας τωνδε περι αυτου .

Glaucou: From what matters ? (Εκ τινων ;)

Socrates: From matters concerning every type of private-citizen , for example *those*

Εξ εκαστου των ιδιωτων ενος , οσοι

that are *rich* in the city , that possess many slaves . For *they* indeed have *this resemblance*

πλουσιοι εν πολεσιν κεκτηνται πολλα ανδραποδα . γαρ ουτοι γε εχουσι τουτο προσομοιον
to *tyrants* , to rule over many ; but with this *difference* , that *the tyrant* rules a multitude .

τοις τυραννοις , αρχειν το πολλων : δε διαφερει το εκεινου πληθος .

Glaucou: Yes , there is that *difference* . (γαρ Διαφερει .)

Socrates: You know then , that *they* have *their* fill , and are not afraid of their domestic-slaves .

Οισθ' ουν οτι ουτοι εχουσι αδεως και ου φοβουνται τους οικετας ;

Glaucou: For what should they be afraid of ?

γαρ Τι αν φοβοιντο ;

Socrates: (I said) Nothing ; but will you *Bring-to-mind* the reason why (they are not afraid) ?

ειπον , Ουδεν : αλλα εννοεις το αιτιον ;

Glaucou: Yes ! It is indeed because , the whole city lends its help to each particular-citizen .

578e Ναι , γε οτι πασα η πολις βοηθει εκαστω των ιδιωτων ενι .

Socrates: (then I said) Well said . But what now ? What if some God should lift-up one man ,
δ' εγω ην , Καλως λεγεις . τι δε ; ει τις θεων αρας(αιρω) ενα ανδρα ,

who had fifty slaves or more , out of the city , both him , and his wife and children ,

οτω εστιν πεντηκοντα ανδραποδα η πλειω , εκ της πολεως τε αυτον και γυναικα και παιδας
and set them down in a wilderness , with his other property , and his domestic-slaves , where

θειη εις ερημιαν μετα της αλλης ουσιας τε και των οικετων , οπου
no freeman could even try to help him . In what kind and how great a fear , do you imagine

μηδεις των ελευθερων μελλοι βοηθησειν αυτω , εν ποιω και τινι ποσω φοβω οiei
he would be about himself , his children and wife , *out of fear* that they would be destroyed

αν γενεσθαι περι αυτον τε αυτου και παιδων και γυναικος , μη απολιντο

by the domestic-slaves ? (υπο των οικετων ;)

Glaucon: (*to which he then said*) In the greatest possible fear , as far as I am concerned .

ος δ' η , Εν παντι εγωγε .

Socrates: Is it not the case then , that they would instantly feel compelled to flatter some
579 Ουκουν αν ηδη αναγκαζοιτο θωπευειν τινας
of their slaves , and promise them many things , even to set them free , when they no longer
αυτων των δουλων , και υπισχνεισθαι πολλα και ελευθερουν ουδεν
needed to be freed ; and thus he would appear to self as a flatterer of his servants ?

δεομενος , και αν αναφανειη αυτος κολαξ θεραποντων ;

Glaucon: (*he said*) He is under a great necessity to do so , or be destroyed .

εφη , αυτω Πολλη αναγκη η απολωλεναι .

Socrates: (*then I said*) What then , if The God should settle around him many other neighbors ,
δ' εγω ην , Τι δ' ει ο θεος κατοικισειε κυκλω αυτω πολλους αλλους γειτονας ,
who could not endure , if anyone should *claim* mastery over anyone else , but if they laid-hold-of
οι μη ανεχοιντο , ει τις αξιοι δεσποζειν αλλος αλλου , αλλ ει λαμβανοιεν
such a person anywhere , they would punish *him* with the most extreme of punishments ?

τοιουτον τινα που , τιμωροιντο ταις εσχαις τιμωριας ;

Glaucon: (*he said*) I imagine , that he would be , *even more distressed* ,

579b εφη οιμαι , αν ειη Ετι μαλλον εν παντι κακου ,
being watched all-around by every kind of enemy .

φρουρουμενος κυκλω υπο παντων πολεμιων .

Socrates: Take notice then , is not *the tyrant* bound in such a prison-house , on the one hand ,

Αρ' ουν , ουκ ο τυραννος δεδετα εν τοιουτω δεσμοτηριω μεν
being so , by natural-disposition , as we described in detail , *full* of many and *all-various fears*
ων οιον φυσει διεληλυθαμεν , μεστος πολλων και παντοδαπων φοβων
and *loves* ; but on the other hand , as *greedy* as *self* is in *his soul* , *he* alone of all those in the city ,
και ερωτων : δε λιχνω οντι αυτω την ψυχην μονω των εν τη πολει
is neither allowed to go anywhere abroad , nor to see such things as other freemen certainly
ουτε αποδημσαι εξεστιν ουδαμοσε ουτε θεωρησαι οσων και οι αλλοι ελευθεροι δη
desire to see . But , *cowering in his* house , lives mostly *as* a woman , while *envying*
επιθυμηται εισι , δε καταδεδυκως εν τη οικια ζη τα πολλα ως γυνη , και φθονων
the other citizens , if any of them go abroad , and see anything good .

579c τοις αλλοις πολιταις , εαν τις εξω αποδημη και ορα τι αγαθον ;

Glaucon: (*he said*) It is entirely so . (*εφη , Πανταπασι μεν ουν .*)

Socrates: **6** Is it not the case then , *the tyrannical person* reaps *much worse* than these , who

Ουκουν ανηρ καρπουται πλειω κακοις τοις τοιουτοις , ος
lives under a *sick-government* within *himself* , which thou just now discerned *it* to be ; *the*
αν κακως πολιτευομενος εν εαυτω , ον συ δη νυν εκρινας , τον
most wretched tyranny , then spends *his* life *not* , as a private person , but through some fortune ,
αθλιωτατον τυραννικον , καταβιω μη ως ιδιωτης , αλλ' υπο τινος τυχης
is compelled to be *the tyrant* , and without-having-mastery of the government which exists
αναγκασθη τυραννευσαι , και ακρατω των
within-*himself* , attempts to govern others . Just as if one having a *disease-ridden* body ,

εαυτου επιχειρηση αρχειν αλλων , ωσπερ ει τις καμνοντι σωματι
who is also *unable* to control himself , were compelled to live not in a private way , but to spend
και ακρατορι εαυτου αναγκαζοιτο μη ιδιωτευων αλλ' διαγειν
their life in wrestling and fighting against other bodies .

579d τον βιον αναγκαζοιτο και μαχομενος προς αλλα σωματα .

Glaucon: (*said*) What you say , O Socrates , is altogether **most Self-consistent** and **most True** .
εφη , λεγεις , ω Σωκράτης , Πανταπασιν ομοιοτατατε και αληθεστατα .

Socrates: (*then I said*) Is it not the case then , O friend Glaucon , that **this condition** is **altogether**
δ' εγω ην , Ουκουν ω φιλε Γλαυκων , το παθος παντελως
miserable , and yet , is not the life of **the tyrant** even more hard-to-bear , than that of the person
αθλιον , και ζην ο τυραννων ετι χαλεπωτερον του

that you discerned to live under **the most miserable condition** ?

σου κριθεντος ζη υπο χαλεπωτερον ;

Glaucon: (*he said*) **Perfectly** so indeed . (εφη , Κομιδη γ' .)

Socrates: Therefore , **The Truth** is , that even if it may not appear to be the case to some , that

αρα τη αληθεια Εστιν , καν ει μη δοκει τω ,
the actual tyrannical person , is **actually a slave** to the greatest **flatteries** and **slaveries** and is
579e τω οντι τυραννος ο τω οντι δουλος τας μεγαistas θωπειας και δουλειας και
also a **flatterer** of **the most worthless** ; and neither does **he** ever , in the smallest degree ,
και κολαξ των πονηροτατων : και ουδ' οπωστιουν

obtain the gratification of **his desires** , but of all people , is **the most needy** , and is in **Truth**
αποπιμπλας τας επιθυμιας , αλλα πλειστων επιδεεστατος και τη αληθεια
manifestly poor , if **that person knows** how to contemplate **his whole soul** ; and of being **full**
φαινεται πενης , εαν τις επιστηται θεασασθαι ολην ψυχην , και γεμων
of fear throughout **the whole of his life** , **filled-full** of **anxieties** and **sorrows** , if indeed **he** does
φοβου δια του βιου , πληρης σφαδασμων τε και οδυνων , ειπερ
resemble the constitution of **that city** which **he 'governs'** . But does **he** resemble **it** , or not ?
εοικεν τη διαθεσει της πολεως ης αρχει . δε εοικε : η γαρ ;

Glaucon: (*he said*) **Very much so** . (εφη , Και μαλα .)

Socrates: Is it not also the case , that besides **these affections** , we shall still attribute to this
580 και Ουκουν προς τουτοις ετι αποδωσομεν τω
person , what we also formerly mentioned , that by governing , he must necessarily become ,
ανδρι α και το προτερον ειπομεν , οτι δια την αρχην , αυτω αναγκη γινγεσθαι
and be **even more** than before , **envious** , **faithless** , **unjust** , **unfriendly** , **unholy** , and
και ειναι ετι μαλλον η προτερον φθονερω , απιστω , αδικω , αφιλω , ανοσιω , και
a **recipient** and **contributor** of **All vice** ; and on the one hand , from **All** these things
πανδοκει τε και τροφει πασης κακιας , και μεν εξ απαντων
be **most especially unfortunate** for **self** , and then , on the other hand , he **completely renders**
ειναι μαλιστα δυστυχει αυτω , και επετια δε απεργαζεσθαι
all those about **self such as himself** .

πλησιον τους αυτω τοιουτους .

Glaucon: (*he said*) No one , who possesses **Intellect** will deny it .

εφη , Ουδεις , των εχοντων νουν αντερει .

Socrates: (*I continued*) Come along then , now at last , just as a **Judge** who issues a verdict
580b εγω εφην , Ιθι δη νυν ηδη ωσπερ ο κριτης αποφαινεται κρινε
by considering all the cases , thou also in the same way , according to thine opinion , **which one**
δια παντων , συ και ουτω , κατα σην την δοξαν τις
is **First** in **Spiritual-Well-Being** , and which is second , and the rest in order , being **Five** in all ;
πρωτος ευδαιμονια και τις δευτερος , και τους αλλους εξης οντας πεντε
The Kingdom , **the timocratic** , **the oligarchic** , **the democratic** , and **the tyrannical** .

βασιλικον , τιμοκρατικον , ολιγαρχικον , δημοκρατικον , τυραννικον .

Glaucon: (*he said*) But the verdict , is easy . For I at least , judge them as if they were choruses

εφη , Αλλα η κρισις ραδια . γαρ εγωγε κρινω ωσπερ χορους

and rank them exactly as they were introduced , in regards to their **Virtue** and **vice**

καθαπερ εισηλθον , αρετη και κακια
and by their **Spiritual-Well-Being** , and **Its opposite** .

και ευδαιμονια και τω εναντιω .

Socrates: (*then I said*) Shall we hire then , a **Herald** , or shall **I myself** declare , that the son
δ' εγω ην , Μισθωσωμεθα ουν κηρυκα η αυτος ανειπω , οτι υιος

of Ariston , has **judged** that **The Best and Most-Just Person** is **The Most Spiritually-Sound** ;

ο Αριστωνος εκρινε τον αριστον τε και δικαιοτατον ευδαιμονεστατον
and thus , that **This** is **The One** who has **The Most-Noble Spirit** and has a **Kingly Rule** of **Self**

580c δ' τουτον ειναι τον βασιλικωτατον και βασιλευοντα αυτου
whereas **the worst** and **the most unjust person** is **the most wretched** ; and furthermore , that

δε τον κακιστιν τε και αδιωτατον αθλιωτατον , δε
this person in turn , will be **the one who is most tyrannical** , who is also

τουτον αυ αν οντα ος τυραννικωτατος ων τε
in the greatest degree possible , **a tyrant of himself** , and of **the city** ?

ο τι μαλιστα τυραννη εαυτου και της πολεως ;

Glaucou: (*he said*) Let it be so proclaimed by thee .

εφη , Ανειρησθω σοι .

Socrates: (*I said*) Then , shall I add , **whether** these characters are unnoticed to be such , **or not** ,
ειπον , ουν Η προσαναγορευω , εαν τε λανθανωσι οντες τοιοιτοι εαν τε μη
to all human-beings and **Gods**?

παντας ανθρωπους τε και θεους ;

Glaucou: (*he said*) Add it . (εφη , Προσαναγορευε .)

Socrates: **7** (*I said*) Let it be . Surely then on the one hand , this would be one proof

580d ειπον , Ειεν : δη τη μεν η αυτη αν ειη μια αποδειξις
for us . But on the other hand , see if there appears to be anything in the following second proof .
ημιν : δε ιδε εαν δοξη ειναι τι τηνδε δευτεραν .

Glaucou: Which one is it ? (Τις αυτη ;)

Socrates: (*I said*) Seeing that **the soul** of every individual is **Threefold** , in the same way as

δ' εγω ην , Επειδη ψυχη εκαστου ενος τριχη ουτω ωσπερ
The City was divided into **Three Ideas/Species/Classes** , as it appears to me , it will also admit
πολις διηρηται κατα τρια ειδη , ως δοκει εμοι , και δεξεται
another proof/demonstration .

ετεραν αποδειξιν .

Glaucou: Which one is that ? (Τινα ταυτην ;)

Socrates: This one . Of the **Three Beings** , there also come to **Light** for me **Three corresponding**

Τηνδε . τριων οντων και φαινονται μοι τριτται
pleasures ; **each one peculiar** to **Each One Being** . And **the desires** and **the ruling elements**

ηδοναι μια ιδια εκαστου ενος : τε επιθυμαι και αρχαι
correspond in the same way .

ωσαυτως

Glaucou: (*he replied*) In what way do you mean this ?

(εφη , Πως λεγεις ;)

Socrates: On the one hand , there was **The One Being** , we said , **through which** a human **Learns** ,

μεν ην Το , φαμεν , ω ανθρωπος μαθηται ,
but on the other hand , **The One through which** a human is **spirited** , but since **The Third One** is

δε το ω θυμουται , δε δια το τριτον

so **multiform** that we are unable to express **it** by one word peculiar of **self** , thus we named πολυειδιαν ουκ εσχομεν προσειπειν ενι ονοματι ιδιω αυτου , αλλα επωνομασαμεν **this aspect** from **that** which is greatest and most intense in **self** . For we called **self**

580e τουτω ο ειχεν μεγαιστον και ισχυροτατον εν αυτω : γαρ κεκληκαμεν αυτο **appetitive/desiderative** , because of the intensity of **the appetites/desires** concerned with **eating** , επιθυμητοκον δια σφοδροτητα των επιθυμιων περι την εδωδην and **drinking** , and **sexual desires** , and **whatever else** accompany **these** ; and we surely called it και ποσιν και αφροδισια και οσα αλλα ακολουθα τουτοις , και δη **a lover-of-money** , because it is by means of money , most especially , that **such desires** φιλοχρηματων , οτι δια χρηματων , μαλιστα αι τοιαυται επιθυμια are accomplished .(αποτελουνται .)

Glaucon: (he replied) And we named it correctly indeed .

581 εφη , Και ορθως γ' .

Socrates: Take notice then , if we say that **self** takes its pleasure and delight in **gain/acquisitions** ,

Αρ' ουν ει και φαιμεν αυτου ειναι την ηδονην και φιλιαν του κερδους , shall **it** especially be placed under one heading by **The Logos** , so that we make something αν μαλιστ' απεριδοιμεθα εις εν κεφαλαιον τω λογω , ωστε ημιν τι clear about **themselves** , that whenever we shall mention **this part** of **the soul** , and by calling δηλουν αυτοις οποτε λεγοιμεν τουτο το μερος της ψυχης , και καλουντες **self** , **the money-loving** and **the gain/profit-loving part** , shall we name **it** **Correctly** ?

αυτο φιλοχρηματων και φιλοκερδες αν καλοιμεν ορθως ;

Glaucon: (he said) So it appears to me at least . (εφη , δοκει Εμοι γουν .)

Socrates: What follows then ? Do we not certainly say , that **the spirited-part** , is always wholly

Τι δε ; ου μεντοι φαμεν το θυμοειδες αι ολον impelled towards **mastery** , **victory** and to be **well-thought-of** ?

ωρμησθαι προς το κρατειν , και νικαν και ευδοκιμειν ;

Glaucon: Very much so . (Και μαλα .)

Socrates: If then , we should address **self** , as **the victory-loving/contentious**

581b Ει ουν προσαγορευοιμεν αυτο φιλονικον and **honor-loving/ambitious part** , will it be done in a **Truly Harmonious Way** ?

και φιλοτιμον αν εχοι η εμμελως ;

Glaucon: **Most harmoniously** then . (Εμμελεστατα μεν ουν .)

Socrates: Certainly then , it is **clear** to every one indeed , that **The Part** of **the soul** , by which

Αλλα μην δηλον παντι γε οτι το ω we **Learn** , is **wholly intent towards** always knowing **The Truth** in any way **It** can ; and as far as μανθανομεν παν τεταται προς αι ειδεναι την αληθειαν οπη εχει , και **money** and **reputation** are concerned , it cares for **these** least of all .

χρηματων και δοξης μελει τουτω ηκιστα τουτων .

Glaucon: Entirely so . (Πολυ γε .)

Socrates: Surely then by calling **Self** , **A Lover-of-learning** , and **A Philosopher** ,

δη καλουντες αυτο Φιλομαθες και φιλοσοφον shall we name **Self** according to **The Way** ?

αν καλοιμεν κατα τροπον ;

Glaucon: How could we not ? (Πως γαρ ου ;)

Socrates: (then I said) Is it not the case then , that **Self** also rules in **souls** , on the one hand ,

581c δ' εγω ην , Ουκουν και αρχει εν ταις ψυχαις μεν

This One in some , whereas on the other hand , another one in the others , as it may happen ?

τουτο των , δε το ετερον των εκεινων , οποτερον αν τυχη ;

Glaucon: (he said) In this way . (εφη , Ουτως .)

Socrates: Surely then on account of these , we also said that there exist the three original species
δη Δια ταυτα και λεγομεν ειναι τα τριττα πρωτα γενη ,
of human-beings ; **The Philosophic** , **the victory-loving** , and **the gain-loving** ?

ανθρωπων , φιλοσοφον , φιλονικον , φιλοκερδες ;

Glaucou: Exactly so . (Κομιδη γε .)

Socrates: And that there surely existed three species of **pleasures** ; **one** underlying each of these .

Και δη τρια ειδη ηδονων εν υποκειμενον εκαστω τουτων ;

Glaucou: Entirely so . (Πανυ γε .)

Socrates: (*then I said*) You know then , that if you were to ask these three types of humans ;

δ'εγω ην , Οισθ' ουν οτι ει θελοις ανερωταν τρεις τοιουτους τους ανθρωπους
each of them in turn , which of these lives is the most pleasurable , each one would most of all
εκαστον εν μερει , τις τουτων των βιων ηδιστος , εκαστος μαλιστα
commend their own life ? Of which life , **the money-lover** will indeed say , that in comparison
εγκωμιασεται τον εαυτου ; ο χρηματιστικος γε φησει προς
with the pleasure of **acquiring money** , that arising from honor , or from learning , is of **no** value ,
581d την ηδονην το κερδαινειν την του τιμασθαι η του μανθανειν ειναι ουδενος αξιαν ,
unless of course , one **can make money** from themselves .

ει μη ει τι ποιει αργυριον αυτων ;

Glaucou: (*he said*) **True** . (εφη , Αληθη .)

Socrates: (*then I said*) What then about **the honor-lover** ? Is he not led to believe , on the one

δ'εγω ην , Τι δε ο φιλοτιμος ; ου ηγειται μεν
hand , that the pleasure arising from money-making is a burden , and in turn , **unless** the one

την ηδονην απο των χρηματων τινα φορτικην , και αυ ο τι μη την
arising from learning , the learning brings him honor , it is smoke and unimportant ?

απο του μανθανειν , μαθημα φερει τιμην , καπνον και φλυαριαν ;

Glaucou: (*he said*) It has to be in this way . (εφη , εχει Ουτως .)

Socrates: (*I said*) What then , are we to think **The Lover-of-Wisdom** thinks *the other pleasures*

581e δ'εγω ην , τι δε οιωμεθα Τον φιλοσοφον νομιζειν τας αλλας ηδονας
are worth , in comparison to **The Pleasure of Knowing The Truth** ; in what way **It Has to Exist** ,

προς την του ειδεναι ταληθες οπη εχει
while being continuously engaged in learning **Something Such as This** ? Will **The Philosopher**

και ειναι αι εν μανθανοντα τινη τω τοιουτω ;

not consider *them* far removed from **The Reality of Pleasure** , and thus he calls *these pleasures*

ου πανυ πορω τω οντι της ηδονης και καλειν
necessary , as having no need of *the other ones* , if *they* were not absolutely-necessary (to live) .

αναγκαιας , ως ουδεν δεομενον των αλλων , ει ην μη αναγκη .

Glaucou: (*he said*) The philosopher must know this well .

(εφη , δει ειδεναι Ευ .)

Socrates: **8** (*I said*) Surely then , whenever there is a dispute between each type of pleasure

ειπον δη ουν Οτε αμφισβητουνται του εκαστου ειδους αι ηδοναι
and the life of self , not in relation to living more beautifully or more basely , or worse or

και ο βιος αυτος , μη οτι προς ζην το καλλιον και αισχιον μηδε το χειρον και
better ; but in relation to self ; whether it is more **pleasant** , or more **painful** . How can we know ,

αμεινον , αλλα προς αυτο το ηδιον και αλυποτερον , πως αν ειδειμεν ,
which one of themselves speaks most according to **The Truth** ?

582 τις αυτων λεγει αληθεστατα ;

Glaucou: (*he said*) I at least , am not quite able to tell .

εφη , εγωγε Ου πανυ εχω ειπειν .

Socrates: But consider it in the following way . By what criterion should we make a decision

Αλλ' σκοπει ωδε . τινι χρη κρινεσθαι
on what is to be decided-upon **In a Graceful-Way** ? Is it not by **Experience** , by **Mindfulness** ,
τα μελλοντα κριθησασθαι καλως ; αρ' ουκ εμπειρια τε και φρονησει
and by **Logos** ? Or has anyone a **Better Criterion** than **These** ?

και λογω ; η αν εχοι τις βελτιον κριτηριον τουτων ;

Glaucon: (he said) How could they ? (εφη , Και πως αν ;)



Socrates: Consider then ; of the three types of people , which one is **the most** experienced of all

Σκοπει δη : τριων των ανδρων τις οντων εμπειροτατος πασων
the pleasures which we have mentioned ? Does it appear to thee that **the lover-of-gain** ,

ηδονων ων ειπομεν ; ποτερον δοκει σοι ο φιλοκερδης ,
is **more** experienced of **Learning The Truth of Self , Such as It Is** , and of **The Pleasure**

ειναι εμπειροτερος μανθανων την αληθειαν αυτην οιον εστιν , της ηδονης
arising from **Knowing** , than **The Philosopher** , or of that which arises from getting-money ?

582b απο του ειδεναι , η ο φιλοσοφος της απο του κερδαινειν ;

Glaucon: (he said) There is a **great difference** . For on the one hand , **The Philosopher** ,

εφη , Πολυ διαφερει . γαρ μεν τω
beginning from their childhood , **must necessarily** , have tasted of the other pleasures ; but on the
αρξαμενω εκ παιδος αναγκη γευεσθαι των ετερων :

other hand , **the lover-of-gain** has **not necessarily** tasted **nor** has become experienced in any way ,

δε τω φιλοκερδει , ουκ αναγκη γευεσθαι ουδ' γινεσθαι εμπειρω οπη
in what is **This Sweet Pleasure of Learning The Nature of The Beings** , but rather , even if
ως εστιν ταυτης της γλυκεια ηδονης μανθανοντι πεφυκε τα οντα , δε μαλλον και
the lover-of-gain were eager , it would not be easy for them to do so .

προθυμουμενω ου ραδιον .

Socrates: (I said) Accordingly then , **The Philosopher** , **indeed far surpasses** **the lover-of-gain** ,

δ' εγω ην , αρα ο φολοσοφος γε Πολυ διαφερει του φιλοκερδους
in the experience of both the pleasures .

εμπειρια αμφοτερων των ηδονων .

Glaucon: Certainly then , by far . (μεντοι Πολυ .)

Socrates: What then ? Accordingly then is **the lover-of-honor** more experienced of the pleasure

582c Τι δε αρα εστι του φιλοτιμου μαλλον απειρος της ηδονης
arising from **honor** , than **The Philosopher** is , of **That** arising from **Soundness of Mind** ?

απο του τιμασθαι η εκεινος της απο του φρονειν ;

Glaucon: (said) But **honor** , on the one hand , attends to **All** these , if indeed each one of them

εφη , Αλλα τιμη μεν επεται πασιν αυτοις εανπερ εκαστος
obtains that which they aim at . For **the rich man** is also **honored** by many , and **the brave** ,
εξαργαζωνται ο ωρμηκε επι : γαρ ο πλουσιος και τιμαται υπο πολλων , και ο ανδρειος
and **the wise** , so that indeed the pleasure arising from **honor** , such as it is , **All** of them

και ο σοφος , ωστε γε της ηδονης απο του τιμασθαι , οιον εστι , παντες
have experienced **it** . But on the other hand , of **The Contemplation Being** , **What Kind**

εμπειροι : δε της θεας του οντος , οιαν
of **Pleasure It** has to be , is impossible for any other except **The Philosopher** to have tasted .

ηδονην εχει , αδυνατον αλλω πλην τω φιλοσοφω γεγευσθαι .

Socrates: (I said) Accordingly then , on the one hand , on account of experience ,

582d ειπον , αρα μεν ενεκα Εμπειριας ,

*

The Philosopher , of all people , **Judges The Best** .

ουτος των ανδρων κρινει καλλιστα

Glaucou: Very much so . (Πολυ γε .)

Socrates: And certainly , **The Philosopher** will be the only one whose experience

Και μην εσται μονος εμπειρος

will have been indeed accompanied by **Mindfulness** .

γεγονως γε μετα φρονησεως .

Glaucou: Of course , what follows then ? (Τι μην ;)

Socrates: Certainly then , even the organ by which these pleasures must be judged is *indeed not*

Αλλα μην και οργανου δι' ου δει κρινεσθαι γε ου

the organ of **the lover-of-gain** , **nor** of **the lover-of-honor** , but that of **The Philosopher** .

οργανον του φιλοκερδους ουδε του φιλοτιμου , αλλα τουτο του φιλοσοφου .

Glaucou: Which kind of organ/function/instrument is it ?

Το ποιον [οργανον] ;

Socrates: We said somewhere (**582**) , that they must be judged by **Logos** , did we not ?

εφαμεν που δειν κρινεσθαι Δια λογων . η γαρ ;

Glaucou: Yes . (Ναι .)

Socrates: But **Logos** , is most especially , the function of **The Philosopher** .

δε Λογοι μαλιστα οργανον τουτου .

Glaucou: How then could it not be so ? (Πως δ' ου ;)

Socrates: Is it not the case then , that if , on the one hand , whatever was to be determined ,

582e Ουκουν , ει μεν τα κρινομενα
were best determined by **riches** and **gain** , then whatever **the lover-of-gain** praised and despised ,

αριστα εκρινετο πλουτω και κερδαι , α ο φιλοκερδης επηνει και εψεγεν ,
would necessarily be that which is **The Most Truthful** .

αν αναγκη ειναι ταυτα ην αληθεστατα .

Glaucou: **Entirely so indeed** .

Πολλη γε .

Socrates: But if , on the other hand , it was determined by **honor** and **victory** and **bravery** ,

Ει δε τιμη τε και νικη και ανδρεια ,

would it not be **That** which the **lover-of-honor** and the **lover-of-victory** determined ?

αρ' ουχ α ο φιλοτιμος τε και ο φιλονικος ;

Glaucou: That is **clear** .(Δηλον.)

Socrates: But seeing that it is by **Experience** and **Mindfulness** and **Logos** , what follows ?

δ' Επειδη εμπειρια και φρονησει και λογω ;

Glaucou: (*he said*) **That** which **The Philosopher** and **The Lover of Logos** commends/praises ,

εφη , α ο φιλοσοφος τε και ο φιλολογος επαινει

must necessarily be **The Most True** .

Αναγκη ειναι αληθεστατα .

Socrates: Accordingly then , of the three pleasures , **The One** that will be **The Most Pleasant** ,

583 αρ' Τριων των ηδονων τουτου αν ειη η ηδιστα
belongs to **That Part of The Soul** , by which we **Learn** , and **The One** among us , in whom
ουσων του μερους της ψυχης , ω μανθανομεν , και τουτου ημων εν ω
This Part Governs , **Lives The Most Pleasant Life** .

τουτο αρχει ο ηδιστος βιος .

Glaucou: (*he said*) How then , could it not be the case ? At any rate , **The Mindful Person** ,

εφη , Πως δ' ου μελλει ; γουν ο φρονιμος

by being **The Masterful Praiser** , **Praises The Life of Self** .

ων κυριος επαινετης επαινει τον βιον εαυτου .

Socrates: (*I asked*) Then which life is second , and which pleasure does the judge say is second ?
ειπον , δε Τίνα βιον δευτερον και τινα ηδονην ο κριτης φησιν ειναι δευτεραν ;

Glaucou: It is clear , that it is that of **the warlike** and **honor-loving** person ; for this is nearer to
Δηλον οτι του πολεμικου τε και φιλοτιμου : γαρ εστιν εγγυτερω
The Life of Self , than that of **the money-maker** .

η αυτου η του χρηματιστου .

Socrates: Surely then , that of the **lover-of-gain** is last , as it appears .

δη την του φιλοκερδους Υστατην , ως εοικεν .

Glaucou: (*to which he then said*) Of course , what follows then ?

ος δ' η , Τι μην ;

Socrates: **9** These **two** points then , on the one hand , have succeeded one another in order ,
583b Ταυτα δυ' τοιουν , μεν εφεξης

and **The Just Person** will thus be **Victorious** over **the unjust person** **twice** . On the other hand ,

και ο δικαιος αν ουτω ειη νενικηκως τον αδικον δις : δε

The Third Victory in The Olympic Way , belongs to **Olympic Zeus** , **The Savior** . For observe ,
το τριτον Ολυμπικως τε και τω Ολυμπιω Δι τω σωτηρι , αθρει
that the pleasure of the others is **not** altogether-real **nor Pure** except **That** of **The Mindful Person** ,
οτι η ηδονη των αλλων εστιν ουδε παναληθης ουδε καθαρα πλην της του φρονιμου ,
but are a shadowy-representation , as I appear to myself to have heard from **One** of **The Wise** .

αλλ' τις εσκιαγραφημενη , ως εγω δοκω μοι ακηκοεναι τινος των σοφων .

And surely this would be the greatest and most masterful/decisive of the falls .

καιτοι τουτ' αν ειη μεγιστον τε και κυριωτατον των πτωματων .

Glaucou: Very much so . But in what way do you mean this ?

Πολυ γε : αλλα πως λεγεις ;

Socrates: (*I said*) In the following way ; I shall unfold it , while searching , if at the same time ,
583c ειπον , Ωδ , εξευρησω , ζητων αμα
thou answers my questions .

σου αποκρινομενου .

Glaucou: (*he said*) Ask away then . (εφη , Ερωτα δη .)

Socrates: (*then I replied*) Tell me then , do we not say that **pain** is the opposite of **pleasure** ?

δ' εγω ην , Λεγε δη ουκ φαμεν λυπην εναντιον ηδονη ;

Glaucou: Quite so . (Και μαλα .)

Socrates: Is it not also the case , that **to feel neither joy** nor **pain** is **some sort of condition** ?

και Ουκουν το μητε χαρειν μητε λυπεισθαι ειναι τι ;

Glaucou: It certainly is . (μεντοι Ειναι .)

Socrates: **Being in the middle** , between both these , **it** is a certain **Quietude of The Soul** ,

ον εν μεσω Μεταξυ αμφοιν τουτοιν τινα ησυχιαν της ψυχης
in relation to these ? Or would you **not** say that **Self exists In This Way** ?

περι ταυτα ; η ουχ λεγεις αυτο ουτως ;

Glaucou: (*to which he then replied*) In this way . (ος δ' η , Ουτως ;)

Socrates: (*then I said*) Take notice then , do you not remember , the words of **those that are sick** ,
δ' εγω ην , Αρ' ουν ου μνημονευεις , τους λογους των καμνοντων ,
which they speak when **they are sick** ?

ους λεγουσιν οταν καμνωσιν ;

Glaucou: Which ones ? (Ποιους ;)

Socrates: For instance , that nothing is more pleasant than **Being Healthy** , but that it escaped

583d Ως αρα ουδεν εστιν ηδιον του υγιαειν αλλα ελεληθει
their notice , before they became **sick** , that it was **The Most Pleasant** .

σφας , πριν καμνειν , ον ηδιστον .

Glaucon: (*he said*) I remember it . (εφη , Μεμνημαι .)

Socrates: Is it not also the case , that you hear those who are suffering severe pain say ,
και Ουκουν ακουεις των εχομενων περιωδυνια λεγοντων
that there is nothing more pleasant than **the cessation** from **suffering-pain** .
ως ουδεν ηδιον του παυσασθαι οδυνωμενον ;

Glaucon: I do hear them . (Ακουω .)

Socrates: And you indeed perceive many similar conditions happening in other people ,
Και γε αισθανει πολλοις τοιουτοις γιγνομενους εν αλλοις τους ανθρωπους ,
I suspect , in which , when they are **in pain** , they praise **not having any pain** , and
οιμαι , εν οις , οταν λυπωνται , εγκωμιαζουνσιν το μη λυπεισθαι και
The Quietude of such a state , as being **the most pleasant** , but **not** that of **feeling joy** .

την ησυχιαν του τοιουτου ως ηδιστον , ου το χαιρειν .

Glaucon: (*said*) For this equally becomes at that time a **pleasant** and **Well-disposed Quietude** .

εφη , γαρ Τουτο ισως γινεται τοτε ηδυ και αγαπητον ησυχια .

Socrates: (*I said*) Accordingly then , also when anyone **ceases feeling joy** , **This Quietude**
583e ειπον , αρα Και οταν τις παυσηται χαιρων , η ησυχια .
from pleasure will be **painful** .

της ηδονης εσται λυπηρον

Glaucon: (*he said*) That is equally so . (εφη , Ισως .)

Socrates: Accordingly then , **This Quietude** , which we just now said was **between**
αρα , την ησυχιαν , Ο δη νυν εφαμεν ειναι μεταξυ
both of them will at times be both of these ; **pain** and **pleasure** . ? !

αμφοτερων , ποτε εσται αμφοτερα τουτο , λυπη τε και ηδονη .

Glaucon: It is likely . (Εοικεν .)

Socrates: Is it also possible for **The Being** that is neither to become both ? !

Η και δυνατον το ον μηδετερα γινγεσθαι αμφοτερα ;

Glaucon: It does not so appear to me . (Ου δοκει μοι .)

Socrates: And certainly , when **that** which indeed **becomes pleasant** and **painful** in **the soul** ,
Και μην το γε γιγνομενον ηδυ και το λυπηρον εν ψυχη
then , both sensations are a certain **motion** ; are they not ?

αμφοτερω εστον τις κινησις : η ου ;



Glaucon: Yes . (Ναι .)

Socrates: But was not **That** which is **neither painful** nor **pleasant** just now brought to **Light** to be
584 δε ουχι Το μητε λυπηρον μητε ηδυ αρτι εφανη
Quietude , and certainly then , exists in **The Middle** of these ?

ησυχια , και μεντοι εν μεσω τουτοις ;

Glaucon: It was brought to **Light** . (Εφανη γαρ .)

Socrates: Therefore , how is it 'correct' to be led to think that it **pleasant not** to be **suffering** ,
ουν Πως εστι ορθως ηγειςθαι ηδυ μη το αλγειν
or to be **distressed** by **not feeling joy** ?

η ανιαρον μη το χαιρειν ;

Glaucon: Not in any way at all . (Ουδαμως .)

Socrates: (*I said*) Therefore , since it has come to **Light** at this time that **Quietude** is **not this** ; as
δ' εγω ην , αρα αλλα φαινεται τοτε η ησυχια εστιν Ουκ τουτο ,
pleasure compared to suffering and **suffering compared to pleasure** . And there is **nothing**
ηδυ παρα το αλγεινον και αλγεινον παρα το ηδυ , και ουδεν
Healthy in these *phantoms in relation to The Truth* of **Pleasure** , since *they are an illusion* .
υγιες τουτων των φαντασματος προς αληθειαν ηδονης , αλλα τις γοητεια .

Glaucon: (*he said*) As far as the account signifies . (εφη , Ως γουν ο λογος σημαινει .)

Socrates: (*I continued*) Now then take a look , at **The Pleasures** , which do not arise from the **584b** **cessation** of **pains** , in order that you may **not** frequently think , as in the present discourse , that **They Naturally Subsist in this way** ; on the one hand , that **pleasure** is **the cessation** of **pain** , and on the other hand , that **pain** is **the cessation** of **pleasure** .

Glaucon: (*he said*) Where then shall I look , and which pleasure do you mean ?

Socrates: (*I said*) On the one hand , there are many others , but on the other hand , if you wish to especially bring-to-mind the **Pleasures** from **Odors** . For these , without any **preceding pain** , suddenly attain an **ineffable intensity** , and when **They cease** , **They leave behind** no **pain** .

Glaucon: (*he said*) **Most True** . (*εφη , Αληθεστατα .*)

Socrates: Accordingly then , let us **not** be persuaded that **Pure Pleasure** is **the release** from **pain** , **584c** **nor pain the removal** of **pleasure** .

Glaucon: Let us not . (*γαρ Μη .*)

Socrates: (*I said*) But certainly then , **the affections** which indeed extend through the body to **the soul** , and which are called **pleasures** , nearly **the majority** and the most considerable part of **them** , are of **this species** , (which are in fact) , **a certain liberation** from **pain** .

Glaucon: Yes they are . (*γαρ Εισι .*)

Socrates: Is it not also the case then , that **the preconceptions** of **pleasure** and **pain** , which arise from **the expectation** of **pleasure** and **pain** , are of the same kind ?

Glaucon: Of the same kind . (*Κατα ταυτα .*)

Socrates: (*I said*) **10** Do you know then , of what kind **they** are and what **they Resemble most** ?

584d **Glaucon:** (*he said*) What ? (*εφη , Τω ;*)

Socrates: (*I said*) Do you reckon , that there is any-such-thing in nature as this ;

The Above , **The Below** , and **The Middle** ?

το μεν ανω , το δε κατω , το δε μεσον ;

Glaucon: I do indeed . (*Εγωγε .*)

Socrates: Therefore , do you think that anyone , would imagine anything else , than that they are brought to **The Above** , when they are brought from **Below** to **The Middle** ? And taking their stand in **The Middle** , while looking in **the direction** from which they had been brought ,

would they **be led to believe** that they were anywhere else than **in The Above** , never having seen
αν ηγεισθαι ειναι που αλλοθι η εν τω ανω , μη εωρακοτα
that which is **Truly Above** ?

το αληθως ανω ;

Glaucon: (*he said*) By **Zeus** , I at least do not think that such an person will imagine otherwise .
εφη , Μα Δι' εγωγε ουκ οιμαι τον τοιουτον αν οιηθηναι αλλως .

Socrates: (*I said*) But if they would indeed again be carried to **The Below** , they would believe
584e εφην , Αλλ' ει γ' παλιν φεροιτο κατω αν οιοιτο
that they were carried to **The Below** , and would believe so , according to **The Truth** .
φερεσθαι τ' και οιοιτο αληθη ;

Glaucon: How could they not ? (Πως γαρ ου ;)

Socrates: Is it not the case then , that they would be affected in all these ways ,

Ουκουν αν ειναι πασχοι παντα ταυτα

by not having experience of **The Being** that **Is Truly Above** , and in **The Middle** , and **Below** ?

δια το μη εμπειρος του οντος αληθινως ανω τε και εν μεσω και κατω ;

Glaucon: It is **certainly clear** . (δη Δηλον .)

Socrates: Is it a wonder then , that if people are also **inexperienced in The Truth** , they will have

Θαυμαζοις ουν , ει οι και απειροι αληθειας αν εχουσι
unsound opinions about many other things , and are also **so disposed** towards **pleasure** and **pain** ,
μη υγιεις δοξας περι πολλων αλλων τε ουτω διακεινται προς τε ηδονην και λυπην
and what is **Between** these , so that , on the one hand , when they are brought to what is **painful** ,
585 και το μεταξυ τουτων , ωστε , μεν οταν φερωνται επι το λυπηρον ,
they both imagine truly and are in fact **pained** . But on the other hand , when they are brought
τε οιονται αληθη και τω οντι λυπουνται , δε οταν
from **pain** to **The Middle** , they intensely believe that they have arrived at **Fullness** and **pleasure** .
απο λυπης επι το μεταξυ , μεν σφοδρα οιονται γινεσθαι προς πληρωσει τε και ηδονη ,
Just as those who , **having no experience** of the white , look upon to compare , the grey

ωσπερ απειρια λευκου αποσκοπουντες φαιον

in relation to the black , in the same way , those who make a determination of **pain compared to**

προς μελαν , ουτω αφορωντες λυπην προς

the lack of pain , are **deceived** , **through the inexperience** of **pleasure** .

το αλυπον απατωνται απειρια ηδονης ;

Glaucon: (*to which he then said*) By **Zeus** , it is not a wonder , but much rather , if it were **not** so .
ος δ' η , Μα Δια , αν ουκ θαυμασαιμι , αλλα πολυ μαλλον , ει εχει μη ουτως .

Socrates: (*I said*) Thus , bring-it-to-mind indeed in the following way . Are not **hunger** and **thirst** ,
ειπον , ουν εννοει γ' Ωδε εισι ουχι πεινα και διψα
and such like affections , certain kinds of **emptiness** , concerned with the habit of **the body** ?

585b και τα τοιαυτα τινες κενωσεις περι της εξεως το σωμα ;

Glaucon: What else ? (Τι μην ;)

Soc: Then in turn are not **ignorance** and **inattention the emptiness** about the habit of **the soul** ?

δε αυ αρ'εστι ου Αγνοια και αφροσυνη της κενοτης περι εξεως ψυχην ;

Glaucon: Very much so . (Μαλα γε .)

Socrates: Is it not the case then , that (**the body**) which is **filled** receives/partakes of **nourishment** ,

Ουκουν αν ο πληροιτ' μεταλαμβανων τροφης

and , **the soul** is **filled** when **she** possesses **Intellect/Mind** ?

τε και ο ισχων νουν ;

Glaucon: How could this not be the case ? (Πως δ' ου ;)

Socrates: Then , which one has **The More Real Fulfillment** ; that which **Partakes** of **less** ,

δε αληθεστερα Πληρωσις του ηττον

or **That** which **Partakes** of **More Being** ?

η του μαλλον οντος ;

Glaucon: It is clear , that it is **That** which **Partakes** of **More** .

(Δηλον , οτι του μαλλον .

Socrates: Therefore , which **Species** are you led to believe , **Participates More** of **Pure**

ουν Ποτερα τα γενη ηγει μετεχειν μαλλον καθαρως
Ousia ; whether it is **those** such as these , which **partake** of **bread** and **drink** and **meat** , and
ουσιας , τα οιον σιτου τε και ποτου και οψου και
all such kinds of **nourishment** , or **That Species** which **Participates** in turn , of **True Opinion** and
ξυμπασης τροφης , η το ειδος αυ αληθους δοχης τε και
of **Knowledge** and of **Intellect** , and in sum , of **All Virtue** ? But distinguish it in this way .

585c επιστημης και νου και ξυλληβδην πασης αρετης ; δε κρινε ωδε :

That which is **Conditioned/Maintained/Holds-fast** to **That** which **Is Always Similar** , and

το εχομενον του αι ομοιου και
Immortal and **True** , and **Whose Self Is So Disposed** and **Arises** in **What Is So** , does it appear
αθανατου και αληθειας , και ον αυτο τοιουτον και γιγνομενον εν τοιουτω , δοκει
to thee , to be **More Real** , than **that** which **holds-fast** to what is **never similar** , and is **mortal** ,
σοι , ειναι μαλλον , η το μηδεποτε ομοιου και θνητου ,
and **self is so** , and **continually-arises** in **that** which exists in **such a condition** ?

και αυτο τοιουτο και γιγνομενον εν τοιουτω ;

Glaucon: (he said) This differs much from **That** which **Is Always Similar** .

εφη , διαφερει Πολυ το αι του ομοιου .

Socrates: Therefore , does **The Ousia** of that which is **always dissimilar** ,

ουν Η ουσια ανομοιου

Participate any more of **Ousia** than it does of **Knowledge** ?

μετεχει τι μαλλον ουσιας η επιστημης ;

Glaucon: By no means ! (Ουδαμως .)

Socrates: But does it **Participate** more of **The Truth** ?

δ' Τι αληθειας ;

Glaucon: Nor of this ! (Ουδε τουτο .)

Socrates: Then , if it **Participates less** of **The Truth** , does it not also **Participate less** of **Ousia** ?

δε Ει ηττον αληθειας , ου και ουσιας ;

Glaucon: **Necessarily** ! (Αναγκη .)

Socrates: Then in turn , it not wholly the case that **the species** relating to **the care of the body** ,

585d αυ ολως Ουκουν τα γενη περι την θεραπειαν του σωματος
Participates less of **Truth** and **Ousia** than **The Species** relating to **The Therapy of The Soul** ?

μετεχει ηττον αληθειας τε και ουσιας των γενων περι των την θεραπειαν της ψυχης ;

Glaucon: Much less indeed . (Πολυ γε .)

Socrates: Then do you not think that in the same way **body Participates less** of **Truth** and **Ousia**

δε ουκ οiei αυτο ουτως Σωμα

than **Soul** (ψυχης .)

Glaucon: I do at least . (Εγωγε .)

Socrates: Is it not the case then , that , **That** which is **Filled** with **more** of **The Real Beings**

Ουκουν το πληρουμενον μαλλον των οντων

(**Truth** , **Knowledge** , **Ousia**) and **Whose Self Is More Truly Being** , is more **Fulfilled**

και αυτο μαλλον οντως ον μαλλον πληρουται

than **that** which is **filled** with **less** of **The Real Beings** , and by **self being less** ?

η το ηττον των οντων και αυτο ον ηττον ;

Glaucon: How could it not be the case ? (Πως γαρ ου ;)

Soc: If it is pleasant to be filled with those that are appropriate to Nature , then That which Is 585e Εἰ ἐστὶ ἡδὺ τὸ πληροῦσθαι τῶν προσήκοντων φύσει ἀρα τὸ Truly Filled with More of The Real Beings Must also be made to enjoy True Pleasure , both τῷ ὄντι πληροῦμενον μάλλον τῶν ὄντων ἀν καὶ ποιοὶ χαίρειν ἀληθεὶ ἡδονῇ τε More Truly and More Really ; but that which Participates of less of The Real Beings , must ἀληθεστερῶς καὶ μάλλον ὄντως , δε το μεταλαμβάνον ἥττον τῶν ὄντων ἀν also be less Truly and Firmly filled , and will Participate of a more uncertain , and of a less τε ἥττον ἀληθῶς καὶ βεβαίως πληροῖτο καὶ ἀν μεταλαμβάνοι ἀπιστοτέρας καὶ ἥττον True Pleasure .

ἀληθοῦς ἡδονῆς .

Glaucou: (he said) Most necessarily ! (εφη , Ἀναγκαιοτατα .)

Socrates: Accordingly then , such people that are inexperienced with Mindfulness and Virtue ,

586 ἀρα Οἱ ἀπειροὶ φρονήσεως καὶ ἀρετῆς , but are always taking-part in feastings and the likes , are being carried , as it is likely , δε αἰεὶ ζυνοντες εὐωχίαις καὶ τοῖς τοιούτοις , φέρονται , ὡς εἰκε , Below , and back again to The Middle , and there they wander for life . But never , κατῶ , καὶ μεχρὶ παλιν πρὸς τὸ μετὰξυ τε καὶ ταυτὴ πλανῶνται διὰ βίου , δε πῶποτε pass beyond this , nor turn their gaze towards That which Is Truly Above , nor carried to It ; υπερβάντες τοῦτο οὐτε ἀνεβλέψαν πρὸς τὸ ἀληθῶς ἀνω οὐτε ἠνεχθήσαν , nor are they ever , Really Filled with The Being ; nor have they ever Tasted Solid and Pure

οὐδε τῷ ὄντι ἐπληρώθησαν τοῦ ὄντος , οὐδε ἐγευσάντο βεβαίου τε καὶ καθαρὰς Pleasure ; but in the way of fatted-beasts , continually gaze downwards with heads-bowed ἡδονῆς , ἀλλὰ δικὴν βοσκημάτων αἰεὶ βλέποντες κατῶ καὶ κεκυφότες towards the earth and to their tables , being fattened on fodder and coupling , and for the sake of 586b εἰς γῆν καὶ εἰς τραπέζας , βοσκονται χορταζόμενοι καὶ ὀχευόντες , καὶ ἐνεκα of these excesses , keep clashing and struggling with iron horns and iron weapons , (until finally) τούτων τῆς πλεονεξίας λακτιζόντες καὶ κυριττοντες σιδηροῖς κερασί τε καὶ ὀπλαῖς they kill one another , through their inability to be Fulfilled , just as those who keep-filling ἀποκτιννύουσι ἀλλήλους δι' ἀπληστίαν , ἀτε τοῖς πιμπλάντες themselves with non-Beings , nor The Being , nor is it watertight !

ἐαυτῶν οὐχὶ οὐσιν οὐδε τὸ ὄν οὐδε τὸ στεγόν .

Narrator-Socrates: Glaucou said (ο Γλαυκὼν εφη ,)

Glaucou: You Oracularly-proclaim the life of the multitude , most perfectly , O Socrates , χρησμοδεῖς τὸν βίον τῶν πολλῶν Παντελῶς , ὦ Σωκράτες .

Socrates: Take notice then , must they not necessarily , be conversant with pleasures mixed

Ἀρ' οὖν οὐκ ἀνάγκη ζύνειναι καὶ ἡδοναῖς μεμιγμέναις with pains ; with images of True Pleasure , being sketchy , shaded and colored-over , by

λυπαῖς , εἰδῶλος τῆς ἀληθοῦς ἡδονῆς ἐσκιαγραφημέναις καὶ ἀποχραινομέναις ὑπὸ their position beside each other , so that each of their affections , appears to be intense ,

586c τῆς θεσεως παρ' ἀλλήλας , ὥστε ἐρκατερας φαίνεσθαι σφοδρούς and in the mindless , engender a raging love of themselves , phantoms to be fought for ,

καὶ τοῖς ἀφροσιν ἐντικτεῖν λυττώντας ἐρώτας ἐαυτῶν , εἶναι περιμαχητούς ,

just as in Troy , Stesichorus says they fought for the image of Helen ,

ὥσπερ ἐν Τροίᾳ Στήσιχορος φησὶ τῶν περιμαχητῶν τὸ εἰδῶλον τῆς Ἑλένης

by being ignorant of The Truth ?

ὑπὸ ἀγνοίας τοῦ ἀληθοῦς ;

Glaucou: (he said) Something like this , must quite necessarily be the case .

εφη , τί τοιούτον αὐτὸ Πολλὴ ἀνάγκη εἶναι .

Socrates: 11 What follows then ? What about **the spirited part** of **the soul** ? Must not other
Τι δε ; περι το θυμοειδες αναγκη ουχ ετερα
such like dramas take place , whenever anyone succeeds in *satisfying this part* , either through

τοιαυτα γινεσθαι , ος αν αυτο διαπραττηται τουτο , η δια
the-love-of-honor , satisfying **envy** , or through **the-love-of-victory** , *satisfying violence* ,
φιλοτιμιαν φθονω η δια φιλονικιαν βια
or through a **bad-disposition** , *satisfying anger* , by pursuing their **fill of honor** , of **victory** ,
586d η δια δυσκολιαν θυμω , διωκων πλησμονην τιμης τε και νικης
and of **anger** , without any **Rationality** , and without **Intellect** ? (**Contained & Container**)
και θυμου , ανευ λογισμου τε και νου ;

Glaucon: (*to which he then said*) Such things as these , must necessarily also be the case
ος δ' η , Τοιαυτα αναγκη και ειναι
concerning **this part** of **the soul** .

περι τουτο .

Socrates: (*then I said*) What follows then ? Shall we confidently say , that in regards to both
δ' εγω ην , Τι ουν ; θαρρουντες λεγωμεν , οτι περι και
the gain-loving and **the victory-loving** part , such desires which are , on the one hand , able to
το φιλοκερδες και το φιλονικον οσαι επιθυμιαι αι εισιν μεν αν
follow **Knowledge** and **Logos** , and in conjunction with **These** , pursue **the pleasures** of which
επομεναι τη επιστημη και λογω και μετα τουτων διωκουσαι τας ηδονας ας
The Mindful-Part of **the soul** shall **Lead** , and thus obtain **The Truest pleasures** , as far as it is
το φρονιμον αν εξηγηται , τε λαμβανωσι τας αληθεστατας ως
possible for **Selves** to grasp **True pleasure** , and in as much as **they** follow **Truth** , they also
οιον αυταις λαβειν αληθεις τε ατε επομενων αληθεια , και
follow **those** that are **Their Own** , if indeed what is **Best** for each is also **Most-Properly This** ?
586e τας εαυτων οικειας , ειπερ τι βελτιστον εκαστω και οικειοτατον τουτο ;
Glaucon: (*he said*) But **surely** , it is **indeed most properly their own** .

εφη , Αλλα μην , γε οικειοτατον .

Socrates: Accordingly then , when **The Whole Soul** , follows **The Philosophic Part** , and
αρα απασης της ψυχης επομενης τω φιλοσοφω και
there is no sedition in **Her** , then **each part** , in every way , **Performs its own Proper-business** ,
μη στασιαζουσης εκαστω τω μερει εις τε αλλα πραττειν τα εαυτου υπαρχει
and is **Just** , and surely **each part** will reap **its own pleasures** , and such as are
και ειναι δικαιω , και δη εκαστον καρπουσθαι τας εαυτου τας ηδονας και τας
The Best , and as far as it is possible , **The Most True** .

587 βελτιστας και εις το δυνατον τας αληθεστατας .

Glaucon: Perfectly so , on the one hand . (Κομιδη ουν μεν .)

Socrates: But accordingly then , on the other hand , when any of the other parts rules **Her** ,
αρα δε Οταν τι των ετερων κρατηση ,
it happens that **self** does **not** discover **the pleasure** of **itself** , and **it** compels the other parts
υπαρχει αυτω μητε εξευρισκειν την ηδονην εαυτου , τε αναγκαζειν τα αλλ'
to pursue a pleasure that is foreign , and **not at all True** .

διωκειν ηδονην αλλοτριαν και μη αληθη .

Glaucon: (*he said*) It is so . (εφη , Ουτως .)

Socrates: Is it not the case then , that the parts which are the most remote from
Ουκουν , α πλειστον αφεστηκε
Philosophy and **Logos** , will most especially bring-about such conditions ?

φιλοσοφιας τε και λογου , αν μαλιστα' εξεργαζοιτο τοιαυτα ;

Glaucon: Very much so . (Πολυ γε .)

Socrates: But is not that which is most remote from **Logos** ,

δε ουχ Πλειστον αφισταται λογου
such as that which is furthest removed from **Law** and **Order** ?

οπερ νομου τε και ταξεως ;

Glaucou: It is clearly so . (Δηλον δη .)

Socrates: But , have not the **erotic** and the **tyrannical desires** been shown to be

δε ουχ αι ερωτικαι τε και τυραννικαι επιθυμιαι Εφανησαν
the most remote (from **Law** and **Order**) ?

πλειστον αφεστωσαι ;

Glaucou: Quite so indeed . (Πολυ γε .)

Socrates: Then , **The Royal** and **The Orderly** , are **The Least Remote** (from **Law** and **Order**) ?

587b δε αι βασιλικαι τε και κοσμιαι Ελαχιστον ;

Glaucou: Yes . (Ναι .)

Socrates: Surely then , I suspect , **the tyrant** shall be **the most remote** from **True pleasure** , and
δη οιμαι ο τυραννος Πλειστον αφεστηξει αληθους ηδονης και
most remote from **Those** that are **most properly his own** , while **The Other** shall be **Least Remote** .
οικειας δε ο ολιγιστον .

Glaucou: **Necessarily** . (Αναγκη .)

Socrates: (*I said*) Accordingly then , **the tyrant** shall also **live the most unpleasant life** , while

ειπον , αρα ο τυραννος Και βιωσεται αηδεστατα δε
The King shall **Live** a **Most Pleasant Life** .

ο βασιλευς ηδιστα .

Glaucou: **Most necessarily** . (Πολλη αναγκη .)

Socrates: (*then I said*) Do you know then , **how much more unpleasant** is **the life** of the tyrant

δ' εγω ην , Οισθ' ουν οσω αηδεστερον ζη τυραννος
compared to **That** of **The King** ?
βασιλεως ;

Glaucou: (*he said*) If you will tell me . (εφη , Αν ειπης .)

Soc: As it is likely , there are **three** pleasures ; on the one hand , **one** is **Legitimate** , while on the

587c ως εοικεν , ουσων Τριων ηδονων , μεν μιας γνησιας
other hand , **two** are **illegitimate** since **the tyrant exceeds the illegitimate ones beyond the limit**

δε δυοιν νοθαιν ο τυραννος υπηρβας των νοθων το επεκεινα ,
by fleeing from Law and **Logos** , and **by dwelling with** certain **slavish pleasures** as body-guards .

φυγων νομον τε και λογον , και ξυνοικει τισι δουλαις ηδοναις δορυφοροις ,
But **just how far he is inferior** , is not at all easily told , except perhaps , in the following way .

οποσω ελαττουται ουδε πανυ ραδιον ειπειν , πλην ισως ωδε .

Glaucou: (*he said*) How ? (εφη , Πως ;)

Socrates: **The tyrant** is in some way the third removed from **the oligarchic character** ; for

ο τυραννος που τριτος αφειστηκει Απο του ολιγαρχικου : γαρ
the democratic character was **in the middle** of themselves .

ο δημοτικος ην εν μεσω αυτων .

Glaucou: Yes . (Ναι .)

Socrates: Is it not the case then , that **the tyrant** will also dwell with a **phantom/image** of **pleasure** ,

Ουκουν αν και ξυνοικoi ειδωλω ηδονης
three steps removed from that **Other** in relation to **Truth** , if our former **Reasoning** is **True** ?

τριτω απ' εκεινου προς αληθειαν , ει τα προσθεν αληθη ;

Glaucou: Just so . (Ουτως .)

Socrates: But **the oligarchic character** is indeed in turn , three steps removed from the **Kingly** ,

587d δε Ο ολιγαρχικος γε αυ τριτος απο του βασιλικου ,

if we suppose **The Aristocratic** and **The Royal Character** to be the same .

εαν τιθωμεν αριστοκρατικον και βασιλικον εις ταυτον .

Glaucou: The oligarch is the third . (γαρ Τριτος .)

Socrates: (then I said) Accordingly then , **three times three** , is the numerical interval

δ' εγω ην , αρα τριπλασιον Τριπλασιου αριθμω
by which **the tyrant** is removed from **True pleasure** .

τυραννος αφεστηκε αληθους ηδονης .

Glaucou: So it has come to **Light** . (Φαινεται .)

Socrates: (I continued) Accordingly then , a **plain surface** , may be **the image/phantom**

εφην , αρ' Επιπεδον ανειη το ειδωλον
of **tyrannical pleasure** , as it is likely , according to the number of its length/dimension (3 X 3).
τυραννοκης ηδονης , ως , εοικε , κατα τον αριθμον του μηκους .

Glaucou: Exactly so indeed . (Κομιδη γε .)

Socrates: But *by squaring* and *cubing* , it is surely manifest by how great an interval **it is remote** .

δε Κατα δυναμιν και τριτην αυξην δη δηλον οσην αποστασιν γινεται αφεστηκως .

Glaucou: (he said) It is indeed **clear** , to the mathematician .

εφη , γε Δηλον τω λογιστικω .

Socrates: Is it not the case then , that if someone were to turn-this-about , to explain the extent

587e Ουκουν εαν τις μεταστρεψας λεγη αφεστηκوتا
to which **Royalty** is separated from **tyranny** , in regards to **True Pleasure** , they will discover
τον βασιλεια αφεστηκεν του τυραννου , αληθεια ηδονης , ευρησει
upon completing the multiplication , that
τελειωθειση τη πολλαπλασιωσει

The Life of **The Philosopher-King/Queen** is *seven-hundred-and-twenty-nine-times* **Sweeter** ,

ζωντα αυτον εννεακαιεικοσικαιεπτακοσιοπλασιακις ηδιον

while **the life of tyrant** is more **bitter** , by this same interval ?

δε τον τυραννον ανιαροτερον τη αυτη ταυτη αποστασει .

(Power)

Length x Breadth x Height = **Kingship** The 3rd Increase by **Cubing** $9 \times 9 \times 9 = 729$

= **timocracy** (power) $3 \times 81 = 243$

Length x Breadth = **oligarchy** The 2nd Increase by Squaring $3 \times 27 = 81$

= **democracy** (power) $3 \times 9 = 27$

length x breadth = **tyranny** The 1st Increase by Squaring $3 \times 3 = 9$

Glaucou: (he said) You have-poured-over-us an overwhelming calculation , of the difference
εφη , καταπεφορηκας Αμηχανον λογισμον της διαφοροτητος
between **The Just** and **the unjust type** of characters , in relation to pleasure and pain .

588 του δικαιου και του αδικου τοιν ανδροιν , προς ηδονην τε και λυπην .

Soc: (then I said) Yet certainly , the numbers are also *indeed* **True** and **Properly-correspond** to

δ' εγω ην , Και μεντοι αριθμον και γε αληθη και προσηκοντα
their **lives** , if indeed days , and nights , and months , and years , **Properly-correspond** to **selves** .

βιοις ειπερ ημεραι και νυκτες και μηνες και ενιαυτοι προσηκουσιν αυτοις .

Days/Nights

Lunar Months

Years

30

12

1 of 360 days

$360 \times 2 = 720$

+9

Glaucou: (he said) But surely , they do **Properly-correspond** to **selves** .

εφη , Αλλα μην , προσηκουσιν .

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Socrates: Is it not the case then , that if **The Victory** for **Pleasure** of **The Good** and **Just Character** ,

Ουκουν , ει νικα ηδονη ο αγαθος τε και δικαιος
over the **bad** and **unjust character** , is such as this , **Truly** then , as great as this , will **The Just** be
τον κακον τε και αδικον τοσουτον δη οσω πλειον

Overwhelmingly Victorious over **the unjust** , in regards to **Elegance** , **Life** , **Beauty** and **Virtue** ?

αμηχανω νικησει τε ευσημοσυνη και βιου και καλλει και αρετη ;
Glaucon: (*he said*) Certainly then , in a overwhelming degree , by **Zeus** .

εφη , Μεντοι , Αμηχανω νη Δια .

Socrates: (*I said*) **12** Let it be then . Since we have arrived at this part of **The Logos** ,

588b ειπον , Ειεν δη : επειδη γεγοναμεν ενταυθα λογου
let us take-up again what we said at first , on account of which we have come here . Thus ,

αναλαβωμεν τα λεχθεντα πρωτα , δι ' α ηκομεν δευρ ' : δε
it was somewhere said , that "**it is profitable to do injustice , if on the one hand , one were**

ην που λεγομενον , λυσιτελειν αδικειν μεν τω
completely unjust , but on the other hand , were reputed to be just ." Or was it not so said ?

τελεως αδικω δε δοξαζομενω δικαιω . η ουχ ουτως ελεχθη ;

Glaucon: It was said so indeed . (Ουτω συν μεν .)

Socrates: (*I continued*) Now then , let us **Reason** with **self** , since we have now fully-agreed
εφην , Νυν δη , διαλεγωμεθα αυτω , επειδη διωμολογησαμεθα
in regards to both acting **justly** and **unjustly** , as to what **Power** each of these **lives** possesses .

τε το πραττειν δικαια και το αδικειν ην δυναμιν εκατερον εχει .

Glaucon: (*he said*) How ? (εφη , Πως ;)

Socrates: Let us fashion by **Logos** **An Image** of **the soul** , in order that **the person who stated**

πλασαντες λογω Εικονα της ψυχης , ινα ο ελεγεν
that proposition may **See** *what was said* .

εκεινα ειδη οια λεγων .

Glaucon: (*to which he then said*) What kind (of image) ? (ος δ' η , τινα Ποιαν ;)

Socrates: (*then I said*) **One** of those **Natures** , which **the ancient fables** say existed ,

588c δ' εγω ην , τινα Των τοιουτων φυσεις οιαι παλαιαι μυθολογουνται γενεσθαι

like a **Chimera** , or a **Scylla** , or a **Cerberus** ; and **others** that are spoken of , where many

η τε Χιμαιρας και η Σκυλλης και Κερβερου , και αλλαι λεγονται πολλαι
particular natures are seen existing together in one (body) .

τινες ξυμπεφυκυιαι ιδεαι γενεσθαι συχναι εις εν .

Glaucon: (*he said*) They are indeed spoken of . (εφη , γαρ Λεγονται .)

Socrates: Now then on the one hand , mould into **one form** , a multi-faceted and multi-headed
τοιουν μεν , Πλαττε μιαν ιδεαν ποικιλου και πολυκεφαλου
creature , thus on the other hand **it** possesses heads all around , of tame and wild creatures , and
θηριου , δε εχοντος κεφαλας κυκλω ημερων και αγριων θηριων , και
it is able to change and to grow all these heads , out of **self** .

δυνατου μεταβαλλειν και φυειν παντα ταυτα εξ αυτου .

Glaucon: (*he said*) This is the work of a skillful molder ; but nevertheless , since the molding

588d εφη , το εργον Δεινου πλαστου , δε ομως επειδη ευπλασ-
is easier in **Logos** , than in wax and such like substances , let it be so formed .

–τοτερον λογος κηρου και των τοιουτων πεπλασθω .

Soc: Now then , let there be **one other form** of a **lion** , then **another one** of a **human-being** ;

τοιουν δη Μιαν αλλην ιδεαν λεοντος , δε μιαν ανθρωπου :
but let **the first** be **by far the greatest** , and **the second** be the **second in size** .

δε το πρωτον εστω πολυ μεγαiston και δευτερον το δευτερον .

Glaucon: (*he said*) These are easy , and they are so formed .

εφη , Ταυτα ραω : και πεπλασται .

Soc: Now then , **conjoin** these **three into one** being , so as to exist joined together **in some way** .

τοιουν Συναπτε αυτα τρια εις εν οντα , ωστε ξυμπεφυκεναι αλληλοις πη .

Glaucon: (*he said*) They are so conjoined . (εφη , Συνηπται .)

Socrates: Now then , mould around them , the external image of **one** of themselves , such as

588e δη Περιπλασον εξωθεν εικονα ενος αυτοις ,
that of the **human being** , so that **to one who is not able to See** those within , but **who sees** only
του την ανθρωπου , ωστε τω μη δυναμενω οραν τα εντος , αλλα ορωνται μονον
the external covering , the human-being may appear to be '**one living-being**' .

το εξω ελυτρον , ανθρωπον φαινεσθαι εν ζων .

Glaucon: (*he said*) This has been formed around them .

εφη , Περιπεπλασται .

Socrates: Surely then , let us tell **them who propose** , that it is profitable for **this human being**

δη Λεγωμεν λεγοντι , ως λυσιτελει τω τουτω ανθρωπω
to do **injustice** , whereas to **Act Justly** is not expedient , that they assert nothing else , than that

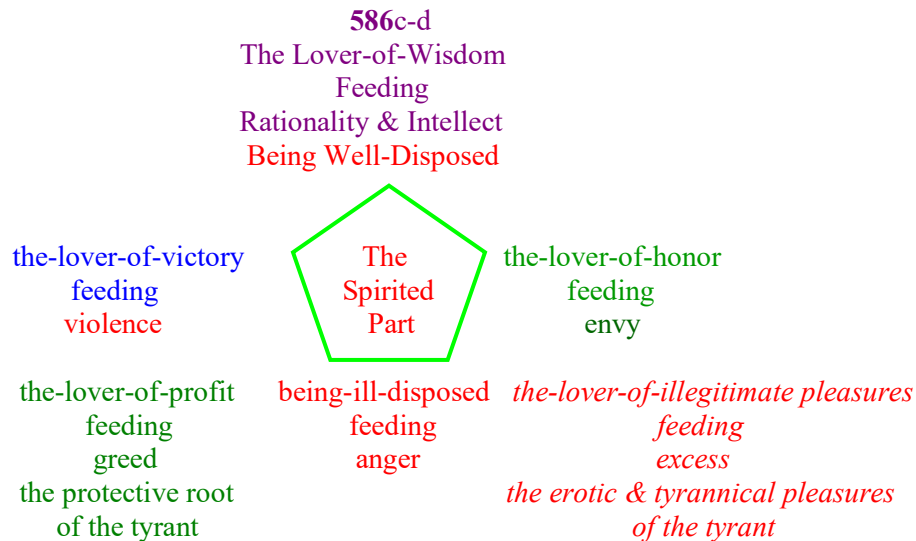
αδικειν δε πραττειν δικαγια ου ξυμφερει , οτι φησιν ουδεν αλλο η
it is 'profitable' for **self to feast the multiform creature** , and to make **it** strong ; as well as
λυσιτελειν αυτω ευωχουντι το παντοδαπον θηριον και ποιειν ισχυρον και
the lion , and all that pertains to **the lion** , while **they** starve and make weak **the human-being** ,

589 τον λεοντα και τα περι τον λεοντα , δε λιμοκτονειν και ποιειν ασθενη τον ανθρωπον
so as to be dragged whichever way either of those creatures may drag **him** ; and that **they** will also

ωστε ελκεσθαι οπη οποτερον εκεινων αν αγη , και
find it 'advantageous' , **never** to accustom one to live **in harmony** with the other , **nor** to make

μηδεν ετερον ξυνεθιζειν ετερω μηδε ποιειν
them **friends** , but should accustom them **to bite** one another , and **fight to devour** each other .

φιλον αλλ' εαν αυτα δακνεσθαι εν αυτοις τε και μαχομενα εσθιειν αλληλα .



Glaucon: (*he said*) For **one** who praises doing **injustice** , altogether proposes these things .

εφη , γαρ αν ο επαινων το αδικειν πανταπασι λεγοι ταυτ' .

Soc: Is it not the case then , in turn , that **One** who says that it is **profitable** to do **Justice** , will

Ουκουν αυ ο λεγων λυσιτελειν τα δικαγια αν

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say that **One** must do **Such** and say **Such Things** , by which , **The-Inner-Human-Being** shall have φαιη δειν πραττειν ταυτα και λεγειν ταυτα , οθεν ο εντος ανθρωπος εσται **The Complete Mastery of The Human-Being** , and just like a farmer , **They** shall take care of **589b** εγκρατεστατος του ανθρωπου , και ωσπερ γεωργος επιμελησεται the many-headed creature , on the one hand , nourishing and cultivating the gentle ones , του πολυκεφαλου θρεμματος , μεν τρεφων και τιθασεων τα ημερα , but on the other hand , hindering/preventing the wild/savage ones from taking-root and growing δε αποκωλυων τα αγρια φυεσθαι by making the nature of **the lion** their ally , and having a **Common Care** for **All Alike** , ποιησαμενος την φυσιν του λεοντος ξυμμαχον , και κοινη κηδομενος παντων , making them **Friendly** to one another , and to **Self** , and in this way foster their growth ? ποιησαμενος φιλα αλληλοις τε και αυτω , ουτω θρεψει ;

Glaucou: For in turn , **One** who **Praises Justice** , **Perfectly Proposes These Things** .

γαρ αυ ο επαινων το δικαιον Κομιδη λεγει ταυτα . **Socrates:** Surely then , on the one hand , **One who Praises Justice** , will **Propose What is True** , **589c** δη μεν ο εγκωμιαζων τα δικαια αν λεγοι αληθη , **in every way** , but on the other hand , **one who commends injustice** , will propose **what is false** . Κατα παντα τροπον , δε ο τα αδικα ψευδοιτο . For in relation to pleasure and reputation and benefit , on the one hand , **One who Praises Justice** γαρ προς τε ηδονην και προς ευδοξιαν και ωφελειαν μεν ο επαινετης του δικαιου **Proposes What is True** , while on the other hand , **one who censures Justice** , **proposes** nothing αληθευει , δε ψεκτης ουδεν

Healthy/Sound , nor do they **knowingly censure** , what **It Is they censure** .

υγιες ουδ' ειδως ψειει ο τι ψευει . **Glaucou:** (to which he then replied) It does not indeed appear to me , to be the case at all .

ος δ' η , Ου γε δοκει μοι ουδαμη . **Socrates:** Now then , let us persuade **self** in a gentle way , for **they** do not willingly mis- τοινυν Πειθωμεν αυτον πραως , γαρ ου εκων α- the mark , by asking **them** , “O Blessed One ! Do we not say that both **The Self-Evident Laws** –μαρτανει , ερωτωντες : ω μακαριε , αν ου φαιμεν και νομιμα of **The Beautiful Logos** and **base/ugly** become so , by such accounts as these . On the one hand , **589d** τα καλα και αισχρα γεγονεναι δια τα τοιαυτ' : μεν **The Beautiful/Good Logos** , make the bestial parts of our nature subject to **the human-being** , τα καλα ποιουντα τα θηριωδη της φυσεως υπο τω ανθρωπω , or rather , perhaps to **That** which is **Divine** . But on the other hand , **debased accounts enslave** δε μαλλον ισως τω θειω , δε τα αισχρα δουλουμενα **The Gentle Part** to **the savage** ? Will **they** agree , or what does thou say ?

το ημερον υπο τω αγριω ; ξυμφησει η πως ; **Glaucou:** (he said) They will , if only they listen to me . (εφη , Εαν , πειθηται μοι .)

Socrates: (I said) Therefore , according to **This Logos** , is there **anyone** whom it ‘profits’ , ειπον , ουν εκ τουτου του λογου Εστιν οτω λυσιτελει to take gold **unjustly** , if indeed something like the following happens , if at the same time , λαμβανειν χρυσιον αδικως , ειπερ τι τοιονδε γινεται , αμα that **they** take the gold , do **they enslave the best part** of self to **the most-depraved** ? Or if , λαμβανων το χρυσιον καταδουλουται το βελτιστον εαυτου τω μοχθηροτατω ; η ει on the one hand , by taking the gold , **they** would **enslave a son or daughter** , and that , **even** to **589e** μεν λαβων χρυσιον εδουλουτο υιον η θυγατερα , και ταυτ' τε εις **savage** and **wicked** people , **it would not profit self** , not even if **they** would get unbelievably rich αγριων και κακων ανδρων , αν ουκ ελυσιτελει αυτω ουδ αν λαμβανειν παμπολυ

for *it* , but on the other hand , if *they enslave The Most Divine Part* of *themselves* , *to or under* επι τουτω , δε ει δουλουται το θειοτατον εαυτου υπυ *the most godless* and *most polluted part* , while *feeling no pity* , are *they* not then *wretched* , τω αθεωτατω τε και μιαρωτατω και μηδεν ελεει , εστι ουκ αρα αθλιος and *take a bribe* of gold *to a far more dreadful ruin* , than **Euriphyle** took , upon receiving **590** και δωροδοκει χρυσον επι πολυ δεινότερω ολεθρω η Εριφυλη επι δεξαμενη *the necklace* for the soul of her husband ?

το ορμον τη ψυχη του ανδρος ;

Narrator-Socrates : *to which Glaucon then replied* :

ος ο Γλαυκων δ' η

Glaucon : Certainly then , by far , for I will answer thee , on *their* behalf .

μεντοι Πολυ , γαρ εγω αποκρινουμαι σοι εκεινου υπερ .

Socrates : **13** Do you not think that it is also the case , that to be *undisciplined* , has

Ουκουν οiei και το ακολασταινεν

been *censured* , *from ancient times* , through *accounts such as these* , because *in such a person* , ψεγεσθαι παλαι δια τοιαυτα οτι εν τω τοιουτω that *terrible* , *great* and *multiform beast* was let-loose beyond what was necessary ?

εκεινο το δεινον το μεγα και πολυειδες θρεμμα ανιεται περα του δεοντος :

Glaucon : (*he said*) That is **Clear** .

εφη , Δηλον .

Socrates : Then are not *willfulness* and *being-ill-disposed* *censured* , when the *lion-like* and also **590b** δ' Η ουχ αυθαδεια και δυσκολια ψεγεται οταν το λεοντωδες τε και *snake-like disposition* is *un-harmoniously increased* and *stretched-to-the-utmost* ?

οφεωδες αναρμοστως αυζηται και συντεινεται ;

Glaucon : Entirely so .

Πανυ μεν ουν .

Socrates : Then , are not *softness* and *effeminacy* *censured* because of *the slackening* and

δε ουκ Τρυφη και μαλθακια ψεγεται επι χαλασει τε και *loosening* of this *self disposition* , when *it* engenders *cowardice* in that person ?

ανεσει τουτου αυτου οταν εμποιη δειλιαν εν αυτω ;

Glaucon : What else ? (Τι μην ;)

Socrates : Then , are not *flattery* and *illiberality* *censured* , when *one* makes *this self spirited part* , subject to *the beastly mob-disposition* , and for the sake of *money* and *its* insatiable *lust* , το υπο τω θηριω οχλωδει , και ενεκα χρηματων και εκενου της απληστιας accustoms *it* to be foully-abused from youth , and instead of being a *lion* , becomes an *ape* ?

εθιζη προπηλακιζομενον εκ νεου αντι λεοντος γιγνεσθαι πιθηκον ;

Glaucon : (*he said*) Very much so . (εφη , Και μαλα .)

Socrates : Then why is it , do you think , that the mere mechanical arts and handicrafts

590c δε δια τι , οiei , Βαναυσια και χειροτεχνια are held in low-estimate ? Shall we say , that it is through no other account , than when *someone* φερει ονειδος ; φησομεν η δι' αλλο τι η οταν τις keeps *The Idea of That which is Best* in a *weakened condition* , so as not to be able to *Govern* εχη το ειδος του βελτιστου ασθενες φυσει ωστε μη αν δυνασθαι αρχειν *the creatures* within *self* , but ministers to *them* , then , *they* are only able to 'learn' θρεμματων εν αυτω , αλλα θεραπευειν εκεινα , και μονον δυνηται μανθανειν whatsoever *flatters* themselves ?

τα θωπευματα αυτων ;

Glaucon : (*he said*) It is likely . (εφη , Εοικεν .)

Socrates: Is it not the case then , that in order that *such a person* may be Governed in the same way as **The Best One is so Governed** ; do we say that , *they must* be **the slave** 590d ομοιου ο βελτιστος οιουπερ , φαμεν αυτον δειν ειναι δουλον of **That One who is The Best** , who Possesses within Self , **The Divine Ruler** , εκεινου του βελτιστου , εχοντος εν αυτω το θειον αρχον , not thinking that *they* must be governed , as **Thrasymachus** thought , to *the harm* of *the one* ουκ οιομενοι αυτον δειν αρχεσθαι , ωσπερ Θρασυμαχος ωετο , επι τη βλαβη του *who* is *enslaved* , **but instead** , that it **Is Best** , for *everyone* , to be Governed by **The Divine** δουλου , αλλ' ως ον αμεινον παντι αρχεσθαι υπο θειου and **Mindful** , most especially , on the one hand , **by Having It** dwelling *Within Self* , και φρονιμου , μαλιστα μεν εχοντος οικειον εν αυτω , but on the other hand , if this is not the case , then by subjecting self to **It/Law** from without ; δε ει μη , δε εφεστωτος εξωθεν , in order that as far as possible , **we may All Resemble One Another** and **be Friends** , ινα εις δυναμιν παντες ομοιοι και ωμεν φιλοι **by Being-Governed by The Self** ? κυβερνωμενοι τω αυτω ;

Glaucou: (he said) And **Rightly** so .

εφη , Και ορθως .

Soc: (then I said) Then it is indeed also **Clear** that *such is The Aim/Intent/Spirit* of **The Law** , 590e δ' εγω ην , δε γε και Δηλοι οτι τοιουτον βουλεται ο νομος by **Being an Ally** to **All Those** in **The City** ; and so **It** also **Aims** at the rule over children ; not to ων ξυμμαχος πασι τοις εν τη πολει : και η αρχη των παιδων , μη το leave them to be free , until we have established a government within selves , **as if** in **a city** , and εαν ειναι ελευθερους , εως αν καταστησωμεν πολιτειαν εν αυτοις , ωσπερ εν πολει , και until , we have cultivated in them **The Best** , by **That which is So** in us , and set-up a **Similar** 591 θεραπευσαντες το βελτιστον παρ' τω τοιουτω ημιν **αντικαταστησωμεν** ομοιον **Guardian** and **Governor** in self **to take our place** , and surely at that time , we shall set them free . φυλακα και αρχοντα εν αυτω , και δη τοτε αφιεμεν ελευθερον .

Glaucou: (to which he then said) For it is **Clear** .

ος δ' η , γαρ Δηλοι .

Socrates: In what way then , O Glaucou , and according to what **Logos** , shall we confidently Πη ουν , ω Γλαυκων , και κατα τινα λογον δη φησο— say , that it is 'profitable' to be *unjust* , or be *undisciplined* , or do *anything base* , by which μεν , λυσιτελειν αδικειν η ακολασταινειν η ποιειν τι αισχρον , εξ ων on the one hand , *a person* will be *more wretched* , but yet on the other hand , shall have acquired μεν εσται πονηροτερος , δε κεκτησεται more money , or any other power ?

πλειω χρηματα η τινα αλλην δυναμιν ;

Glaucou: (to which he then said) **Not in any way** .

ος δ' η , Ουδαμη .

Socrates: Then , in what way shall we say that it is 'profitable' for *the unjust* to **escape** detection , 591b δ' Πη λυσιτελειν αδικουντα λανθανειν and **not** pay the penalty ? Or on the one hand , does not the one who remains undetected become και μη διδοναι δικην ; η μεν ουχι ο λανθανειν γιγνεται *even more-wicked* , whereas on the other hand , the one who does not remain un-detected , and ετι πονηροτερος , δε μη λανθανοντος και

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is **Corrected** , on the one hand , have **the bestial-disposition Quieted** and made **Gentle** , and κολαζομενου μεν το θηριωδες κοιμιζεται και ημερουται , on the other hand , have **The Gentle Part Liberated** . Thus by **The Whole Soul being settled** in δε το ημερον ελευθερουται , και η ολη ψυχη καθισταμενη εις **The Best Condition** , by **Possessing Soundmindedness** and **Righteousness** along with **Mindfulness** την βελτιστιον φυσιν κτωμενη σωφροσυνην τε και δικαιοσυνην μετα φρονησεως **She** acquires a more valuable **Habit** than the body , by acquiring **Vitality** and **Beauty** , along with λαμβανει τιμιωτεραν εξιν η σωμα λαμβανον ισχυν τε και καλλος μετα a **Sound-Form-of-Government** ; in so far as **Soul** as **Such** , is more **Valuable** than **body** .

υγειαs οσωπερ ψυχη τοσουτω τιμωτερα σωματος ;

Glaucon: (he said) Altogether so. (εφη , Πανταπασι μεν ουν .)

Socrates: Is it not the case then , that **The One Possesses Intellect** , indeed **Extends All** of the **591c** Ουκουν ο εχων νουν γε ζυντεινας παντα τα **Actions** in **The Life** of **Self** to this : In the first place , by **Honoring** those **Disciplines/Learnings** , βιωσεται αυτου εις τουτο , μεν πρωτον , τιμων τα μαθηματα , which will **Complete The Soul** of **Self Like This** , and then by disdaining **All** else ?

α απεργασεται την ψυχην αυτου τοιαυτην , δε ατιμαζων τα αλλ' ;

Glaucon: (he said) That is **Clear** . (εφη , Δηλον .)

Socrates: (I said) In the next place , with a view indeed , to a (good) habit of the body ειπον , Επειτα γ' την εξιν του σωματος and its nourishment ; they must not in any way give-way , by-turning-in-the-direction of the και τροφην ουχ οπως επιτρεψας τετραμμενος τη **beastial** and **irrational** pleasure living in the body , nor yet , with a view to health , nor θηριωδει και αλογω ηδονη ζησει ενταυθα , ουδε αλλ' προς βλεπων υγειαν ουδε primarily with a view to this ; how they may be strong or healthy or beautiful , unless if by means πρεσβευων τουτο , οπως εσται ισχυρος η υγιης η καλος , εαν μη απ' of these , they will also become **Sound-minded** , but they will always be found **bringing into tune** **591d** αυτων και μελλη σωφρονησειν αλλ' αει φανειται αρμοττομενος the **harmony** that exists in the **body** , for the sake of **The Symphony** which exists in **Their Soul** .

την αρμονιαν εν τω σωματι ενεκα της ζυμφωνιαs εν τη ψυχη .

Glaucon: (he said) By all means , if indeed they intend to be truly musical .

εφη , Πανταπασι μεν ουν , εανπερ μελλη ειναι αληθεια μουσικος .

Socrates: (I said) Is it not also the case then , that they will not infinitely increase , ειπον , και Ουκουν , ουκ απειρον αυξησει that 'arrangement'(dirty-dealing) and 'symphony'(roaring-applause) , arising from the possession την ζυνταξιν τε και ζυμφωνιαν εν τη κτησει of wealth ? And neither become impressed by massive quantities , which is 'the blessedness' των χρηματων ; Και εκπληττομενος υπο τον ογκον του πληθους του μακαρισμου of the multitude , and thus come into possession , of an infinite amount of defects ;

των πολλων εχων απεραντα κακα ;

Glaucon: (he said) I think not . (εφη , οιομαι Ουκ .)

Socrates: (I said) Then indeed , by **Looking** towards **That Government** within **Self** , and by **591e** ειπον , Αλλ' γε αποβλεπων προς την πολιτειαν εν αυτω και **Guarding** that nothing **There** , move **Self** out of **Place** , by **the excess** or by **the deficiency** φυλαττων των μη τι εκει , παρακινη αυτου δια πληθους η δι' ολιγοτητα of their 'possessions' , and by **Governing** in this way , they will **Truly add** and **subtract** ουσιαs και κυβερνων ουτως η προσθησει και αναλωσει from **their Ousia** , as far as they are able .

της ουσιαs καθ' οσον αν οιος τ' .

Glaucon: *(he said)* Perfectly so .

εφη , Κομιδη μεν ουν .

Socrates: Then certainly , they will indeed **Look-upon honors** in the same way ;

592 Αλλα μην γε αποβλεπων τιμας εις ταυτον
on the one hand , they will willingly partake and taste of **some** , which they are led to believe
μεν εκων μεθεξει και γευσεται των , ας ηγηται
will make them a **better** person , but on the other hand , **those** which , they are led to believe
αν ποιησειν αυτον αμεινω , δ' ας
would **dissolve That Very Flower of Being , Inhabiting The Acropolis/Summit of Their Soul** ,
αν λυσειν την υπαρχουσαν εξιν ,
they will fly from , both in private and in public .
φευξεται ιδια και δημοσια .

Glaucon: *(he said)* Accordingly then , they will indeed not , be willing to take part in politics ,
εφη , αρα γε ουκ εθελησει πραττειν τα πολιτικα
if indeed they take care for **This** .

εανπερ κηδηται τουτου .

Soc: *(I said)* Yes , **They** will indeed very much so by **The Dog** , and **in The City of Them-Self** ,
δ' εγω ην , Νη γε μαλα τον κυνα , και εν τη πολει εαυτου ,
but then perhaps not , **in** their own *country* , unless some **Divine Fortune should Befall Them** .
μεντοι ισως ου εν γε τη πατριδι , εαν μη τις θεια τυχη ξυμβη .

Glaucon: *(he said)* I understand . You mean in **The City** we have just now described in detail ,
εφη , Μανθανω : λεγεις εν πολει η νυν διηλθομεν
which lays in **The Repose** among **The Logos** , since **She** exists , nowhere on **Earth** , at least ,
οικιζοντες εν κειμενη τη λογοις , επει ειναι ουδαμου γης γε
as I imagine **Self** .

οιμαι αυτην .

Socrates: *(then I said)* But perhaps in **Heaven** , where there is **Laid-up , Her Paradigm** , for

592b δ' εγω ην , Αλλ' ισως εν ουρανου ανακειται παραδειγμα
anyone who wishes to **See** , and by **Seeing** , establish **Them-Self There** . For it makes no
τω βουλομενω οραν και ορωντι κατοικιζειν εαυτον : δε ουδεν
difference to **Us** , whether **She** does **physically** exist **anywhere** , or whether **She** shall ever exist .
διαφερει , ειτε εστιν που ειτε εσται :
For **We** shall **Perform The Duties of This City Alone** , but of no other .
γαρ αν πραξειεν τα ταυτης μονης , δε ουδεμας αλλης .

Glaucon: *(he said)* That is indeed reasonable .

εφη , γ' Εικος .

03 September 2017
26 June 2008

Book 10

I

Socrates: **1** (then I said) And certainly , on the one hand , by having **Brought to Mind**
595 δ' εγω ην , Και μην μεν ως εννοω
many other considerations about **Self** , we have accordingly founded **That City More Correctly** ,
πολλα αλλα περι αυτης αρα ωκιζομεν την πολιν μαλλον ορθως
and on the other hand , not least of all I say , by having taken to **Heart** the examination of **poetry** .
δε ουχ ηκιστα λεγω ενθυμηθεις περι ποιησεως .

Glaucou: (he said) Which one ? (εφη , Το ποιον;)

Socrates: That of having **in no way at all** admitted into **Self** , **All** that is **imitative** . For now it has
To μηδαμη παραδεχεσθαι αυτης οση μιμητικη : γαρ νυν
come to **light** even more manifest , as it appears to me , that **the imitative** must **not** be admitted ,
φαινεται μαλλον εναργεστερον , ως δοκει εμοι , και ου παραδεκτα ,
seeing that each of the several political forms of **the soul** have been distinctly set-apart .

595b επειδη εκαστα τα ειδη της ψυχης διηρηται χωρις .

Glaucou: In what way do you mean this ? (Πως λεγεις ;)

Socrates: I will disclose it , as if between ourselves , for you will not denounce me to **the tragic**
μεν ειρησθαι Ως προς υμας – γαρ ου κατεριτε μου προς της τραγωδιας
poets , and **all the other imitators** – that **all such poetry** , is likely

τους ποιητας και απαντας τους αλλους μιμητικους – παντα τα τοιαυτα ειναι εοικεν
to take hold/control of **The Understanding/Rational Mind** of **its** hearers , at least , such as those ,
λωβη της διανοιας των ακουοντων , οσοι
that do not possess **The Antidote/Remedy** : **The Knowing what kind of selves** they happen to be .

μη εχουσα φαρμακον το ειδεναι οια αυτα τυγχανει οντα .

Glaucou: (he said) In what way then , do you understand this statement ?

εφη , Πη δη διανοουμενος λεγεις ;

Socrates: (then I said) I must speak out , yet certainly indeed through a certain **love** and **reverence**

596c δ' εγω ην , με Ρετεον , καιτοι γε τις φιλια και αιδως
I have had for **Homer from childhood** , **has prevented me from speaking** . For he appears
εχουσα περι Ομηρου εκ παιδος αποκωλυει λεγειν . γαρ μεν εοικε
to have become my first teacher and leader of all these beautiful tragedies ,
γενεσθαι πρωτος διδασκαλος τε και ηγεμων απαντων τουτων των καλων των τραγικων .
For thus we must indeed not honor the man above **The Truth** , but as I say , we must speak-out .
γαρ αλλ' γε ου τιμητεος ανηρ προ της αληθειας αλλ' ο λεγω , ρητεον .

Glaucou: (he said) Very much so . (εφη , Πανυ μεν ουν .)

Socrates: Listen then , or rather answer . (Ακουε δη , δε μαλλον αποκρινου .)

Glaucou: Ask away . (Ερωτα .)

Socrates: Could you tell me **what in the world imitation** is wholly concerned about ?

αν ειπειν μοι ο τι ποτ' Μιμησιν εστιν ολως εχοις ;
For I myself cannot in any way at all bring to mind what meaning that **word** wishes to express .
γαρ αυτος ουδε τι πανυ ξυννοω τι βουλεται ειναι .

Glaucou: (he said) I then , somehow , shall bring it to mind . ? !

εγω αρ' Η που συννοησω .

Socrates: (then I said) That would indeed be nothing strange , since it often happens that

596 δ' εγω ην , γε Ουδεν ατοπον , επει πολλα
those who see more dully , see things , before the keener sighted . (as those that have beheld Above , return .)
τοι ορωντες αμβλυτερον βλεποντων προτεροι οζυτερον ειδον .

Glaucon: (*said*) The case is so . But in the presence of thee , I would not dare be eager to state ,
εφη , Εστιν ουτως : αλλα παροντος σου αν ουδ' προθυμηθηναι ειπειν
if such a thing was also made *quite clear* to me . So please take the lead and see for **Self** .

ει οιος τι ειην τε καταφαινεται μοι . αλλ' ορα αυτος .
Socrates: In that case , do you wish that we begin **The Enquiry/Search** at this point , from our
ουν Βουλει αρξωμεθα επισκοπουντες ενθενδε εκ της
customary method ? For we are in the habit , I take it , of placing/assuming **One Singular Idea**
ειωθυιας μεθοδου ; γαρ ειωθαμεν που τιθεσθαι εν εκαστον ειδος
over each *particular instance* of the many variables , to which , we assign *the same name* .
περι εκαστα τι τα πολλα οις επιφερομεν ταυτον ονομα .
Or do you still not understand ?

η ου μανθανεις ;

Glaucon: I understand . (Μανθανω .)

Socrates: Surely then , for the present case , let us assume whatever multiplicity you wish .

596b δη και νυν Θωμεν ο τι των πολλων βουλει .
Such as , if you so wish , there are many couches and tables .

οιον ει θελεις , εισι πολλαι κλιναι και τραπεζαι .

Glaucon: How could there not be . (Πως δ' ου ;)

Socrates: Then these pieces of furniture/implements/tools/utensils , are indeed related , in
Αλλα τα ταυτα σκευη γε περι
some way , with two **Ideas** ; on the one hand , **One** of a **couch** , and on the other , **One** of a **table** .
που δυο ιδεαι μεν μια κλινης , δε μια τραπεζης .

Glaucon: Yes . (Ναι.)

Soc: Is it not also the case then , that we are accustomed to say , that the demiurge/creator/artist
και Ουκουν ειωθαμεν λεγειν οτι ο δημιουργος
who produces each of them , **Looks Towards The Idea** , and so , in the one case , the artist makes
του σκευους εκατερου βλεπων προς την ιδεαν ουτω ο μεν ποιει
the many couches , and in the other case , the many tables which we use , and in the same way
τας κλινας , ο δε τας τραπεζας αις ημεις χρωμεθα , κατα ταυτα
with all the other cases ? For surely no creator/artist somehow produces **The Idea of Self** .
και ταλλα ; γαρ γε ουδεις των δημιουργων που δημιουργει την ιδεαν αυτην :
For how could they ?

γαρ πως ;

Glaucon: In no way . (Ουδαμως .)

Socrates: But surely then , also **See** , what you would **name** the following creator/artist .

596c Αλλ' δη και ορα τινα καλεις τονδε τον δημιουργον .

Glaucon: Which one ? (Το ποιον ;)

Socrates: The one who creates everything : Whatsoever it is , each and every craftsman makes .

Ος ποιει παντα , οσαπερ εκαστος εις των χειροτεχνων .

Glaucon: You mention a clever and wondrous individual .

λεγεις τινα Δεινον και θαυμαστον ανδρα .

Socrates: Not yet indeed ; but you will soon have more reason to say so . For **this very same**

Ουπω γε αλλα ταχα μαλλον φησεις . γαρ ο ουτος αυτος
handicraftsman will *not only* make all kinds of furniture , but also makes , **all** the plants
χειροτεχνης ου μονον ποιησαι παντα οις τε σκευη , αλλα και ποιει απαντα τα φυομενα
and animals that grow out of **The Earth** and these others by **himself** , and besides these , **Earth**
και ζωα εργαζεται εκ της γης τε και τα αλλα εαυτον , και προς γην
and **Heaven** and **Gods** and **all Those** in **Heaven** and **all** things **below** the **Earth** , in **Hades** .
και ουρανον και θεους και τα παντα τουτοις εν ουρανω και τα υπο γης εν Αιδου

He makes them *all* .

εργάζεται απαντα .

Glaucou: (*he said*) You mean an entirely marvelous *sophist* .

εφη , λεις Πανυ θαυμαστον σοφιστην .

Socrates: (*then I said*) Are you incredulous ? Then tell me ; does it appear to thee that such

596d δ' εγω ην , Απιστεις ; και ειπε μοι : αν δοκει σοι τοιουτος
an artisan does not exist in any way at all ? Or could such a poet/maker/producer/creator
δημιουργος ουκ ειναι το παραπαν , η αν ποιητης
of all these things , on the one hand , exist in a way , but could not exist in another way ?
απαντων τουτων μεν γενεσθαι τινη τροπω , δε αν ουκ τινη ;
Or do you not perceive that you yourself would indeed be able to make all these things *in a way* ?
η ουκ αισθανει , οτι αυτος καν γε ειης οιος τ' ποιησαι παντα ταυτα τινη τροπω ;

Glaucou: (*he said*) And what way is this ?

εφη , Και τις ο τροπος ουτος ;

Socrates: (*then I said*) It is not difficult , but it is something that can be crafted everywhere

δ' εγω ην , Ου χαλεπος αλλα δημιουργουμενος πολλαχη
and quickly . Thus the quickest way is , I suppose , if you cared to take a mirror and
και ταχυ : δε ταχιστα που ει θελεις λαβων κατοπτρον
carry it about everywhere . Thus , on the one hand , you will quickly re-produce The Sun and
περιφερειν πανταχη : μεν ταχυ ποιησεις ηλιον και
The Objects in Heaven , then , on the other hand , upon The Earth quickly re-produce , first
596e τα εν τω ουρανω : δε γην ταχυ δε
thyself and all the other animals and implements , then , quickly re-produce all the plants
σαυτον τε και ταλλα ζωα και σκευη και ταχυ φυτα
and all the objects of which we just now spoke .

και παντα οσα δη νυν ελεγετο .

Glaucou: (*said*) Yes , their *appearance* , but certainly *not* indeed in any way as they *Truly* exist .

εφη , Ναι , φαινομενα , ου μεντοι γε που τη αληθεια οντα .

Socrates: (*then I said*) You have opportunely come to *The Logos* in need . For I suspect , that

δ' εγω ην , Καλως ερχει εις τω λογω δεον . γαρ οιμαι
fine-artists also belong to such a class of producers , do they not :
ο ζωγραφος εστιν των τοιουτων δημιουργων . η γαρ ;

Glaucou: How could they not .

Πως γαρ ου ;

Socrates: But you will say , I suppose , that the creations which they make are *not True* .

Αλλα φησεις , οιμαι , ποιειν α αυτον ποιει ουκ αληθη .
And yet , the fine artists , *in a way* , indeed also create a couch , or do they not ?

καιτοι ο ζωγραφος τινη τροπω γε και ποιει κλινην . η ου ;

Glaucou: (*said*) Yes indeed , they also reproduce *the visual picture* of *this actual thing* .

εφη , Ναι γε και φαινομενην ουτος .

Socrates: **2** What then , of the couch-maker ? Was it not said just now , that they certainly

597 Τι δε ο κλινοποιος ; ουκ ελεγεσ αρτι οτι μεντοι
do not make *The Idea* , which we then claim to be , *That* which is *The Real Couch* , but
ου ποιει το ειδος , ο δη φαμεν ειναι ο εστι κλινη αλλα
they produce , *a particular couch* .

τινα κλινην ;

Glaucou: Yes , it was so said .

γαρ Ελεγον .

Soc: Is it not so , that if they do **not** produce **That** which **Truly Is** , they would **not** produce

Ουκουν , ει μη ποιει ο εστι , αν ουκ ποιοι **The Being/Reality** , but something that is **like The Being/Reality** , but is **not Being/Real** .

το ον , αλλα τι οιον τοιουτον το ον , δε ου ον :

But if anyone should say , that the couch-maker's work , or any other handicraft-man's work ,

δε ει τις φαιη , του κλινουργου το εργον η τινος αλλου χειροτεχνου is 'completely real' , they would simply not be telling **The Truth** ?

ειναι τελεως ον , αν κινδυνευει ουκ λεγειν αληθη ;

Glaucon: That would indeed not be the opinion of those who are busy with this kind of argument.

ως αν γ' Ουκουν δοξειε τοις διατριβουσιν περι τοιουσδε τους λογους .

Socrates: Accordingly then , we will not be surprised if this also happens to be , but a dim

αρα Μηδεν θαυμαζωμεν ει τουτο και τυγχανει ον τι αμυδρον comparison to **The Truth** .

προς αληθειαν .

Glaucon: We must not . (γαρ Μη .)

Socrates: (*I continued*) Do you wish then , that we seek for , **what in the world** , **the imitator** is ,

597b εφην , Βουλει ουν ζητησωμεν τις ποτ' τον μιμητην εστιν , from these very same examples ?

επ' αυτων τουτον τουτων ;

Glaucon: (*he said*) If you wish . (Ει βουλει .)

Socrates: Is it not the case then , that there exist these **three** kinds of couches ; on the one hand ,

Ουκουν γιγονται αυται τριτται τινες κλιναι : μεν

One Being The Couch in Its Very Nature , which we will say , as I suspect , was **Fashioned**

μια ουσα εν τη φύσει , ην αν φαιμεν , ως εγωμαι , εργασασθαι by **God** , or who else ?

θεον , η τιν' αλλον ;

Glaucon: No one else , I believe . (Ουδενα , οιμαι .)

Socrates: Then on the other hand , **the one** which was indeed made by **human craftsmen** .

δε Μια ην γε ο τεκτων .

Glaucon: (*he said*) Yes . (εφη , Ναι .)

Socrates: Then finally , **the one** which **the fine-artist** re-produces . Or what do you say ?

δε Μια ην ο ζωγραφος . η γαρ ;

Glaucon: It is so . (Εστω .)

Socrates: Surely then these are the three artisans ; **the fine-artist** , **the couch-maker** and **God** ,

δη ουτοι τρεις Ζωγραφος , κλινοποιος , θεος , presiding-over the three kinds/forms of couches .

επισταται τρισιν ειδεσι κλινων .

Glaucon: Yes , three . (Ναι τρεις .)

Socrates: Surely then , on the one hand , whether **God** did not so will , or whether out of some

597c δη επην μεν ειτε Ο θεος ουκ εβουλετο , ειτε τις necessity , did not complete more than one couch in **Its Very Nature** , **Self thus Fashioned**

αναγκη μη απεργασασθαι πλεον η μιαν κλινην εν τη φύσει , αυτον ουτως εποιησε

The Only One , of those three couches , which **Exists** by **Self** . Thus , on the other hand , two

μονον μιαν εκεινην κλινη ο εστι αυτην : δε δυο

or more such couches , were never brought-forth by **God** , nor will they ever be brought-forth .

η πλειους τοιαυται ουτε εφυτευθησαν υπο του θεου ουτε μη φυωσιν .

Glaucon: (*he said*) How is that so ? (εφη , Πως δη ;)

Socrates: (*then I said*) Because , if two were created , then **One Monad** would again in turn

δ' εγω ην , Οτι ει δυο ποιησειε μια μονας αν παλιν

come to **Light** , of/from which , both of those , would in turn possess/bear **The Idea** ; and **That** αναφανειη ης αμφοτεραι εκειναι αν αυ εχοιεν το ειδος , και εκεινη would be **The Couch** which **Truly Is** , but not these two .

αν ειη κλινη ο εστι , αλλ' ουχ αι δυο .

Glaucon: (*he said*) Rightly so . (εφη , Ορθως.)

Socrates: Surely then , I suspect , that by **God Knowing These (Ideals** and conditions) , and

597d δη , οιμαι , ο θεος ειδως Ταυτα

Wishing to **Truly Be The Author** of **The Couch** that **Truly Possesses Real Being** , but not βουλομενος οντως ειναι ποιητης κλινης οντως ουσης , αλλα μη the author of any particular couch , nor yet , to be any particular couch-maker ,

τινος κλινης μηδε τις κλινοποιος

brought forth **Self** , to be by **Its Very Nature , Unique/One/Singular** .

εφυσεν αυτην φυσει μιαν .

Glaucon: That is likely . (Εοικεν.)

Socrates: Therefore , do you wish , on the one hand , that we apply the name to **This God** ,

ουν Βουλει μεν πρασαγορευωμεν τουτον

as **Being The Natural Begetter** of **This Couch** , or something like this ?

φυτουργον τουτου η τι τοιουτον ;

Glaucon: (*he said*) That would certainly be **Just** , since without a doubt , **He Has** indeed

εφη , γουν Δικαιον επειδηπερ γε

So Fashioned , not only **This** , in **Its Very Nature** , but also **Every Other Creation** .

πεποιηκεν και τουτο φυσει και παντα ταλλα .

Socrates: What then about **the carpenter/joiner** ? Are they not **manufacturers** of **couches** ?

Τι δε τον τεκτονα ; αρ' ου δημιουργον κλινης ;

Glaucon: Yes they are . (Ναι .)

Socrates: Shall we also say , that **the fine-artist** is also a **creator** of **that kind of creation** ?

Η και τον ζωγραφον και δημιουργον του τοιουτου ποιητην ;

Glaucon: Not in any way . (Ουδαμως .)

Socrates: Then **what relation** will you say **self** has **to the man-made couch** ?

Αλλα τι φησεις αυτον ειναι κλινης ;

Glaucon: (*to which he then said*) This , as far as I am concerned , seems to be the most reasonable

597e ος δ' η , Τουτο εμοιγε δοκει αν μετριωτατ' designation for him ; **imitator** , of **that creation** which **those other types of artisans produce** .

προσαγορευεσθαι , μιμητης ου εκεινοι δημιουργοι .

Socrates: (*then I said*) Very good . Accordingly then **the generator of the reproduction** , that is

δ' εγω ην , Ειεν , αρα τον γεννηματος του

three times removed from **The Very Nature** , you call **imitator** ?

τριτου απο της φυσεως καλεις μιμητην ;

Glaucon: (*he said*) Entirely so .

εφη , Πανυ μεν ουν .

Socrates: Accordingly then , this name , will also apply **to the maker of tragedies** , if indeed

αρα Τουτ' και εσται ο τραγωδοποιος , επερ

imitators are , according to nature , **three times removed** from **The Royal** and **The Truth** , μιμητης εστι , πεφυκως τριτος τις απο βασιλεως και της αληθειας , and so also are **all the other imitators** .

και παντες οι αλλοι μιμηται .

Glaucon: I dare say so . (Κινδυνευει .)

Socrates: Surely then , on the one hand , we are in agreement about **the imitator** ; whereas on the

598 δη μεν ωμολογηκαμεν Τον μιμητην : δε

other hand , tell me the following about **the fine-artist** ; does it appear to thee whether **they** try
ειπε μοι τοδε περι του ζωγραφου : δοκει σοι ποτερα επιχειρειν
to **imitate** , in each case , **That Self in Its Very Nature** , or **the works of craftsmen** ?

μιμεισθαι εκαστον εκεινο αυτο εν τη φυσει η τα εργα των δημιουργων ;

Glaucon: (he said) The works of craftsmen . (εφη , Τα των δημιουργων .)

Soc: Accordingly then , **Such as It Is** or such as **it appears to be** ? For you must still define this .

Αρα οια εστιν η οια φαινεται ; γαρ ετι διορισον τουτο .

Glaucon: (he said) What do you mean ? (εφη , Πως λεγεις .)

Socrates: In the following way ; is a **couch** in any way **different** , **self** of **itself** , if you look

Ωδε : κλινη μη τι διαφερει αυτη εαυτης , εαν θεα

at **self** from the side , or directly from the front , or in any other way , or is it on the one hand ,

τε αυτην εκ πλαγιου τε καταντικου η οπηουν , η μεν

not different , but on the other hand , **only appears** to be otherwise and so also with other things ?

ουδεν διαφερει , δε φαινεται αλλοια ; και ωσαυτως ταλλα ;

Glaucon: (he said) In this way ; it **only appears** to be different , but is not .

εφη , Ουτως : φαινεται διαφερει , δ' ουδεν .

Socrates: Surely then , consider **this very self** ; in relation to what has the painting been made

598b δη σκοπει Τουτο αυτο : προς ποτερον η γραφικη πεποιται
in every case ? With either **The Being** that is to be **imitated** , as **It has to Be** , or in relation to

περι εκαστον ; προς ποτερα το ον μιμησασθαι , ως εχει , η προς

the appearance , as **it appears to be** , by **being an imitation of a phantasm** or of **The Truth** ?

το φαινομενον , ως φαινεται , ουσα μιμησις φαντασματος η αληθειας ;

Glaucon: (he said) Of a **phantasm** .

εφη , Φαντασματος .

Socrates: Accordingly then , **the imitative arts** , are far removed from **The Truth** , and ,

αρα η μιμητικη εστι και Πορω που του αληθους και

as it is likely , this is the reason why , **it** can reproduce everything , because **it** touches only

ως εοικε τουτο δια απεργαζεται παντα , οτι εφαπτεται

a small part of each object , and **this** is only an **image** . As for example , a painter , we say ,

τι μικρον εκαστου , και τουτο ειδωλον . οιον ο ζωγραφος , φαμεν ,

will paint for us a cobbler , a carpenter , and other craftsmen , though they know nothing

ζωγραφησει ημιν σκυτοτομον , τεκτονα , τους αλλους δημιουργους , παιων ουδενος

about these crafts , but nevertheless , if they were a good painter ; by exhibiting at a distance ,

598c περι τουτων των τεχνων : αλλ' ομως ει ειη αγαθος ζωγραφος , επιδεικνυς πορωθεν

their picture of a carpenter , they would deceive children and thoughtless people , and would

γραψας τεκτονα αν εξαπατω παιδας τε και αφρονας και αν

make them believe , that the painting was 'truly' a carpenter .

δοkein ως τω ειναι αληθως τεκτονα .

Glaucon: How then could they not ? (Τι δ' ου ;)

Socrates: For then in that case , I believe , O Friend , that we must bear in mind the following

γαρ Αλλα περι , οιμαι , ω φιλε , δει διανοεισθαι τοδε

in all such cases . Whenever anyone reports to us about someone , who knows **All** the arts

παντων των τοιουτων : επειδαν τις απαγγελη ημιν περι του , επισταμενω πασας τας

and **All** the other crafts , as well as any person who happens to know them , who say they know

δημιουργιας και παντα ταλλα , ως ανθρωπω ενετυχεν , οσα

each and every thing there is to know about them , so that there is nothing which they do not

εκαστος εις οιδεν , ουδεν τι ο ουχι

know better than anyone in the world , it must be understood , that **the person** who reports this ,

598d επισταμενω ακριβεστερον οτουουν , δει υπολαμβανειν οτι τω τοιουτω

is a simple-minded person , and , that *they* likely met with *someone* who was a *magician* and τις ευηθης ανθρωπος , και , ως εοικεν , εντυχων τινι γοητι και *an imitator* , so that *they* were thus *deceived* into believing *self* to be ‘*All-wise*’ , since *self* μιμητη , ωστε εξηπατηθη εδοξεν αυτω ειναι πασσοφος , δια αυτος was unable to distinguish between *Knowledge* , *ignorance* , and *imitation* .

ειναι μη οιος τ’ εξετασαι το επιστημην και ανεπιστημοσυνην και μιμησιν .

Glaucon: (he said) Most True .

εφη , Αληθεστατα .)

Socrates: 3 (then I said) Is it not the case then , that after this , we must consider both δ’ εγω ην , Ουκουν , μετα τουτο , επισκεπτεον τε *tragedy* and *Homer* , the leader of *self* , seeing that we hear from *some people* , that “*these poets* , την τραγωδιαν και Ομηρον τον ηγεμονα αυτης , επειδη ακουμεν τινων , οτι ουτοι know *All* the arts on the one hand, and on the other, know *All* human affairs pertaining to virtue 598e επιστανται πασας τεχνας μεν , δε τα παντα ανθρωπεια τα προς αρετην and vice and indeed , *All* that pertains to The Divine ; for if ‘the good poets’ intend to create in a και κακιαν και γε , τα θεια : γαρ ει τον αγαθον ποιητην , μελλει ποιη correct/just/beautiful way , must necessarily then , know about that which they intend to create , καλως αν αναγκη αρα ειδοτα περι ων ποιησειν or else , remain unable to create poetry .” Surely then , it is necessary that we consider , whether η ειναι μη οιον τε ποιειν . δη δει επισκεψασθαι ποτερον *these people* (that we have heard from) by having encountered *these same imitators* have been τουτοις εντυχοντες ουτοι μιμηταις εξηπατ– *deceived* by *them* , and by looking upon their works , *they* cannot perceive that *these images* are 599 –νται αυτων και ορωντες τα εργα ουκ αισθανονται *three times removed* from *Being* and are *easy to reproduce without* having to know *The Truth* ; τριττα απεχοντα του οντος και ραδια ποιειν μη ειδοτι την αληθειαν : for it is *phantoms* , but not *Beings* which they create . Or is there also something to their claim , γαρ φαντασματα , αλλ’ ουκ οντα ποιουσιν : η και τι λεγουσι and the good poets *Really* know the subjects about which *the multitude* think *they* speak well . και οι αγαθοι ποιηται τω οντι ισασι περι ων τοις πολλοις δοκουσι λεγειν ευ .

Glaucon: (he said) We must examine this , by all means .

εφη , εξεταστεον Πανυ μεν ουν .

Socrates: Then do you think that if someone were able to produce both , *the manufactured-copy* ουν Οιει ει τις δυναιτο ποιειν αμφοτερα , το τε μιμηθησομενον and *the image* , that they would be eager to abandon themselves to *the fashioning of images* , και το ειδωλον , αν σπουδαζειν αφειναι εαυτον επι τη δημιουργια των ειδωλων and then , to set *this* in the forefront of their life , as being the best thing they possess ? και τουτο προστησασθαι του εαυτου βιου ως βελτιστον εχοντα ;

Glaucon: Not as far as I am concerned .

599b Ουκ εγωγε .

Soc: But I certainly suspect , that if indeed they had *The True Knowledge* of these things , so as Αλλ’ γε οιμαι , ειπερ ειη τη αληθεια επιστημων περι τουτων , απερ to reproduce them , then they would much rather devote themselves in doing actual works , rather μιμειται , και αν πολυ προτερον σπουδασειεν εν τοις εργοις η than in making-copies of them , and would rather attempt to leave behind many , beautiful works επι μιμημασι τοις , και αν πειρωτο καταλιπειν πολλα και καλα εργα as memorials of themselves , and would be more eager to be praised rather than one who praises . μνημεια εαυτου και αν μαλλον προθυμοιτ’ ειναι ο εγκωμιαζομενος η ο εγκωμιαζων .

Glaucon: (*he said*) I think so ; for they are not equal either in honor or benefit/usefulness .

εφη , Οιμαι : γαρ ου ισου εξ η τε τιμη και η ωφελεια .

Socrates: Accordingly then , on the one hand , let us not demand that **Homer** or any *other poet*
599c τοινυν μεν μη απαιτωμεν Ομηρον η αλλον οντιναουν
give us **The Logos** of other things that *poets* speak about , such as if any one of *them* has **Medical**

λογον περι των αλλων των ποιητων ερωτωντες , ει τις αυτων ην ιατρικος
Knowledge and is not merely an *imitator* of medical language , or whether any *poet* , ancient or
αλλα μη μονον μιμητης ιατρικων λογων , τις ποιητης των παλαιων η

contemporary , is reported to have made anyone **Healthy** , just as **Asclepius** , or what disciples
των νεων λεγεται πεποιηκεναι τινας υγιεις , ωσπερ Ασκληπιος , η τινας μαθητας
of the medical art *he* has left behind , just as **Asclepius** did his children , nor in turn , shall we ask

ιατρικης κατελιπετο , ωσπερ εκεινος τους εκγονους , μηδ' αυ ερωτωμεν
them about other crafts . But let us dismiss that enquiry . But on the other hand , concerning
αυτους περι τας αλλας τεχνας , αλλ' εωμεν : δε περι

the most important and most beautiful subjects of which **Homer** undertakes to speak ; about wars,
599d μεγιστων τε και καλλιστων των Ομηρος επιχειρει λεγειν , περι πολεμων
campaign-strategies , the management of cities , the education of mankind , surely it is **Just**

τε και στρατηγιων και διοικησεων πολεων και παιδειας περι ανθρωπου , που δικαιον
to ask him by enquiring , “O friend **Homer** , if indeed *you* are *not third from The Truth* ,
ερωταν αυτον πυνθανομενους : ω φιλε Ομηρε , ειπερ ει μη τριτος απο της αληθειας

in regards to **Virtue** , *a maker of images* , whom we have then described as an *imitator* , but even
περι αρετης , δημιουργος ειδωλου , ον δη ωρισαμεθα μιμητην , αλλ' και

if you were second , and thus were capable of recognizing , what pursuits make human-beings
δευτερον και ησθα οιος τε γινωσκειν , ποια επιτηδευματα ποιει ανθρωπους

better or worse , both in private and in public life , then tell us , for the betterment of what city
βελτιους η χειρους ιδια και δημοσια , λεγε ημιν δια βελτιον τις πολεων
government has *thou* contributed , just as **Lycurgus** did for the government of Sparta , and many

των σε ωκησεν(οικεω) , ωσπερ Λυκουργον δια Λακεδαιμων , και πολλους
other people have done for many cities , large and small . Then , what city gives credit to *thee*
599e αλλους δι' πολλαι μεγαλαι τε και σμικραι : δε τις πολις αιτιαται σε

for having been a **Good Lawgiver** and thus having benefited them ? For on the one hand , Italy
γεγονεναι αγαθον νομοθετην και ωφεληκεναι σφας ; γαρ μεν Ιταλια
and Sicily both give credit to **Charondas** , and we to **Solon** , then on the other hand ,

και Σικελια Χαρωνδαν , και ημεις Σολωνα : δε
who gives credit to *thee* ?” Will he be able to name anyone ?

τις σε ; εξει ειπειν τινα ;
Narrator-Socrates: Glaucon responded ,

ο Γλαυκων εφη :
Glaucon: I think not . At least it is not the case that any credit-due is reported ,

οιμαι Ουκ : γε ουκουν λεγεται
not even by the **Homerids** themselves .

ουδ' υπ' Ομηριδων αυτων .
Socrates: But surely then , is there a memorial of any war in the time of **Homer**

600 Αλλα δη μνημονευεται τις πολεμος επι Ομηρου
that was fought successfully with **Homer** in command or with the council of **Homer** ?

πολεμηθεις ευ υπ' εκεινου αρχοντος η ξυμβουλευοντος ;
Glaucon: Not one . (Ουδεις .)

Socrates: Then , is there any mention about all the ingenious inventions in the arts or in some
Αλλ' λεγονται πολλαι επινοιαι και ευμηχανοι εις τεχνας η τινας

other achievement , such as one might surely expect from the works of some wise person ;
αλλας πραξεις οια δη εις τα εργα σοφου ανδρος ,
such as those of **Thales** of Miletos and **Anacharsis** the Scythian ?

ωσπερ αυ περι Θαλεω του Μιλησιου τε και Αναχαρσιος του Σκυθου ;

Glaucon: Nothing whatsoever of the kind was reported .

ουδεν Ουδαμως τοιουτον .

Socrates: But surely then , if **Homer** never had any public service reported to *his* credit ,

Αλλα δη ει Ομηρος μη γενεσθαι δημοσια λεγεται ,
then , did *self* privately serve anyone as a guide in education while he lived ; such people
600b αυτος ιδια τισιν ηγεμων παιδειας ζων οι
who dearly-loved *him* for *his* company and transmitted to posterity a **Homeric** way of life ,
οι ηγαπων εκεινον επι συνουσια και παρεδοσαν τοις υστεροις Ομηρικην οδον βιου ,
just as Pythagoras himself was dearly-beloved for this , and his successors , even to this day ,
ωσπερ Πυθαγορας αυτος ηγαπηθη επι τουτω , και οι υστεροι επι και νυν
set apart a certain way of life as being **Pythagorean** , *is so* distinguished , *and so* denominated ,
διαφεροντως τη τροπον του βιου Πυθαγορειον ειναι τε δοκουσιν επονομαζοντες
and so brought to light , in those successors ?

διαφανεις εν τοις αλλοις ;

Glaucon: No , nothing of this kind in turn , has been reported . For **Creophylos** , O Socrates ,

Ουδ' ουδεν τοιουτον αυ λεγεται . γαρ ο Κρεωφυλος , ω Σωκρατες ,
the companion of **Homer** , would perhaps be even more ridiculous than his name (*race offlesh*) ,
to εταiros του Ομηρου , αν ισως , επι γελοιοτερος του ονοματος
as a *shining example* of **Homeric** education , if what is said about **Homer** is true . For it is said
προς φανειη παιδειαν , ει τα λεγομενα περι Ομηρου αληθη . γαρ λεγεται
that , **Homer** was in a state *of complete neglect* by that *companion* of *his* , while he was alive .
ως , αυτον ην τις πολλη αμελεια υπ' εκεινου αυτου , οτε εζη .

Socrates: **4** (then I said) Yes , it was so reported . But do you think , O Glaucon ,
600c δ' εγω ην , γαρ ουν λεγεται . αλλ' οiei , ω Γλαυκων ,
that if **Homer** was *truly* able to educate the people and thus successfully make them *better* ,
ει Ομηρος ην τω οντι οιος τ παιδευειν ανθρωπους και απεργαζεσθαι βελτιους ,
in as much as he would be *able* , *not to imitate* , but to **Know-Recognize** about these matters ,
ατε δυναμενος ου μιμεισθαι αλλα γινωσκειν περι τουτων ,
that he would not then , have created many companions and would have been honored and
αν ουκ αρ' εποιησατο πολλους εταiros και ετιματο και
dearly-beloved by themselves ? Accordingly then , on the one hand , **Protagoras** of Abdera and
ηγαπατο υπ' αυτων ; αρα αλλα μεν Πρωταγορας ο Αβδηριτης και
Prodicus of Ceos and very many others , are able to impress the conviction upon their
προδικος ο Κειος και παμπολλοι αλλοι δυνανται παρισταναι εφ' εαυτων
companions , by private instruction , that they will not be able to manage their own homes
600d ξυγγιγνομενοι ιδια , ως ουτε εσονται οιοιτ' διοικειν την αυτων οικιαν
nor their city , unless they put them in charge of their education , and thus , *make themselves*
ουτε πολιν , εαν μη σφεις αυτων επιστατησωσι της παιδειας , και ουτω
very much beloved for this wisdom , so that their companions just about carry them around ,
σφοδρα φιλουνται επι ταυτη τη σοφια , ωστε αυτους οι εταiroi ουκ μονον περιφερουσιν
upon their heads ! But then on the other hand , the companions of **Homer** , if indeed he was able
επι ταις κεφαλαις : αρα δ' οι Ομηρον ειπερ ην οιος τ'
to help mankind achieve *Excellence* , would have let him or **Hesiod** wander about as rhapsodies
ονιναναι ανθρωπους προς αρετην , αν ειων εκεινου η Ησιοδον περιμοντας επ' ραψωδειν

and would not have clung-on to them much more closer than to gold , and compelled them to live
και αν ουχ αντειχοντο αυτων μαλλον η του χρυσου και ηναγκαζον ειναι
with them in their homes , or if failing to persuade them , would themselves have attended them ,
παρα σφισιν οικoi , η ει μη επειθον , αν αυτοι επαιδαγωγουν
wheresoever they went , until they should have sufficiently partaken of their education ?

600e οπη ηεσαν , εως ικανως μεταλαβοιεν παιδειας ;

Glaucon: (*he said*) You appear to me to say what is **altogether true** , O Socrates .

εφη , δοκεις μοι λεγειν Πανταπασιν αληθη , ω Σωκρατες .

Soc: Is it not the case then , that we must establish that **All the poets** , beginning with **Homer** ,

Ουκουν τιθωμεν παντας τους ποιητικους αρξαμενους απο Ομηρου
are **imitators of images** of **Excellence** , and of other **images** , which **they** create , but that **they**
ειναι μιμητας ειδωλων αρετης και περι των αλλων , ων ποιουσι , δε
do not lay hold of **The Truth** ? But , just as we were just now saying , **the painter** will create
ουχ απεσθαι της αληθειας ; αλλ' ωσπερ δη νυν ελεγομεν , ο ζωγραφος ποιησει
what **appears to self to be a shoemaker** , while **knowing nothing** of the shoe-maker's art , and will
δοκουντα αυτος ειναι σκυτοτομον , τε επαιων ουκ περι σκυτοτομιας και
so appear to **those** who **know nothing** , but who **decide by looking** at colors and shapes ?

601 και τοις επαιουσιν μη , δε εκ θεωρουσιν των χρωματων και σχηματων ;

Glaucon: Entirely so . (Πανυ μεν ουν .)

Socrates: Surely then , in this way , I suspect , we shall also say , that **the poet himself** , while

δη Ουτω οιμαι και φησομεν τον ποιητικον αυτον
knowing nothing other than how to imitate , uses **the colors** of each of the other arts **with words**
επαιοντα ουκ αλλ' η μιμεισθαι , χρωματ' εκαστων αττα των τεχνων τοις ονομασι
and **phrases** , applying **the colors** in such a way that , **those others who know nothing** and **who**
και ρημασιν επιχρωματιζειν ωστε ετεροις τοιουτοις
only see what **appears** from **the words** , report that their **words appear** to be 'so very good' ,
θεωρουσι δοkein εκ των λογων , λεγεσθαι δοkein πανυ ευ ,
whether anyone speaks in meter or rhythm or harmony about shoe-making or whether about

601b εαν τις λεγη εν μετρω και ρυθμω και αρμονια τε περι σκυτοτομιας τε εαν περι
military-strategy or about anything whatsoever . So mighty is the natural enchantment that these

στρατηγιας τε εαν περι αλλου οτοουν : ουτω μεγαλην φυσει κηλησιν ταυτα
words themselves sometimes possess ; even though when **they** are indeed stripped-bare of their

αυτα τινα εχειν . επει γε γυμνωθεντα της
musical coloring , and taken by **selves by themselves** , I think you know what sort of

μουσικης των χρωματων αυτα εφ' αυτων , οιμαι σε ειδεναι οια
a display **these sayings** of the poets make . For , I suppose , you have looked at them .

φαινεται τα λεγομενα των ποιητων . γαρ που τεθεασαι .

Glaucon: (*he said*) I have at least . (εφη , Εγωγ' .)

Socrates: (*then I said*) Is it not the case then , that **they resemble** the faces of those in their prime ,

δ' εγω ην , Ουκουν εοικε τοις προσωποις των ωραιων
but who were **not beautiful** to look at , when the bloom of youth abandons **them** ?

δε οια γιγνεται μη καλων ιδειν , οταν το ανθος προλιπη αυτα ;

Glaucon: (*to which he then answered*) Altogether so .

ος δ' η , Πανταπασιν .

Socrates: Come along then , consider the following point . The maker of the image , **the imitator** ,

Ιθι δη , αθρει τοδε : ο ποιητης του ειδωλου , ο μιμητης ,
we say , knows nothing of **The Being** , but only of **the appearance** ; is this not so ?

φαμεν , επαιει ουδεν μεν του οντος , δε του φαινομενου : ουχ ουτως ;

Glaucon: Yes . (Ναι .)

Socrates: Let us not then , leave it half spoken , but let us look at it in a sufficient way .

601c Μη τοιουν καταλιπωμεν αυτο ημισεως ρηθεν , αλλ' ιδωμεν ικανως .

Glaucon: (*he said*) Do tell . (εφη , Λεγε .)

Socrates: **The painter** , we say , will **paint** both reins and bit ?

Ζωγραφος , φαμεν , γραψει τε ηνιας και χαλλινον ;

Glaucon: Yes .(Ναι .)

Socrates: But **the shoe-maker/leather-worker** and **the metal-worker** will indeed **make** them ;

δε σκυτοτομος και χαλκευς γε Ποιησει ;

Glaucon: Entirely so . (Πανυ γε .)

Socrates: Take notice then ,does **the painter know** of what quality the reins and bit must be made?

Αρ' ουν ο γραφευς επαιει οιας τας ηνιας και τον χαλλινον δει ειναι ;

Or does not even the maker , whether metal-worker or leather-worker , but only , the one who

η ουδ' ο ποιησας , ο τε χαλκευς και ο σκυτευς , αλλ' μονον , **εκεινος knows which way to use these implements , the horseman ?**

επισταται οσπερ χρησθαι τουτοις , ο ιππικος ;

Glaucon: **Most True** . (Αληθεστατα .)

Socrates: Take notice then , do we not say that it has to be in this way for everything ?

601d Αρ' ουν ου φησομεν εχειν ουτω περι παντα ;

Glaucon: How is that the case ? (Πως ;)

Socrates: That each of **these** , has three arts concerned with **it** , **A Certain One** that will **Use** ,
εκαστον ταυτας ειναι τρεις τεχνας Περι τινας χρησομενην ,
one that will **make** , and **one** that will **imitate** ?

ποιησουσιν , μιμησομενην ;

Glaucon: Yes . (Ναι .)

Socrates: Is it not the case then , that **The Virtue/Excellence** , and **Beauty** and **Correctness**

Ουκουν αρετη και καλλος και ορθοτης
of every **implement** and **living-being** and **action** , refers to nothing else than to **The Use** for which
εκαστου σκευους και ζωου και πραξεως προς ου τι αλλο η την χρειαν ην
each of **these** will truly exist or has being **So Adapted/Made** by **Nature** ?

εκαστον αν η ειναι η πεποιημενον πεφυκος ;

Glaucon: It is so . (Ουτως .)

Soc: Accordingly then , it quite necessarily follows that **The User** of anything is **The One** who

αρα Πολλη αναγκη τον χρωμενον εκαστω ειναι τε
has **the most experience** , who also report to **the maker/poet** , what good or defect comes about

εμπειροτατον , και αγγελον τω ποιητη οια αγαθα η κακα γινεσθαι
in the use of the implement **they** make , but which **They Use** . Such as , for example , **the flute-**

601e εν τη χρεια ποιει ω χρηται : οιον αυλη-

-player will report to **the flute-maker about how** which flutes are serviceable/functional/useful

-της αν εξαγγελει αυλοποιω περι που οι των αυλων υπηρετωσιν

in their playing and will order the kind that must be made , then **the flute-maker** will serve him .

εν τω αυλειν και επιταξει οιους δει ποιειν , δ' ο υπηρετησει .

Glaucon: How could he not ? (Πως δ' ου ;)

Socrates: Is it not the case then , that on the one hand , **the one who knows** , reports about

Ουκουν , μεν ο ειδως εξαγγελει περι
the usefulness or **worthlessness** of the flutes , while on the other hand , **the one who trusts** in

χρηστων και πονηρων αυλων , δε ο πιστευων
what is reported , will **make** them ?

ποιησει ;

Glaucon: Yes . (Ναι .)

Socrates: Accordingly then , on the one hand , of **The Implement/Vessel of Self** , **The Maker**

αρα μεν Του σκευους αυτου ο ποιητης

will have **Correct Trust** about **Its Beauty** and **defects** , *by Associating with One* who **Knows** ,

εξει ορθην πιστιν περι καλλους τε και πονηριας , ξυνων τω ειδοτι

and *by being Compelled to Listen to The One* who **Knows** , whereas on the other hand ,

και ανακαζομενος ακουειν παρα του ειδοτος , δε

The User will Possess Knowledge . (Just as **Theuth & Ammon** in the **Phaedrus 274D**) .

602 ο χρωμενος επιστημην .

Glaucon: Entirely so . (Πανυ γε .)

Socrates: Then , will **the imitator** have **knowledge** from its use , whether the things which they

δε αν Ο μιμητης εξει επιστημην εκ του χρησθαι ποτερον ων

paint , are **Beautiful** and **Correct** , or not , or will **the imitator** have **right opinion** ,

γραφη , ειτε καλα και ορθα ειτε μη , η ορθην δοξαν

from being compelled to associate with the one who knows and from taking orders

δια το εξ αναγκης συνειναι τω ειδοτι και επιταττεσθαι

from the one who knows , which **the imitator** will use to **paint** ?

οια χρη γραφειν ;

Glaucon: **Neither** . (Ουδετερα .)

Socrates: Accordingly then , **the imitator** will **not** know **nor** opine rightly

αρα ο μιμητης αν Ουτε εισεται ουτε δοξασει ορθα

in regards to **The Beauty** or **uselessness** of the things which **they imitate** .

περι καλλος η πονηριαν προς ων μιμηται .

Glaucon: That is not likely to happen .

Ουκ εοικεν .

Socrates: In that case , would the state of mind of **the creative imitator** be **refined/elegant/lovely** ,

αν εν τη ο ποιησει μιμητικος ειη Χαριεις

in regards to **The Wisdom** about the things which **they will create** .

προς σοφιαν περι ων αν ποιη .

Glaucon: **Not at all** .

Ου πανυ .

Socrates: But surely then , **the imitator** will indeed continue **to imitate** , even though in every case

602b Αλλ' δη ουν γε μιμησεται , ομως περι εκαστου

they do not know in what way something is **useless** or **useful** . But as it is likely , **they will imitate**

ουκ ειδως , οπη πονηρον η χρηστον : αλλ' ως εοικεν , μιμησεται

this thing which has **the appearance** of being beautiful to **the many** who also **know nothing** .

τουτο οιον φαινεται ειναι καλον τοις πολλοις τε και ειδοσι μηδεν .

Glaucon: For what else could one say ?

γαρ Τι αλλο ;

Socrates: Surely then , on the one hand , we are reasonably in agreement on these points , as it has

δη μεν ημιν επιεικως διωμολογηται Ταυτα ως

indeed come to **Light** , first , that **the imitator** , in regards to the things which **they imitate** , **knows**

γε φαινεται , τε τον μιμητικον περι ων μιμειται ειδεναι

nothing worth mentioning , since **imitation** , is a form of play , and is not to be taken seriously ,

μηδεν αξιον λογου , αλλ' την μιμησιν ειναι τινα παιδαν και ου σπουδην ,

and secondly , that **those** who attempt to create **tragic poetry** , whether in iambs or in

τε τους απτομενους της τραγικης ποιησεως εν ιαμβειοις και εν

heroic-verse , are all **imitators** , to the greatest possible degree .

επεσι ειναι παντας μιμητικους ως τε μαλιστα οιον τε .

Glaucon: Entirely so . (Πανυ μεν ουν .)

Socrates: 5 (then I said) By Zeus ! Then on the one hand , this business is concerned with
602c δ' εγω ην , Προς Διος , δε μεν τουτο περι

imitating what is surely **three times removed** from **The Truth** , or is it not ?
μιμεισθαι τι εστιν δη τριτον απο της αληθειας ; η γαρ ου ;

Glaucon: Yes . (Ναι .)

Socrates: Surely then , on the other hand , in relation to what kind of power , of those which
δη δε Προς ποιον την δυναμιν των ην
human-beings possess , has **it** been directed ?

του ανθρωπου εχον , εχει ;

Glaucon: About which kind do you speak ?

περι τινος Του ποιου λεγεις ;

Socrates: About the following kind . The same magnitude , I suspect , **does not appear to be** equal
Του τοιουδε . ταυτον μεγαθος που ου φαινεται ισον
to us , when seen through our vision nearby , as compared to when it is seen from afar .

ημιν δια της οψεως εγγυθεν τε και πορρωθεν .

Glaucon: It does not . (Ου γαρ .)

Socrates: These same magnitudes also **appear to be** bent and straight to those who see them in
ταυτα Και καμπυλα τε και ευθεα θεωμενοις εν
and out of water , and then concave or convex , because of irregularities of vision having to do
τε και εξω υδατι , και δη κοιλα τε και εξεχοντα δια την πλανην της οψεως περι
with colors , and in turn there is , quite obviously , every corresponding confusion in our **souls** ,
602d τα χρωματα , και αυ ενουσα δηλη πασα τις αυτη ταραχη εν τη ψυχη :
Thus , **by exploiting** such phenomena and the corresponding affections of our nature/soul ,

δη επιθεμενη ω τω παθηματι ημων της φυσεως
the fine art of painting , falls nothing short of **sorcery** , and so do **magic-acts** and many
η σκιαγραφια ουδεν απολειπει γοητειας και η θαυματοποιια (514B) και πολλαι
other such **contrivances** .

αι αλλαι τοιαυται μηχαναι .

Glaucon: **True** . (Αληθη .)

Socrates: Take notice then , have not **The Art of Measuring** and **Numbering** also been

Αρ' ουν ου το μετρειν και αριθμειν και

Established to be **The Most Elegant/Gracious Aids** so as to prevent the mastery of confusion

ισταναι χαριεσταται βοηθειαι ωστε μη αρχειν

over us ; and to bring into **The Light of Day** the appearances themselves of **greater** and **less** or
εν ημιν , και το προς εφανησαν φαινομενον αυτα μειζον η ελαττον η
more or **heavier** , and thus to **Set-up That** which **Calculates** and **Measures** ?

πλεον η βαρυτερον , αλλα η στησαν λογισαμενον και μετρησαν ;

Glaucon: How could this not be the case ? (Πως γαρ ου ;)

Socrates: Certainly then , this would indeed be **The Function/Work/Potency**

602e Αλλα μην τουτο αν γε ειη του εργον

of **That** which **Reasons/Measures/Calculates** in **the soul** .

του λογιστικου εν ψυχη .

Glaucon: It would be this then . (γαρ Τουτο ουν .)

Socrates: But often , when **This** has **Measured** and **Signified** that certain things **are greater** or

δε πολλακις Τουτω μετρησαντι και σημαινοντι αττα ειναι μειζω η
that some things **are less** than others , or that some things **are Equal** , then there appears to be

ετερα ελαττω ετερων η ισα φαινεται

at the same time , a contrary opinion concerning these **Measures** .

αμα ταναντια περι ταυτα .

Glaucon: Yes . (Ναι .)

Socrates: Is it not the case then , that we said that it is impossible for the self/same thing

Ουκουν εφαμεν ειναι αδυνατον τω αυτω
to have contradictory opinions about the self/same thing ? (**The Law of Contradiction**)

εναντια δοξαζειν περι ταυτα ;

Glaucon: And we were indeed **correct** in saying that .

Και γ' ορθως εφαμεν .

Socrates: Accordingly then, **that part** of **the soul** which **opines in contradiction** to **The Measures** ,

603 αρα Το της ψυχης δοξαζον παρα τα μετρα
could not be the same part as **That** which **Understands** in accordance to **The Measures** .

αν ουκ ειη ταυτον τω κατα τα μετρα .

Glaucon: It could not be so . (γαρ Ου ουν .)

Socrates: Certainly then , **That** which indeed **Trusts in Measure** and **Calculation** ,

μην Αλλα το γε πιστευον μετρω και λογισμω
would be **The Best Part** of **the soul** .

αν ειη βελτιστον της ψυχης .

Glaucon: Yes , what then ? (Τι μην ;)

Socrates: Accordingly then , **that part which opposes This** , must be **something inferior** within us .

αρα Το εναντιουμενον τουτω αν ειη τι των φαυλων εν ημιν .

Glaucon: Necessarily so . (Αναγκη .)

Socrates: Now then , *this* was what I wished we had agreed upon , then , when it was said , that

τοιουν Τουτο βουλομενος διομολογησασθαι ελεγον οτι
painting and **imitative art** , **as a whole** in completing the work of **self** , on the one hand , does so
η γραφικη και η μιμητικη ολως το απεργασζεται αυτης εργον , μεν ον
far away from **The Truth** , and on the other hand , in turn , **consorts** and **accompanies** and **loves**
603b πορρω της αληθειας δ' αυ προσομιλει τε και εταιρα και φιλη
that part in us , which in **Reality** , exists far away from **Mindfulness** , for the sake of nothing

τω εν ημιν τω οντι εστιν πορρω φρονησεως επ' ουδενι
Sound nor **True** .

υγει ουδ' αληθει .

Glaucon: (*to which he then replied*) Altogether so . (ος δ' η , Πανταπασιν .)

Soc: Accordingly then , **the mimetic art** is an inferior thing that **co-exists with** an **inferior thing** ,

αρα η μιμητικη Φαυλη ξυγγιγνομενη φαυλω
and **produces inferior things** .

γεννα φαυλα .

Glaucon: That is likely to be the case . (Εοικεν.)

Socrates: Is that only the case with sight , or is it also surely the case with hearing

Ποτερον μονον η κατα την οσιν , η και δη κατα την ακοην ,
the imitations which we call **poetry** ?

ην ονομαζομεν ποιησιν ;

Glaucon: (*he said*) It is indeed likely that it is also the same case with this .

εφη , γ' Εικος και ταυτην .

Socrates: (*I said*) Now then , let us not only **Trust The Likeness/Analogy** from **painting** , but

603c δ' εγω ην , τοιουν Μη μονον πιστευσωμεν τω εικоти εκ της γραφικης , αλλα
let us approach in turn this part of **The Self Understanding** , with which **mimetic poetry consorts** ,

ελθωμεν αυ τουτο της αυτο διανοιας , επ'ω η μιμητικη της ποιησεως προσομιλει ,
so we can see , if it is **inferior** or **superior** .

και ιδωμεν , εστιν φαυλον η σπουδαιον .

Glaucon: So we must . (Αλλα χρη .)

Socrates: Surely then , let us advance in the following way . We say that **mimetic poetry imitates**

δη προθωμεθα Ωδε : φάμεν , η μιμητικη μιμειται
the actions of human beings acting by force or voluntarily , and as a result of their actions , either
πραττοντας ανθρωπους πραξεις βιαιους η εκουσιας , και εκ του πραττειν η
believe themselves to have done well or badly , and in all these circumstances , surely then ,
οιομενους πεπραγεναι ευ η κακως , και εν πασιν τουτοις , δη
either undergoing-grief or undergoing-joy . Were there any others besides these ?
η λυπουμενους η χαιροντας . ην μη το αλλο παρα ταυτα ;

Glaucou: None .(Ουδεν .)

Socrates: Take notice then , is a human being **Disposed in a Singularly-minded Way** , in all

603d Αρ' ουν ανθρωπους διακειται ομοιοητικως εν απασι
these situations , or is it exactly the case , just as it was with **the region of sight** , for there was

τουτοις , η κατα ωσπερ την οψιν ειχεν
faction in that region , and they had within themselves **contrary** opinions , at the same time ,
εστασιαζε , και εν εαυτω εναντιας δοξας αμα
about the same things ; so also in their actions , faction and strife exists within **self**
περι των αυτων , ουτω και εν ταις πραξεσι στασιαζει τε και μαχεται αυτος
against **self** ? Yet , I remember that there is indeed no need now , of our seeking an
αυτω ; δε αναμνησκομαι οτι γε ουδεν δει νυν ημας διο-
agreement on this point ; for we were **sufficiently agreed** , in the above account , that our
-μολογισθαι τουτο : γαρ ικανως διωμολογησαμεθα εν τοις ανω λογοις οτι ημων
soul is full of countless such **self-contradictions** , in **all** these situations , and at the same time .
η ψυχη γεμει μυριων τοιουτων εναντιωματων παντα ταυτα αμα .

Glaucou: (he said) **Rightly** so . (εφη , Ορθως .)

Socrates: (then I said) Yes , **Rightly** so , but it now appears to me that , that which we omitted

δ' εγω ην , γαρ Ορθως , αλλ' νυν δοκει μοι ο απελιπομεν
at that time , must necessarily be gone through in detail .

τοτε , αναγκαιον ειναι διεξελθειν .

Glaucou: (he said) What is that ; (Το ποιον ;)

Socrates: (then I said) That when a **Rational person** undergoes such a fortune , as experiencing

603e δ' εγω ην , επιεικης Ανηρ μετασχων τοιασδε τυχης
the loss of a son , or of anyone else whom **they** held dear , I believe that we also said then ,
απολεσας υιον η τι αλλο ων περι ποιειται πλειστου , που και ελεγομεν τοτε
that **they** will bear it more easily than the others .

οτι οισει ραστα των αλλων .

Glaucou: Very much so . (Πανυ γε .)

Soc: Now then , let us consider the following point . Will **they** feel no grief , or on the one hand ,

Νυν δε επισκενωμεθα τοδε ποτερον ουδεν αχθεσεται , η μεν
this being impossible , will **they** on the other hand , be **Moderate** to some way to **their** pain ?

τουτο αδυνατον , δε μετριασει πως προς λυπην ;

Glaucou: (he said) Such indeed , is rather **The Truth** of it . (εφη , Ουτω γε μαλλον το αληθες .)

Socrates: Now tell me the following thing about **self** . Do you think that **self** will be more likely

604 νυν ειπε μοι Τοδε περι αυτου : ποτερον οiei αυτον μαλλον
to resist and fight against **their** pain , when they are being observed by **their equals** , or when
αντιτεινειν τε και μαχεισθαι τη λυπη , οταν οραται υπο των ομοιων , η οταν
they are alone in solitude , **self** by **self** ?

γιννηται μονος εν ερημια αυτος καθ' αυτον ;

Glaucou: (he said) They will bear much more , I suppose , when being observed .

εφη , διοισει Πολυ που οταν οραται .

Socrates: But , I indeed suspect , that on the one hand , when **they** are left alone , **they** will dare
 δε , γε οἶμαι , μεν Μονῶθεις τολμήσει
 to utter many things , which , if heard by someone , would put **them** to **shame** , and on the other
 φθεγξασθαι πολλά , α εἰ ακουσι τις αν αυτου αισχυνοιτ' δε
 hand , will dare do many things , which , **they** would not allow someone to see **them** doing .
 ποιησει πολλά , α αν ουκ δεξαιτο τινα ιδειν δρωντα .

Glaucon: (*he said*) It has to be in this way . (εφη , εχει Ουτως .)

Socrates: **6** Is it not the case then , that on the one hand , **Logos** and **Law Direct** them
604b Ουκουν μεν λογος και νομος διακελευομενον
 to resist , while on the other hand , **that** which **drags-upon the self** is **the feeling of the pains** .
 το αντιτεινειν , δε το ελκον επι το αυτο εστι το παθος τας λυπας .

Glaucon: **True** . (Αληθη .)

Socrates: But when a human-being comes to be **drawn in opposing directions** , at the same time ,
 δε τω ανθρωπω γιγνομενης αγωνης εν Εναντιας αμα
 concerning the self/same , we say that there must necessarily be two things in self .
 περι το αυτο φαμεν αναγκαιον ειναι δυο αυτω .

Glaucon: How could it not be the case ? (Πως δ' ου ;)

Socrates: Is it not the case then , that on the one hand , **One Person** is **persuaded to follow** ,
 Ουκουν μεν το ετερον πειθεσθαι ετοιμον
 in so far as **The Law Leads** ?

η ο νομος εξηγειται ;

Glaucon: How is that the case ? (Πως ;)

Socrates: **The Law declares** , I take it , that in times of **hardship** , it is **Most-Beautiful** , to **Keep**
604c ο νομος Λεγει που οτι εν ταις ξυμφοραις καλλιστον αγειν
Quiet , as far as possible , and not to resent **them** , since **the good** or **wretchedness** of such things
 ησυχιαν ο τι μαλιστα και μη αγανακτειν , ως του αγαθου τε και κακουτων τοιουτων
 is **not clear** , nor will **they** advance any further by bearing **them** with difficulty , nor is anything
 ουτε δηλου , ουτε προβαιον ουδεν εις το προσθεν φεροντο τω χαλεπως , ουτε ον τι
 in human life of extremely great importance ; and **grieving** becomes a **hindrance** to **That** which
 των ανθρωπινων σπουδης μεγαλης αξιον , τε το λυπεισθαι γιγνομενον εμποδων τουτω ο
 must come to our **Help** , as soon as possible , in times of hardship .
 δει ημιν παραγιγνεσθαι ο τι ταχιστα εν αυτοις .

Glaucon: (*to which he then said*) What do you say/mean ?

ος δ' η , Τινι λεγεις ;

Soc: (*then said*) **That** which takes into consideration , concerning that which has come to be
 δ' εγω ην , Τω βουλευεσθαι περι το γεγονος
 as it were 'in the fall of the dice' , and to arrange the affairs of **Self** in relation to the numbers that
 ωσπερ εν πτωσει κυβων και τιθεσθαι τα πραγματα αυτου προς τα
 have turned-up , in **The Way The Logos Chooses** what has to be **Best** -instead of stumbling
 πεπτωκοτα , οπη ο λογος αιρει αν εχειν βελτιστ' , αλλα μη προσπταισαντας εχομενους
 and clasping the stricken-spot and wasting time crying like children- to **Always Accustom**
604d εχομενους του πληγεντος διατριβειν εν τω βοαν καθαπερ παιδας , αλλ' αει εθιζειν
the soul to **Especially** come to **Heal** the sick , and to **Raise-up**
 την ψυχην ο τι μαλιστα γιγνεσθαι προς το ιασθαι τε και νοσησαν τε και επανορθουν
 the fallen , and by **healing** make **tragic-lamentation** disappear .

το πεσον , ιατρικη θρηνωδιαν αφανιζοντα .

Glaucon: (*said*) At least , it would be **most correct** for one to behave thus to the fortunes of life .
 εφη , γουν αν Ορθοτατα τις προσφεροιτο ουτω προς τας τυχας .

Socrates: Is it not the case then , on the one hand , that we say that **That which is Best**

Ουκουν μεν φαμεν το βελτιστον

is willing to follow **This Way of The Logos** .

εθελει επεσθαι τουτω τω λογισμω .

Glaucon: Surely that is clear . (δη Δηλον .)

Socrates: But on the other hand , shall we not also say that **that** which that **draws** us to dwell

δε αρ' ουκ τε φησομεν Το αγον προς του αναμνησεις

on our **feelings** and that draws us to **lamentation** , and still remains unfulfilled of **themselves** ,

τας παθους και προς τους οδυρμους και εχον απληστως αυτων

is **that which is irrational** and **inactive/passive/idle** and **the friend** of **cowardice** .

ειναι αλογιστον και αργον και φιλον δειλας ;

Glaucon: We shall say so . (Φησομεν μεν ουν .)

Socrates: Is it not the case then , on the one hand , that **that** which is **discontent** , offers many and

604e Ουκουν μεν το αγανακτητικον εχει πολλην και

manifold occasions for **imitation** , while on the other hand , **The Mindful** and **Quiet Disposition** ,

ποικιλην το μιμησιν , δε το φρονιμον τε και ησυχιον ηθος ,

being nearly always Self-Composed in The Self/Same Way , is **not** easy imitate , **nor** when

ον παραπλησιον αιει αυτο αυτω , ουτε ραδιον μιμησασθαι ουτε

imitated is **It** readily understood , especially at a festival made up of all types of people

μιμουμενον ευπετες καταμαθειν , αλλως πανηγυρει και παντοδαποις ανθρωποις

gathered in a theater . For **The Disposition** they imitate , I suspect , is alien to themselves .

ξυλληγομενοις εις θεατρα . γαρ παθους η μιμησις που γινεται αλλοτριου αυτοις .

Glaucon: Altogether so .

Πανταπασι μεν ουν .

Socrates: Surely then , it is **clear** that **the mimetic poet** , is indeed **not** **naturally related** to **Such A**

605 δη δηλον οτι Ο μιμητικος ποιητης γε ου πεφυκε προς τοι-

Disposition of the soul , and **the skillfulness of self** has also not been set-up to make amends

-ουτον της ψυχης και η σοφια αυτου πεπηγεν αρεσκειν

with **This** , if indeed **they** intend to win the favor of **the multitude** . Hence , **the mimetic poet** is

τουτω , ει μελλει ευδοκιμησειν εν τοις πολλοις , αλλα

related to the discontented and **complicated type of disposition** , because **it** is **easy** to **imitate** .

προς το αγανακτητικον τε και ποικιλον ηθος δια το ειναι ευμιμητον .

Glaucon: It is **clear** . (Δηλον.)

Socrates: Is it not the case then , that we could already , **Justly** , lay-hold of **self (mimetic poet)** ,

Ουκουν αν ηδη δικαιως επιλαμβανοιμεθα αυτου

and place **self** beside **the painter** as **their counterpart** ? For **self resembles the painter** , and since

και τιθειμεν αυτον τω ζωγραφω αντιστροφον ; γαρ αυτω εοικεν τω και

their creations are **inferior** in relation to **The Truth** ; and since **such** a character is **intimate with**

605b ποιειν φαυλα προς αληθειαν , και τοιουτον ομιλειν προς

that other part of the soul ; but **not with That** which is **Best** ; and **this they resemble** . And thus

τω ετερον της ψυχης , αλλα μη προς το βελτιστον , και ταυτη ωμοιωται . και ουτως

we must already be **Well Justified** in not admitting **the mimetic poet** into a **City of Good Laws** ,

αν ηδη μελλουσαν δικη εν ου παραδεχοιμεθα εις πολιν ευνομεισθαι ,

because **they** stir-up and feed **this element of the soul** , and by making **it** strong , **destroy That**

οτι εγειρει και τρεφει τουτο της ψυχης και ποιων ισχυρον απολλυσι το

which is Rational , as when one **empowers bad-people** in a city , by **handing-over the mastery**

λογιστικον , ωσπερ οταν τις ποιων μοχθηρους εν πολει , παραδιδω εγκρατες

of the city , and thus bring **ruin** to those who are **more Decent** . And in the same way we shall say

την πολιν , δε φθειρη τους χαριστερους . και ταυτον φησομεν

that the mimetic poet empowers a vicious government in each individual soul
τον μιμητικον ποιητην εμποιειν κακην πολιτειαν εκαστου ιδια τη ψυχη ,
by making images of images , very far removed from The Truth , and by seeking the favor
ειδωλοποιουντα ειδωλα πανυ πορρω αφεστωτα του αληθους και χαριζομενον
of the mindless element of self , that cannot Distinguish the greater from the less ,
605c τω ανοητω αυτης ουτε διαγιγνωσκοντι τα μειζω ουτε τα ελαττω
but is led to think , that those that are the same are at one time , large , but at another time , small .
δε ηγουμενω τα αυτα μεν τοτε μεγαλα δε τοτε σμικρα .
Glaucon: Entirely so . (Πανυ μεν ουν .)

Socrates: 7 However we have indeed not yet brought-forth the most serious accusation
μεντοι γε ου πω κατη- το μεγαiston -γορηκαμεν
against self . For it is sufficient to outrage even those who are Decent , with some very few
αυτης . γαρ ειναι το ικανην λωβασθαι και τους επιεικεις , τινων πανυ ολιγων
exceptions , that it is in some way , an altogether-terribly-dangerous-thing .

εκτος , που πανδεινον .
Glaucon: How then could this not be so , if indeed self intends to commit such an outrage ?

605d Τι δ' ου , ειπερ γε αυτο μελλει δρα ;
Socrates: Consider , while listening . For while listening to Homer , or some other composer

σκοπει Ακουων . γαρ Ομηρου η τινος αλλου των
of tragedy , imitate one of the heroes who is also prolonging , while in misery , an extended
τραγωδοποιων μιμουμενου τινα των ηρωων και αποτεινοντα οντα εν πενθει μακραν
flow of words , about their suffering , or chanting and beating their breast , you know that
ρησιν εν τοις οδυρμοις , η και αδοντας τε και κοπτομενους , οισθ' οτι
The Very Best Among Us , enjoy it , to some degree , and we surrender ourselves to accompany
οι ακροωμενοι βελτιστοι ημων χαιρομεν που τε και ενδοντες(διδωμι) ημας επομεθα
their representation with sympathy , and we eagerly praise , as a 'good poet' , the one who
αυτους ξυμπασχοντες , και σπουδαζοντες επαινουμεν ως αγαθον ποιητον , ος
can affect us , to the greatest possible degree , in this way .

αν διαθη ημας ο τι μαλιστα ουτω .

Glaucon: I do know this . How could I not ?

Οιδα : πως δ' ου ;

Socrates: But when any One of Us undergoes the loss of one of Our Own , recall in turn , that
δε Οταν τινι ημων γενηται κηδος οικειον , εννοεις αυ οτι

We put our Trust in displaying the opposite type of behavior , for example , if We are Able
επι καλλωπιζομεθα τω εναντιω , αν δυνωμεθα
to Keep Quiet and be Masterful ; for This , on the one hand , We are led to Trust , is Virile ,
αγειν ησυχιαν και καρτερειν , ως τουτο μεν ον ανδρος ,
while on the other hand , that other behavior , which at that time We praised , is impotent .

605e δε εκεινο ο τοτε επηνουμεν γυναικος .

Glaucon: (he said) I do have it in mind . (εφη , Εννοω .)

Socrates: Or was that praise bestowed in a beautiful way then , when seeing such a person
Η εχει ουτος ο επαινος καλως ουν , ορωντα τοιουτον ανδρα
behaving as one would not think Worthwhile to behave oneself , but as one would be ashamed
οιον τις μη αξιοι ειναι εαυτον αλλ' αν αισχυνοιτο
to behave , but to enjoy and to praise (the spectacle) and not to despise it ?

αλλα χαιρειν τε και επαινειν μη βδελυττεσθαι ;

Glaucon: (he said) No by Zeus , that praise does not appear to be well spoken .

εφη , Ου μα τον Δι' , ουκ εοικεν ευλογω .

Socrates: (*then I said*) Yes it does , if you would indeed consider that *self* .

δ' εγω ην , Ναι , ει γ' σκοποιης εκεινη αυτο .

Glaucou: In what way . (Πη ;)

Socrates: (*then I said*) If you take to heart , that *that* which is being **Restrained** by **Force**

606 δ' εγω ην , ΕΙ ενθυμοιο , οτι το κατεχομενον βια
at that time , in our private misfortunes , and has been **hungry to shed-tears** and **bitterly lament** ,
τοτε εν ταις οικειαις ξυμφοραις και πεπεινηκος του δακρυσαι τε και αποδυρασθαι
that which naturally desires such affections as this , at that time , *it* is sufficiently satisfied
το ον φυσει επιθυμειν οιον τοιουτον τουτο τοτ' εστι ικανως αποπλησθηναι
by those poets , and *it* is filled and *it* enjoys *it* . *That* which is **Naturally Best** of ourselves ,
υπο τουτων των ποιητων και πιμπλαμενον και χαιρον : το φυσει βελτιστον ημων ,
but in as much as it has *not* been **sufficiently Educated** by **Logos** nor habit , **relaxes its Watch**
δε ατε ουχ ικανως πεπαιδευμενον λογω ουδε εθει , ανησι την φυλακην
over this **discontented part** , in as much as *it* is looking-at another's suffering , and as there is no
606b τουτου του θρηνωδους , ατε θεωρουν αλλοτρια παθη και ον ουδεν
shame involved for *itself* , by praising and pitying such a person , who although they claim to be
αισχυρον εαυτω , επαινειν και ελεειν τουτον : ει αλλος φασκων ειναι
a good person , ***grieve in an excessive way*** . Then , *it* is led to believe that there is gain in that
αγαθος ανηρ πενθει ακαιρως : αλλ' ηγεται κερδαινειν εκεινο
type of behavior ; namely **pleasure** , and *it* would not accept being deprived of **self** , by despising
την ηδονην , και αν ουκ δεξαίτο στερηθηναι αυτης καταφρονησας
the whole poetical creation . For only a few will **Reasonably infer** , I suspect , that the enjoyment
του ολου ποιηματος . γαρ ολιγοις λογιζεσθαι , οιμαι , οτι απολαυειν
will necessarily be transferred , ***from*** any spectacle , of another's sufferings , ***to*** one's own
αναγκη μετεστιν απο τισι των αλλοτριων εις οικεια
affairs ; for one who has chosen to strengthen those feelings in self ; who feels pity (at
τα : γαρ το ελεεινον ισχυρον εκεινοις εν αυτου κατεχειν παθεσι
those spectacles) , by feeding them , will ***not*** find it easy , in the misfortunes of self .
θρεψαντα ου ραδιον εν τοις αυτου .

Glaucou: (*he said*) **Most True** . (εφη , Αληθεστατα .)

Soc: Does not **The Self/Same Logos** also apply to **the ludicrous** ; that , if in **comic** portrayals ,

606c Αρ' ουχ ο αυτος λογος και περι του γελοιου , οτι , αν εν κωμωδικη
or also in private conversations , one takes **intense enjoyment** in hearing **the imitation** of that in
η και ιδια σφοδρα χαρης ακουων μιμησει
which *self* would surely also **feel shame to play the clown** , yet do not hate them as base when
αυτος δη και αισχυνοιο γελωτοποιων , και μη μισης ως πονηρα
someone does the same thing as in the case of **the pathetic** ? For , in this case , in turn , *that*
ποιεις ταυτον οπερ εν τοις ελεοις ; γαρ αυ
which **The Logos Restrained** in *thyself* by fearing the reputation of being **indecently-humorous** ,
ο τω λογω κατειχες εν σαυτω φοβουμενος δοξαν βωμολοχιας
when *it* wished **to play the clown** , then in turn , by making *it* vigorous there when *it* is released
βουλομενον γελωτοποιειν , αυ ποιησας νεανικον εκει ανης
while at the theater , then you *get carried away* so far , so that often , you become **a comedian**
τοτ' εξενεχθεις ωστε πολλακις γενεσθαι κωμωδοποιος
in your home , *without even noticing it* .

εν τοις οικειοις ελαθες .

Glaucou: (*he said*) **Very much so** . (Και μαλα .)

Socrates: And so is it the case , that in regard to **the feelings** arising from **sex** and **anger** and from

606d Και δη οτι περι αφροδισιων και θυμου και περι

all the appetites and pains and pleasures in the soul , which we surely say ,
 παντων των επιθυμητικων τε και λυπηρων και ηδεων εν τη ψυχη , α δη φαμεν
 accompany everything we do , such is the work that poetic imitation accomplishes in us ?
 επεσθαι παση ημιν πραξει , τοιαυτα εργα- η ποιητικη μιμησις -ζεται ημας ;
 For by watering , it feeds these feelings/affections , when they should dry-up , and it establishes
 γαρ αρδουσα τρεφει ταυτα δεον αυχμειν , και καθιστησι
 them to rule over us , when selves should be Ruled , in order that we may become Better and
 αρχοντα ημιν , δεον αυτα αρχεσθαι , ινα γιγνωμεθα βελτιους τε
 Participate of more Spiritual-Well-Being , instead of becoming worse and more wretched .
 και ευδαιμονεστεροι αντι χειρονων και αθλιωτερων .

Glaucon: (To which he then responded) I cannot reply otherwise .

ος δ' η , εχω Ουκ φαναι αλλως .

Socrates: (said) Is it not the case then , O Glaucon , that when you meet those who praise Homer
 606 ειπον , Ουκουν , ω Γλαυκων , οταν εντυχης επαινεταις Ομηρου
 and tell us that this poet has been the educator of Hellas , and that for the management and
 λεγουσιν , ως ουτος ο ποιητης πεπαιδευκεν την Ελλαδα , και προς διοικησιν τε και
 education of human affairs , he is worthy of being taken up for study , and that we should
 παιδειαν των ανθρωπινων πραγματων αξιος αναλαβοντι μανθανειν τε και
 thoroughly prepare our entire lives according to the guidance of this poet , then on the one hand ,
 κατασκευασαμενον αυτου παντα τον βιον κατα ζην τον τουτον ποιητην , μεν
 we must love them and welcome them , since they are being the best that they can be , and
 607 χρη φιλειν και ασπαζεσθαι ως οντας βελτιστους εις δυνανται οσον , και
 concede to them that Homer is the most poetic of poets and the first of tragedians , but on the
 συγχωρειν Ομηρον ειναι ποιητικωτατον και πρωτον των τραγωδοποιων ,
 other hand , we must know , that we can admit poetry into our city , but only so far as it is about
 δε ειδεναι οτι παραδεκτεον ποιησεως εις πολιν μονον οσον

Hymns to The Gods and The Praises of Good People . But if you receive 'the sweetly-pleasing'
 υμνους θεοις και εγκωμια τοις αγαθοις : δε ει παραδεξει την ηδυσμενην
 Muse of lyric or epic poetry , pleasure and pain will be lords in your city , instead of The Law
 Μουσαν εν μελεσιν η επεσιν , ηδονη και λυπη βασιλευσετον εν σοι τη πολει αντι νομου
 and that which shall always be approved by The Logos held in common , as to What is Best .
 τε και του αιι δοξαντος λογου κοινη ειναι βελτιστου .

Glaucon: Most True . (εφη , Αληθεστατα .)

Socrates: 8 (I continued) Surely then , let these considerations be our Defense when
 607b εφην , δη Ταυτα ημιν απολελογησθω
 we Recollect what was said about poetry ; that quite properly , at that time , we sent self away
 αναμνησθεις περι ποιησεως , οτι εικοτως τοτε αυτην απεστελλομεν
 from our city , since such was her character . For The Logos so takes us by the hand .
 εκ της πολεως αρα τοιαυτην ουσαν : γαρ ο λογος ηρει(αιρεω) ημας .
 Then , let us further say to self , that she may not also condemn us for harshness and a
 δε προσειπωμεν αυτη , μη και καταγνω σκληροτητα και τινα
 lack of refinement , that on the one hand , there exists from ancient times , a disagreement
 αγροικιαν οτι μεν παλαια τις διαφορα
 between Philosophy and poetry . There are countless other tokens of this ancient quarrel
 φιλοσοφια τε και ποιητικη : και μυρια αλλα σημεια παλαιας εναντιωσεως
 between them , for example ,
 τουτων γαρ και

“The yelping bitch , baying at her master” ,
 η λακερυζα κυων κραυγαζουσα εκεινη δεσποταν
 and , “Overwhelming mindlessness in empty-political-jargon”
 607c μεγας αφρονων εν κενεαγοριαισι ,
 and “The mob that masters those who are overly-wise”
 και ο οχλος κρατων των διασοφων ,
 and “Those anxious **subtle-thinkers** that **reason** that after all is said and done **they** are but **poor**” .
 και οι μεριμνωντες λεπτως οτι αρα πενονται .

But nevertheless , on the other hand , let it indeed be said , that if **the mimetic** and **pleasurable**
 ομως δε γε ειρησθω οτι ει η μιμησις και η ηδονην
poetry has the ability to tell us any **Reason** why **she** must exist in a **Well-Governed City** ,
 ποιτικη εχει προς ειπειν ημεις τινα λογον ως αυτην χρη ειναι εν ευνομουμενη πολει
 we would kindly welcome **her** ; since we ourselves , are quite aware of the charms of **self** .
 αν ασμενοι καταδεξοιμεθα : ως ημιν αυτοις γε ξυνισμεν υπ’ κηλουμενοις αυτης :
 But it would be *impious* , to let it be known in advance , what one *believes* to be **True** . For
 αλλα γαρ ουχ οσιον προδιδοναι το δοκουν αληθες . γαρ
 are you not also under the spell of **self** , O Friend , and especially when **self** is beheld through
 607d η συ ου και υπ’ αυτης κηλει , ω φιλε , και μαλιστα οταν αυτην θεωρης δι’
 the eyes of **Homer** ?

Ομηρου ;

Glaucon: Very much so . (Πολυ γε .)

Socrates: Is it not the case then , that in this way **she** may justly return (from **her** exile) ,

εστιν Ουκουν , ουτω δικαια κατιεναι
 by having defended **herself** , in lyric or any other meter ?

απολογησαμενη εν μελει η τινη αλλω μετρω ;

Glaucon: Entirely so . (Πανυ μεν ουν .)

Socrates: Thus , we would most surely grant the advocates of **self** , those who are also not poets

δε αν γε που Δοιμεν προσταταις αυτης τοις οσοι και μη ποιητικοι ,
 but lovers of poetry , to plead the case of **self** , in prose without meter , that **she** is not only
 δε φιλοποιηται , ειπειν υπερ λογον αυτης ανευ μετρου , ως εστι ου μονον
delightfully-sweet but also **Beneficial** , towards **Governments** and to **The Very Life** of all the
 ηδεια αλλα και ωφελιμη προς τας πολιτειας και τον βιον τον
 human affairs . And we shall listen with **Good-will** . For we shall surely **Gain** , if it can be
 607e ανθρωπινον : και ακουσομεθα ευμενως . γαρ που κερδανουμεν , εαν
 brought to **Light** that **she** not only bestows **sweetness** but also bestows **Benefit** .

φανη μη μονον ηδεια αλλα και ωφελιμη .

Glaucon: (*he said*) How then , could we not be heirs to **Gain** .

εφη , Πως δ’ ου μελλομεν κερδαινειν ;

Socrates: But if not , O Dear Companion , then indeed , just as those who have , at one time ,

δε Ει μη , ω φιλε εταιρε , γε ωσπερ οι του ποτε
 been in love , if they will be led to believe that the love is not **Beneficial** , even as hard as that
 ερασθεντες , εαν ηγησωνται τον ερωτα ειναι μη εφελιμον , βια
 may be the case , yet nevertheless **Refrain** , so also we , on the one hand , because of this love

μεν , δε ομως απεχονται , ουτως και ημεις , μεν δια τον ερωτα
 of such **poetry** , inbred in us , by having-been-raised under these ‘**fine** governments’ , we will
 608 της τοιαυτης ποιησεως εγγεγονοτα τροφης υπο της των καλων πολιτειων ,
 then , with **Good-will** , allow that the case be brought forth for **self** being **the best** and **most true** ,
 μεν ευνοι εσομεθα φανηναι ως αυτην βελτιστην και αληθεστατην ,

but on the other hand , so long as **she** may **not be able** to truly make **her** defense , we shall *chant*
 δ' εως αν μη οια τ' η απολογησασθαι , ημιν επαδοντες
to ourselves , and we shall listen to **The Logos** , which we have given as *a counter-charm* ,
 αυτοις ακροασομεθ' τουτον τον λογον , ον λεγομεν την επωδην
 to **her** spell ; preserving us from falling back into the childish loves of the multitude .
 και ταυτην , ευλαβουμενοι εμπεσειν παλιν εις τον παιδικον τε και τον ερωτα των πολλων .
 But then , since we have come to perceive that we must **not** take **such poetry** seriously as if it
 δ' ουν ως αισθομεθα ου τη τοιαυτη ποιησει σπουδαστεον ως
 were a serious matter that lays hold on **Truth** , but that whosoever hears **self** , **must** be on **Guard** ;
608b τε σπουδαια και απτομενη επι αληθειας , αλλ' τω ακρωμενω αυτην ευλαβητεον
 out of concern/fear for the government in self , and that what we said about **poetry** ,
 δεδιotti περι της πολιτειας εν αυτω , και απερ ειρηκαμεν περι ποιησεως
must be taken into account . (νομιστεα .)

Glaucou: (*to which he then replied*) I concur in every way .

ος δ' η , ξυμφησι Πανταπασιν .
Socrates: (*I continued*) For great is the struggle , O Dear Glaucou , and so much greater ,
 εφην , γαρ Μεγας ο αγων , ω φιλε Γλαυκων , οσος μεγας
 than it is believed to be , that determines whether a person becomes **Useful** or **vicious** , so that
 ουχ δοκει το γενεσθαι χρηστον η κακον , ωστε
 neither preferring honor nor wealth nor political office , nothing , not even **poetry** ,
 ουτε επαρθεντα(αιρεω) τιμη ουτε χρημασιν ουτε αρχη ουδεμια ουδε γε ποιητικη
 as being worth the neglect of **Righteousness** and **The Other Virtues** .

αξιον αμελησαι δικαιοσυνης τε και της αλλης αρετης .

Glaucou: (*he said*) I concur with thee , in view of that which we have set-out in detail .

εφη , Ξυμφησι σοι , εξ ων διεληλυθαμεν :
 But I think that so would anyone else .
 δε οιμαι και οντινουν αλλον .

Socrates: **9** (*then I said*) And certainly indeed , we have not set-out-in-detail ,
608c δ' εγω ην , Και μην γε ου διεληλυθαμεν

The Greatest Prizes that are at hand and readily available for **Virtue** . . .

τα μεγαιστα αθλα επιχειρα και προκειμενα αρετης :

Glaucou: (*interrupting , said*) You speak of an inconceivable greatness , if there are **Other Prizes**
 εφη , λεγεις τι Αμυχανον μεγαθος , ει εστιν αλλα
 for **Virtue** , greater than **Those** we have mentioned !

μειζω των ειρημενων .
Socrates: (*then I said*) But , what greatness could indeed be accomplished in such a short time ?
 δ'εγω ην , δ' Τι μεγα αν γε γενοιτο εν ολιγω χρονω ;
 For *all this time* indeed ; from the time one is young until the time one becomes old ,
 γαρ πας ουτος γε εκ ο παιδος μεχρι χρονος πρεσβυτερου
 will be *something quite minute* , when compared to **All Time** .

αν ειη τις που ολιγος προς παντα .

Glaucou: (*he said*) Nothing in fact . (Ουδεν μεν ουν .)

Socrates: What follows then ? Do you think that **Immortal Affairs** must be seriously-concerned
608d Τι ουν ; οiei αθανατω πραγματι δειν εσπουδακεναι
 over such a *minute amount of time* , and not rather over **All Time** ?

υπερ τοσoutου χρονου , αλλ ουχ υπερ του παντος ;

Glaucou: (*he said*) I believe it is so , as far as I am concerned , but what do you mean by this ?

εφη , Οιμαι εγωγ' αλλα τι λεγεις τουτο ;

Socrates: (then I said) Have you not perceived , that our **soul is Immortal** and **never destroyed** ;
δ' εγω ην , Ουκ ησθησαι , οτι ημων η ψυχη αθανατος και ουδεποτε απολλυται ;

Narrator-Socrates: And to which question , looking straight at me and in amazement , he said ,
και ος εμβλεψας μοι και θαυμασας ειπε

Glaucou: By **Zeus** , **not I indeed** ! But can thou affirm this ?

Μα Δι' ουκ εγωγε : δε εχεις συ λεγειν τουτ' ;

Socrates: (said) If I denied it , it would indeed be **unjust** . But I think that thou can also affirm it .

εφην , Ει μη γ' αδικω : δε οιμαι συ και :

For it is not difficult to do so .

γαρ ουδεν χαλεπον .

Glaucou: (he said) It is for me at least . But I would gladly hear from thee , this statement

εφη , Εμοιγ' : δ' αν ηδεως ακουσαιμι σου τουτο

that is not difficult to affirm .

το ου χαλεπον .

Socrates: (then I said) Will you listen .

δ' εγω ην , αν Ακουοις .

Glaucou: (he said) If you would only speak .

εφη , μονον Λεγε .

Socrates: (I continued) You speak of something that is **Good** and of something that is **harmful** ?

καλεις τι Αγαθον και κακον ;

Glaucou: I do at least . (Εγωγε .)

Socrates: Take notice then , do you understand selves , just as I do ?

608e Αρ' ουν περι διανοει αυτων ωσπερ εγω ;

Glaucou: What way is that ? (Το ποιον ;)

Socrates: On the one hand , **that** which **destroys** and **corrupts** in every case is **the harmful** ,

μεν Το απολλυον και διαφθειρον παν ειναι το κακον ,

while on the other hand , **That** which **Preserves** and **Benefits** in every case is **The Good** .

δε το σωζον και ωφελουν το αγαθον .

Glaucou: (he said) I do at least . (εφη , Εγωγ' .)

Socrates: What follows then ; do you say that there exists *a certain good* and *a certain defect*

Τι δε ; λεγεις τι αγαθον και κακον

for each thing , such as for example , **ophthalmia** for the eyes , and **disease** for the entire

609 εκαστω οιον οφθαλμιαν οφθαλμοις και νοσον τω ξυμπαντι
body , and **mildew** for grain , **rotting** for wood , then also **rust** for bronze and iron , and as I say ,
σωματι , τε ερυσιβην σιτω , τε σηπεδονα ξυλοις , δε ιον χαλκω και σιδηρω , οπερ λεγω ,
for almost each and every thing , there exists a certain **inborn defectiveness** and **sickness** ?

σχεδον εκαστω πασι ξυμφυτον κακον τε και νοσημα ;

Glaucou: (he said) I do at least . (εφη , Εγωγ' .)

Socrates: Is it not the case then , that when **one** of **these defects** , **attaches itself** to anything ,

Ουκουν οταν τω τουτων προσγενηται τι ,

it makes the thing to which **it attaches itself** **defective** , and finally completely

ποιει τε ω προσεγενετο πονηρον , και τελευτων ολον

dissolves and **destroys** it ?

διελυσε και απωλεσεν ;

Glaucou: How could this not be the case ? (Πως γαρ ου ;)

Socrates: Accordingly then , **the inborn defect** of each thing and **each defect itself** **destroys** it , or

αρα Το ξυμφυτον κακον εκαστου και εκαστον η πονηρια απολλυσιν , η

if **this defect itself** will **not destroy** it , then indeed , nothing else remains that **could destroy** self .

ει τουτο μη απολει , γε ουκ αλλο ετι αν διαφθειρειεν αυτο .

For it is not the case , that **The Good** will indeed never destroy anything , nor in turn ,
609b γαρ ου το αγαθον γε μη ποτε απολεση τι ουδε αυ
will *that* which is **neither bad nor good** .

το μητε κακον μητε αγαθον .

Glaucon: (*he said*) How could it ? (Πως γαρ αν ;)

Socrates: Accordingly then , if we discover any of **The Real Beings** which is , on the one hand ,
αρα Εαν ευρισκωμεν τι των οντων ω εστιν μεν
defective , and which in turn makes **Self suffer distress** , but nevertheless **this defect is not able** to
κακον ο ποιει αυτο μοχθηρον , μεντοι τουτο ουχ οιον
dissolve and **destroy Self** , shall we **not already know** that if **The Being** is **Naturally-Constituted**
λυειν τε απολλυον αυτο , ουκ ηδη εισομεθα οτι του πεφυκοτος
in this way , then **Self cannot ever be wholly destroyed** ?

ουτως ουκ ην(ειμι) ολεθρος ;

Glaucon: (*he said*) It is likely to be in this way . (εφη , εικος Ουτως .)

Soc: (*then I said*) What follows then ? Has not **soul** then **that** which makes **self defective** ?

δ' εγω ην , Τι ουν ; εστιν ουκ ψυχη αρ' ο ποιει αυτην κακην ;

Glaucon: (*he said*) Very much so ! Everything which we just now went through in detail ;

609c εφη , Και μαλ' , παντα α δη νυν διημεν ,
injustice and **lack of discipline** and **cowardice** and **a lack of learning** .

αδικια τε και ακολασια και δειλια και αμαθια .

Socrates: Therefore , does any one of these **defects dilute** and **destroy self** ? And bring to mind ,

ουν Η τι τουτων διαλυει τε και απολλυσι αυτην ; και εννοει ,
that we may not be **defrauded into believing** that **when** an **unjust** and **mindless human-being** ,
μη εξαπατηθωμεν οιηθεντες οταν τον αδικον και ανοητον ανθρωπον
is caught in **their injustice** , that **they are then destroyed** by **the injustice** , by being **the defect**
ληφθη(λαμβανω) αδικων , τοτε απολωλεναι υπο της αδικιας , ουσης πονηριας
of **soul** . But conceive it , in the following way . **Just as the defect** of **the body** , by being **a**

ψυχης : αλλ' ποιει ωδε : ωσπερ πονηρια σωμα ουσα η
disease of **body** , **wastes** and **dissolves** it , and takes **it** to where it is no longer **a body** ,

νοσος σωματος τηκει και διολλυσι και αγει εις το ειναι μηδε σωμα ,
so also , in all the examples of which we just now spoke , it is **the genetic defect** which ,

και απαντα α δη νυν ελεγμεν της οικειας κακιας ,
by attaching **itself** to something (soul-body) , and **living within** it , **having the potential to corrupt** ,

609d υπο προσκαθησθαι τω και ενειναι διαφθειρουσης ,
it reduces it to nothing . Is this not so ?

αφικνεται εις το μη ειναι – ουχ ουτως ;

Glaucon: Yes , it is so . (Ναι .)

Soc: Come along then , and consider **soul** according to the same way . Accordingly then ,

Ιθι δη , και σκοπει ψυχην κατα τον αυτον τροπον , αρα
does **injustice** and **the other defects living in self** , by **their indwelling** and **their attachment** ,

αδικια και η αλλα κακια ενουσα εν αυτη τω ενειναι και προσκαθησθαι
corrupt and **wither self away** , until **they bring her** to death to separate **her** from **the body** ?

φθειρει και μαρ- αυτην -αινει , εως αν αγαγουσα εις θανατον χωριση του σωματος ;

Glaucon: (*he said*) They **do not** indeed do this , in any way at all !

εφη , γε τουτο Ουδαμως .

Socrates: (*then I said*) But certainly then , it is indeed **irrational** to think that on the one hand ,

Αλλα μεντοι γε αλογον μεν
that **defect of another kind** , **destroys something** , while **the defect** of **self** , **does not** .

εκεινο την πονηριαν αλλου απολλυναι τι δε την αυτου μη .

Glaucon: Irrational . (Αλογον .)

Socrates: *(then I said)* For bring to mind , O Glaucon , that we **do not think** that **the body** must be **609e** δ' εγω ην , γαρ Εννοει , ω Γλαυκων , οτι ουκ οιομεθα σωμα δειν **destroyed** by **the defects which belong** to **the food** or in as much as **they belong** to **themselves** , απολλυσθαι υπο της πονηριας των σιτιων η η αν εκεινων αυτων **not** either **staleness** nor **rotteness** nor **whatever** it is , but if on the one hand , **the defect** belonging ουδ ειτε παλαιοτης ειτε σαπροτης ειτε ητισουν ουσα , αλλ' εαν μεν η πονηρια to **the foods themselves** , **implants** in **the body the bodies own corruption** , then we shall say that των σιτιων αυτων εμποιη τω σωματι σωματος μοχθηριαν , φησομεν **it is destroyed by the agency** of these foods , **by working in the defect** of **self** by being **the disease** ουσης απολωλεναι δι' εκεινα υπο της κακιας αυτου ουσης νοσου of **self** . But on the other hand , by **the defect** of **the body** being one thing , and that of the food **610** αυτο . δε υπο πονηριας το σωμα ον αλλο σιτιων being another , then we shall never **rightly-expect the body** to be **destroyed** , by an **alien defect** , οντων αλλων , ουδεποτε αξιωσομεν διαφθειρεσθαι υπαλλοτριου κακου unless **it implants** in **the body** , **the defect** that belongs to **it** by **nature** . μη εμποιησαντος το κακον εμφυτον .

Glaucon: *(he said)* What you say is **entirely correct** .

εφη , λεγεις Ορθοτατα .

Socrates: **10** *(then I said)* Now then , according to this same **Logos** , if **the defect** δ' εγω ην , τοινυν , Κατα τον αυτον λογον , εαν πονηριαν of **the body does not implant the defect** of **soul** in **soul** , then we shall **never rightly-expect** σωματος μη εμποιη πονηρια ψυχης ψυχη , μη ποτε αξιωμεν **soul** to be **destroyed by** an **alien defect** ; such as **one entity by the defect** of **another** , except by ψυχην απολλυσθαι υπ' αλλοτριου κακου ετερον τω κακω ετερου ανευ **its very own/peculiar/distinct defect** . της ιδιας πονηριας .

Glaucon: *(he said)* For it possesses **Logos** . (εφη , γαρ Εχει λογον .)

Socrates: Now then , either we must contest that this **Logos** was **not Elegantly** spoken , **610b** τοινυν Η εξελεγξωμεν οτι ταυτα ου καλως λεγομεν , or so long as it shall remain uncontested , we must never say that , **by fever** , nor in turn , **by** η εως αν η ανελεγκτα , μη ποτε φωμεν υπο πυρετου μηδ' αυ υπ' any other **disease** , not again , **by man-slaughter** , nor if one's entire body is cut to pieces , αλλης νοσου μηδ' αυ υπο σφαγης μηδ' ει τις ολον το σωμα κατατεμοι ο τι σμικροτατα , would **soul ever by** reason of these **things** be **more liable to destruction** , until someone ψυχην μηδεν ποτε ενεκα τουτων μαλλον απολλυσθαι , πριν τις can show/prove/display , that **through these affections** of **the body** , **self** , becomes **more-unjust** αν αποδειξη , ως δια ταυτα τα παθηματα του σωματος αυτη γιγνεται αδικωτερα and **more unholy** . But when a **defect** from a foreign entity , occurs in another entity , και ανοσιωτερα : δε κακου αλλοτριου γιγνομενου εν αλλω , **the particular defect** that belongs to each entity , will not engendered in either one , then **610c** του ιδιου εκαστω μη εγγιγνομενου , δε we must not allow it to be said that either **soul** or anything else , is **destroyed** . μηδεν εωμεν φαναι μητε ψυχην μητε μηδεν τινα αλλο απολλυσθαι .

Glaucon: *(he said)* But certainly then , no one indeed shall ever prove this ; that **the souls**

εφη , Αλλα μεντοι ουδεις γε ποτε δειξει τουτο , ως αι ψυχαι of those that die , become **more unjust** because of death . των αποθνησκοντων γιγονται αδικωτεραι δια τον θανατον .

Socrates: (*I continued*) But if anyone indeed , should dare to come to grips with **The Logos** ,
 εγω εφην , δε Εαν τις γε , τολμα ιεναι ομοσε τω λογω
 in order to avoid agreeing that **souls** are **Immortal** , and claims that the person who is dying ,
 ινα δη μη αναγκάζεται ομολογειν τας ψυχας αθανατους και λεγειν ο αποθνησκων
 becomes more worthless and more unjust , we shall rightly-expect/postulate that , if what they say
 γιγνεται πονηροτερος και αδικωτερος , αξιωσομεν ει ο ταυτα λεγων
 is **true** , then , **injustice** must be deadly to its possessor , just like a disease , and that those who
610d αληθη λεγει , την αδικιαν ειναι θανασιμον τω εχοντι ωσπερ νοσον , και τους
 catch **self** , also die of **self** , through this deadly nature of **itself** ;
 λαμβανοντας αυτο αποκτινυντος αυτου υπ' τουτου αποθνησκειν τη φυσει εαυτου
 so that on the one hand , those who get it worse , die more quickly , while those who have it less ,
 μεν τους μαλιστα , θαπτον δε τους ηττον
 die more slowly **through this** , but not as it happens nowadays , since the unjust encounter death
 σχολαιτερον υπ' τουτο , αλλα μη ωσπερ νυν οι αδικοι αποθνησκουσιν
through others inflicting the penalty of death .
 δια αλλων επιτιθεντων δικην .

Glaucon: (*to which he then said*) By **Zeus** , accordingly then , **injustice will not** come to **Light**
 ος δ' η , Μα Δι' αρα η αδικια ου φανειται
 as **altogether-terribly-dangerous** , if it is going to be **fatal** to **its** possessor ; for that would
 πανδεινον , ει εσται θανασιμον τω λαμβανοντι : γαρ αν
 be a **liberation** from **their** troubles . But I rather think **it** will come to **Light** entirely the opposite ,
 ειη απαλλαγη κακων : αλλα μαλλον οιμαι φανησεσθαι παν τουναντιον
 since **injustice goes on** killing other people , whenever it can , but **holds its** possessor in a state of
610e αποκτινυσαν τους αλλους , ειπερ οιον τε , δ' παρεχουσιν τον εχοντα και
 high **anxiety** , and even **more than anxious** , **sleepless** indeed ; **so far from being fatal** at all ,
 μαλα ζωτικον , και ετι προς τω ζωτικω αγρυπνον γ' : ουτω πορρω ειναι θανασιμος που
 as it appears , to **its** possessor .
 ως εοικεν , του εσκηνηται (εχω) .

Socrates: (*then I said*) You speak **Elegantly** . For surely then whenever either **inborn baseness** or
 δ' εγω ην , λεγεις Καλω . γαρ δη οποτε η οικεια πονηρια η
the inborn defectiveness of **soul** are **indeed not enough** to **destroy** and **dissolve her** , **then indeed**
 και το οικειον κακον ψυχην γε μη ικανη αποκτειναι και απολεσαι , γε
even less will **the defectiveness** appointed for the destruction of something else , **destroy soul** ,
 σχολη το κακον τεταγμενον επ' ολεθρω αλλου απολει ψυχην
 or anything else , except , that for which **it** is appointed .
 η τι αλλο , πλην εφ' ω τετακται .

Glaucon: Even less **indeed** , as it is **indeed** likely . (εφη , Σχολη γ' , ως γε το εικος .)

Socrates: Is it not the case then , that since **Self** is not destroyed by any form of **defectiveness**
611 Ουκουν , μηδ' απολλυται υφ' ενος κακου
 whatsoever , **neither** innate **nor** alien , then , it is **manifestly clear** that **Self** ,
 οποτε , μητε οικειου μητε αλλοτριου , ειναι δηλον οτι αυτο
must Necessarily Always Be , but if **Self Always Is** , then **Self Is Immortal** .
 αναγκη αιει ον δ' ει αιει ον , αθανατον .

∴ **It is** one of the των οντων / **Real Beings** (**609b**) .

Glaucon: (*he said*) **Necessarily** . (εφη , Αναγκη .)

Socrates: **11** (*then I said*) Now then , on the one hand , let this be assumed in this way .
 δ' εγω ην , τοινυν μεν Τουτο εχετω ουτως :

On the other hand , if it has to be so , **bring to mind** that **The Selves Must Always Exist** .

δ' εἰ εἴχει , ἐννοεῖς ὅτι αἱ αὐταὶ ἀνὰ εἰς εἰν .
For certainly , if **none** can **perish** , they could **not** become fewer , **nor** in turn , more numerous .
γὰρ ποῦ μηδεμίας ἀνὰ ἀπολλυμένης οὐτε γένοιτο ἐλαττοῦς , οὐτε αὖ πλείους :
For if **Any Class of Immortal Beings** **became** more , then you know that any increase would
γὰρ εἰ οἷον τῶν ἀθανάτων γίγνοιτο πλεον , οἴσθ' ὅτι ἀνὰ
come to be from **the mortal class** , and thus **everything** would end-up being **Immortal**
γίγνοιτο ἐκ τοῦ θνητοῦ καὶ πάντα ἀνὰ τελευτῶντα εἰς ἀθανάτα .

Glaucon: You speak truly . (λέγεις Ἀληθῆ .)

Socrates: (then I said) But we **must not** think this , for **The Logos** will **not** allow it ; **nor** yet
611b δ' ἐγὼ ἦν , Ἀλλ' μήτε οἰώμεθα τοῦτο , γὰρ ὁ λόγος οὐκ ἐάσει , μήτε γέ
in turn , **must** we think that , **Soul** , in **Her Truest Nature** , is of such a kind so as to be filled
αὐτὴν ψυχὴν τῇ ἀληθεστάτῃ φύσει εἶναι τοιούτων ὥστε γεμεῖν
with much variety and unlikeness and difference , **Self in relation to Self** .
πολλῆς ποικιλίας καὶ ἀνομοιοτήτος τε καὶ διαφοράς αὐτὸ πρὸς αὐτὸ .

Glaucon: (he said) How do you mean this ? (εἶπεν , Πῶς λέγεις ;)

Socrates: (then I said) It is not easy for **The Eternal** , to be composed out of many things , and
δ' ἐγὼ ἦν Οὐ ραδὶον αἰδὶον εἶναι συνθεσεί ἐκ πολλῶν τε καὶ
to not have been accomplished by **The Most Beautiful Composition** , as **The Soul** was just now
μὴ κεκρημενον(χρηματίζω) τῇ καλλίστῃ συνθετῶν , ὥς ἡ ψυχὴ νῦν
revealed to us .
ἐφάνη ἡμῖν .

Glaucon: It is indeed not likely to be the case . (γέ εἰκος Οὐκοῦν .)

Socrates: Now then , on the one hand , that **Soul** is **Immortal** , we should be compelled
τοῖνυν μὲν ὅτι ψυχὴ ἀθάνατον , ἀνὰ ἀναγκα-
to **Trust** both by **The Logos** just concluded and by **The Other Logos** , but on the other hand ,
-σειαν καὶ ὁ λόγος ἀρτί καὶ οἱ ἄλλοι : δ'
such as to what **Her True Self Is** , we must **not** contemplate **Self** , when it has been outraged
611c οἷον τῇ ἀληθείᾳ ἐστὶ , δεῖ οὐ θεασασθαι αὐτὸ λελωβημενον(λωβαομαι)
by **her** trafficking with the body and other baseness , just as we are now viewing it , but
ὑπὸ τῆς κοινωνίας τε τοῦ σώματος καὶ ἄλλων κακῶν , ὥσπερ ἡμεῖς νῦν θεωμεθα , ἀλλ'
such as when **It** is **Free** of **becoming** , and such as when **It** must be **Worthily** and **Thoroughly**
οἷον ἐστὶ καθαρόν γίγνομενον , τοιούτων ἱκανῶς δια-
Contemplated by **The Logos** which will also **Find Self** far more **Beautiful** and **Self** will also be
-θεατέον λογισμῶ , καὶ εὐρησεί αὐτὸ πολὺ καλλίον καὶ
able to see more-clearly-through opinions about what is **Just** and **unjust** and **all** the other matters
διοψεται ἐναργέστερον δικαιοσύνας τε καὶ ἀδικίας καὶ πάντα
which we have now discussed in detail . So now we have told **The Truth** about **Self** ; such as
ἀ νῦν διηλθομεν . δε νῦν εἰπομεν ἀληθῆ περὶ αὐτοῦ οἷον
it has been brought to **Light** at the present time . However we have viewed **Self** in the condition
611d φαίνεται ἐν τῷ παρόντι : μέντοι τεθεαμεθα αὐτὸ διακείμενον
just as those who saw the mythical **Sea Deity** , **Glaucon** (Gleaming) ; whose **Original Nature**
ὥσπερ οἱ ὁρῶντες τὸν θαλαττίον Γλαῦκον τὴν ἀρχαίαν φύσιν
of **Self** could just barely be seen , both because the ancient members of **His** body were first
αὐτοῦ ἀνὰ ἐτι οὐκ ῥαδίως ἰδοίεν , τε ὑπὸ τὰ παλαιὰ μέρη τοῦ σώματος τὰ μὲν
broken-off and then crushed and in every way outraged by the waves , then also by other parts
ἐκκεκλασθαι τὰ δὲ συντετριφθαι καὶ παντῶς λελωβησθαι ὑπὸ τῶν κυμάτων , δε ἄλλα
attaching themselves to **Him** ; shells and sea-weed and rocks , so that in every way **He** appears
προσπεφυκεναι , ὀστρεὰ τε καὶ φυκία καὶ πέτρας , ὥστε παντὶ εἰκέναι

more like a wild-creature , than such as **He** was by **Nature** ; thus , so also , is our vision of the
μαλλον θηριω η οιος ην φυσει και ουτω ημεις θεωμεθα την
condition of **soul** (deformed) by countless defects . Thus , we must look **There** , O Glaukon .
διακειμενην ψυχην υπο μυριων κακων : αλλα δει βλεπειν εκεισε , ω Γλαυκων .
Glaucon: (to which he then said) To where ?

ος δ' η , Ποι ;
Socrates: To **The Love** of **Wisdom** of **Self** , and to **Keep in Mind That** which **She Touches** , and
611e Εις την φιλοσοφίαν αὐτῆς , καὶ ἐννοεῖν ὧν ἀπτεται καὶ
The Communion She Longs for , by being **Akin** to **The Divine** and **Immortal** , and also to **The**
ὁμιλίων ἐφίεται , ὥς οὐσα ζυγγενῆς τῷ θεῷ τε καὶ ἀθανάτῳ καὶ τῷ
Eternal Being , and **in Such a Way , Wholly Pursue** , what **She** may **become** , and by **This Same**
αἰ ὄντι , καὶ τῷ τοιοῦτῳ πᾶσα ἐπισπομένη(ἐφεπώ) οἷα ἀν γένοιτο καὶ ὑπο ταύτης
Impulse , **be lifted-out of the open-sea** , in which **she** now exists and the many stones and shells ,
τῆς ὀρμῆς ἐκκομισθεῖσα ἐν τοῦ πόντου , ἐν ᾧ νῦν ἐστὶ , καὶ πολλὰ πετραὶς τε καὶ ὀστρεᾶ ,
the earthy and petrified and wild things which are now encrusted all over **her** , by those so-called
612 γέγηρα καὶ πετρώδη καὶ ἀγρία ἅ νῦν περιπεφυκέν ὑπο τῶν λεγομένων
'happy feasts' -as much as **she** feeds on earth- were knocked off . Then , at that time , one would
εὐδαιμονῶν ἐστίασεων ἀτε αὐτῇ ἐστιώμενῃ γῆν , περικρουσθεῖσα . καὶ τότε τις ἀν
see whether **The Way** and **Manner** of **The True Nature** of **Self** , has to be either **multiform** or
ἰδοὶ εἴτε ὅπῃ καὶ ὅπως τὴν ἀληθεῖ φύσιν αὐτῆς , ἔχει εἴτε πολυειδῆς εἴτε
Uniform . However , we have now **Reasonably** described in detail , as I believe , the experiences
μονοειδῆς : δε νῦν ἐπεικῶς διεληλυθαμεν , ὥς ἐγώ μαι , πάθῃ
of **Self** and her shapes , as she exists in the life of human beings .
αὐτῆς τε καὶ τὰ εἶδη ἐν τῷ βίῳ ἀνθρώπινῳ .

Glaucon: (he said) In every way possible .

εφη , Πανταπασι μεν ουν .

Socrates: **12** (then I said) Is it not the case then , that we have fulfilled all the other
612b δ' ἐγὼ ἦν , Οὐκ οὖν ἀπελυσάμεθα ἀλλὰ
demands contained in **The Logos** , and we have not invoked the rewards nor the reputations
τὰ ἐν τῷ λόγῳ , τε καὶ οὐ ἐπὶ νεικάμεν τοὺς μισθοὺς οὐδὲ τὰς δόξας
of **Righteousness** , just as you said , **Homer** and **Hesiod** did , but we have unfolded that
δικαιοσύνης ὥσπερ ὑμεῖς εἶπατε Ὀμηρον τε καὶ Ἡσίοδον , ἀλλ' εὐρομεν
Self Righteousness is **The Best Condition** for **The Soul Self** , and that **Self** must **Do The Works**
αὐτο δικαιοσύνην ἀριστον ψυχῇ αὐτῇ , καὶ αὐτῇ ποιητέον τὰ
that **Are Just** , whether or not **She** possesses both the ring of **Gyges** , and besides this ring ,
εἶναι δίκαια , εἰάν τε μὴ εἰαν ἔχη τ' τὸν δακτυλίου Γυγίου , καὶ πρὸς τοιοῦτῳ
the helmet **Hades** ?

τὴν κύνῃν Αἰδὸς ;

Glaucon: (he said) You speak **most truly** .

εφη , λέγεις ἀληθεστάτα .

Socrates: (then I said) Take notice then , O Glaucon , can we now , already assign , without
612c δ' ἐγὼ ἦν , Ἀρ' οὖν , ὦ Γλαυκων , ἐστὶ νῦν ἤδη ἀποδοῦναι ἀνε-
reproach , in addition to our previous conclusions , **The Rewards** both to **Justice** and to **Virtue**
-πιφθονον πρὸς ἐκείνοις τοὺς μισθοὺς καὶ τὴ δικαιοσύνη καὶ ἀρετὴ
in general ; and **as many** and **whatever kind** are **Provided** for **the soul** , from **Gods** and humans ,
τῇ ἀλλῇ , τε ὅσους καὶ οἷους παρέχει τῇ ψυχῇ παρ' θεῶν τε καὶ ἀνθρώπων ,
both while the individual still lives , and when they have come to the end ?

τε τοῦ ἀνθρώπου ἐτι ζώντος καὶ ἐπειδὴν τελευτήσῃ ;

Glaucon: (to which he then said) In every way so .

ος δ' η , Πανταπασι μεν ουν .

Socrates: Take notice then , will you return to me that which was borrowed during **The Logos** ?

Αρ' ουν , αποδωσετε μοι α εδανεισασθε εν τω λογω ;

Glaucon: What in the world are you talking about !

Τι μαλιστα ;

Socrates: I granted to us , that **the just person appear** to be **unjust** and that **the unjust person**

appear to be just . For you were led to believe , that even if it were impossible for these qualities

δικαιον . γαρ υμεις ηγεισθε , καν ει ειη μη δυνατον ταυτα
to be concealed from **Gods** and men , nevertheless , it should be conceded , for the sake
λανθανειν και θεους και ανθρωπους , ομως ειναι δοτεον ενεκα
of **The Logos** , in order that the decision be made in relation to **Self Righteousness** and
612d του λογου , ινα κριθειη προς αυτη δυκαιοσυνη
self injustice . Or do you not remember ?

αυτην αδικιαν . η ου μνημονευεις ;

Glaucon: (he said) It would certainly be unjust , if I did not remember .

εφη , αν μεντ' Αδικοιην , ει μη .

Socrates: (then I said) Now then , since they have been so **Discerned** , I demand , in behalf of

δ' εγω ην , τοιουν Επειδη εισιν κεκριμεναι , απαιτω υπερ
Righteousness , that you return **Her Reputation** , just as **She has to be** among **Gods** and
δικαιοσυνης , παλιν δοξης ωσπερ εχει παρα και θεων και παρ'
humans, and that we agree that **Self** is **Reputed to be So**, in order that **She** may also **Carry-away-**
ανθρωπων , και ημας ομολογειν περι αυτης δοκεισθαι ουτως , ινα και κομι-
to-Preserve The Prizes of Victory , which **She** takes from **the apparent** , and **Bestows** upon **the**
-σηται τα νικητηρια , α κτωμενη απο του δοkein διδωσι τοις
possessors of **Self**, since it has also been brought to **Light** that **She Bestows The Goods** that come
εχουσιν αυτην επειδη και εφανη διδουσα τα αγαθα
from **Her Existence** and that **She does not deceive** those who **Truly desire to Comprehend Self** .
απο του ειναι και ουκ εξαπατωσα τους τω οντι λαμβανοντας αυτην .

Glaucon: (he said) That is a **Just** demand . (εφη , Δικαια αιτει .)

Socrates:(then I said) Is it not the case then , on the one hand , that you shall first grant this point ;

612e δ' εγω ην , Ουκουν μεν πρωτον αποδωσετε τουτο
that **The Gods do not indeed** , fail to notice what the true character is , of each of these selves ?
οτι θεους ου γε λανθανει οιος εστιν εκατερος αυτων ;

Glaucon: (he said) We so grant it .

εφη , Αποδωσομεν .

Socrates: But on the other hand , if they do not go unnoticed , then the one will be

δε Ει μη λανθανετον , ο μεν αν ειη

Dear to The Gods , but the other will be **hateful** to **The Gods** , just as we also agreed

θεοφιλες ο δε θεομισης ωσπερ και ωμολογουμεν
in the beginning (**352d**) .

κατ' αρχας .

Glaucon: This is the case .

ταυτα Εστι .

Socrates: Then , shall we not agree , that whatsoever indeed comes to be from **The Gods** ,

613 δε ουχ ομολογησομεν οσα γε γιγνεται απο θεων ,
will in every way generate such as is **The Best** , for **Self** , apart from some unavoidable
παντα γιγνεσθαι οιον ως τε αριστα , αυτω ει μη τι αναγκαιον

defect arising from some failure in a former life ?

κακον υπηρχεν(υπαρχω) εκ αμαρτιας προτεραις ;

Glaucoun: Very much so .

Πανυ μεν ουν .

Socrates: Accordingly then , one must suppose about **the just person** in this way , whether

αρα υποληπτεον περι του δικαιου ανδρος ουτως , εαν τ' they are born into poverty or into sickness or any other reputed defect , because for **that person** , all these things will finally prove to be **good** , in some way , both in life and in death .

ταυτα τελευτησει εις αγαθον τι και ζωντι η αποθανοντι .
For being under the care of **The Gods** , certainly indeed , **They** can never neglect **one** who γαρ υπο θεων δη γε αν ου ποτε αμελειται ος earnestly desires to be **Just** , and thus , by practicing **Virtue** , become **like God** , προθυμεισθαι εθελη γινεσθαι δικαιος και επιτηδεων αρετην ομοιουσθαι θεω as far as this is possible for a human being .

613b εις οσον δυνατον ανθρωπω .

Glaucoun: (*he said*) it is indeed reasonable that such a person would not be neglected by their **like** .

εφη , γ' Εικος τον τοιουτον μη αμελεισθαι υπο του ομοιου .

Socrates: Is it not the case then , that we must discern the opposite of this for the unjust person ?

Ουκουν δει διανοεισθαι ταναντια τουτων περι του αδικου ;

Glaucoun: Exceedingly so indeed .

Σφοδρα γε .

Socrates: Certainly then , on the one hand , such will be **The Prizes of Victory** that

δη μεν τοιαυτ' αν ειη Τα νικητηρια

The Gods Bestow upon **the just** .

θεων παρα τω δικαιω .

Glaucoun: (*he said*) that is my opinion at least .

εφη , εμην δοξαν Κατα γουν .

Socrates: What then , are they to receive from human beings ? Does it not have to be

Τι δε , παρ' ανθρωπων ; αρ' ουχ εχει
in the following way , if we must present **The Being** ? On the one hand , are not the **clever**
ωδε , ει δει τιθεναι το ον ; μεν ουχ οι δεινοι
and **unjust** characters , just like those racers who run well at the bottom of the race , but not
τε και αδικοι οπερ οι οσοι αν δρωσιν θεωσιν ευ απο των κατω δρομης , δε μη
towards the upper end of the race ? At first they leap-away nimbly , but then towards the end ,
613c απο των ανω ; το μεν πρωτον αποπηδωσι οξεως , δε τελευτωντες
they turn-out-to-be ridiculous , and run-away uncrowned having their ears upon their shoulders .
γινονται καταγελαστοι , και αποτρεχοντες αστεφανωτοι εχοντες τα ωτα επι των ωμων :
While on the other hand , the real racers come to the finish-line and receive the prizes

δε οι τη αληθεια δρομικοι ελθοντες εις τελος τε και λαμβανουσι τα αθλα
and are crowned . Does it not usually come-together in this way for **the just** ?

και στεφανουνται . ουχ το πολυ ξυμβαινει ουτω περι των δικαιων :

For at the completion of every transaction and association and of life as a whole ,

προς τελος εκαστης πραξεως και ομιλιας και του βιου
they are held in high-esteem and carry-away the prizes from human-beings ?

ευδοκιμουσι τε και φερονται τα αθλα παρα των ανθρωπων ;

Glaucoun: Very much so . (Και μαλα .)

Socrates: Accordingly then , will you allow me to say about **these just people** ,

613d αρα Ανεξει εμου λεγοντος περι τουτων ,

just as you said about **the unjust** ? For on the one hand , I shall certainly say , that **The Just** ,
απερ ψου ελεγεσ περι των αδικων ; γαρ μεν δη ερω οτι οι δικαιοι ,
when **they** become older , if they so choose , will hold the highest-offices in their own city ,
επειδαν γενωνται πρεσβυτεροι , αν βουλωνται τε αρχουσι τας αρχας εν τη αυτων πολει ,
marry whomsoever they choose , give their children in marriage , to whomsoever they may wish ,
τε γαμουσι οποθεν αν βουλωνται , τε εκδιδοασι εις ους αν εθελωσι ,
and everything , which thou said about that one , I now say about **these** . And in turn I will say
και παντι , α συ περι εκεινων , εγω νυν λεγω περι τωνδε : και αυ και
about **the unjust** , that the majority of **selves** , even if they escape detection while young , yet at
περι των αδικων , οτι οι πολλοι αυτων , και εαν λαθωσιν οντες νεοι , επι
the end of the race , are caught and covered with ridicule , and **their** old age is made miserable
τελους του δρομου εισι αιρεθεντες καταγελαστοι και γεροντες γιγνομενοι αθλιοι
by the insults of strangers and citizens . **They** are whipped and suffer everything which thou ,
613e υπο προπηλακιζονται ξενων τε και αστων , μαστιγουμενοι και εφησθα α συ ,
truly said , to be savagely-cruel , by either torture or racking or burning . And suppose then that
αληθη λεγων , αγροικα , ειτα στρεβλωσονται και εκκαυθησονται : και
you have heard from me that **they** suffer all such things . Thus , see if you will allow what I say .
ακηκοεναι εμου ως πασχουσιν παντα οιου εκεινα . αλλ' ορα ει ανεξει ο λεγω .
Glaucon: (*he said*) Entirely so . For what you say is **just** .
εφη , Και πανυ : γαρ λεγεις δικαια .

13 September 2017
08-08-08

**THE MYTH
OF
EROS**

Socrates: 13 Now then , on the one hand , such will be , the prizes (won) and also

τοινυν μεν τοιαυτ' αν ειη , αθλα τε και
wages (earned) and **The Gifts** which **the just person** receives while living from

614 μισθοι και δωρα Α τω δικαιω γινεται ζωντι παρα
Gods and humans , in addition to **Those Goods** which **Self Righteousness Provides** .
θεων τε και ανθρωπων προς εκεινοις αγαθοις οις η αυτη δικαιοσινη παρειχετο .

Glaucou: And quite **Elegant** and **Abiding** .

Και μαλ' καλα τε και βεβαια .

Socrates: Now then , **These** are nothing in **Number** nor in **Magnitude** compared to

τοινυν Ταυτα εστι ουδεν πληθει ουδε μεγεθει προς
those , which awaits each one after death . Whereas on the other hand , we must listen
εκεινα , α περιμενει εκατερον τελευτησαντα . δ' χρη ακουσαι
to selves , in order that each one of themselves (Just and unjust) may have received , in full

αυτα , ινα εκατερος αυτων απειληφη τελεως
Those Words that are **Beneficially Due** to be heard from **The Logos** .

τα οφειλομενα (ωφελεια-Benefit) ακουσαι υπο του λογου .

Glaucou: Speak and I will listen , not as one who has heard too much ,

614b Λεγοις αν , ου ως πολλα

but as one who hears with pleasure .

αλλ' ακουοντι ηδιον .

Soc: Thus it is indeed **not** , let me tell thee , the account from **Odysseus** to **Alcinous** told ,

Αλλ' γε ου μεντοι σοι απολογον Αλκινιου

that I shall unfold , but of a warrior bold ,

ερω αλλ' μεν ανδρος αλκινου ,

Eros , **The Son** of Armenius , of the Pamphylian Genus .

Ηρος , του Αρμενιου , το Παμφυλου γενος :

Who , once upon a time , was slain in battle, and at the time the corpses were

ος ποτε τελευτησας εν πολεμω , ηδη των νεκρων ανα-
taken up on the tenth day , they were decaying , while **His** was found intact , thus having
-ιρεθεντων δεκαταιων διεφθαρμενων , μεν ανηρεθη υγιης , δ' κομ-
been brought home, on the twelfth day , at the moment that **He** lay upon the funeral pyre ,
ισθεις οικαδε δωδεκαταιος μελλων κειμενος επι τη θαπτεσθαι πυρα
He revived ; thus having come back to life he related that which **He** had seen **There** . Of

ανεβιω , δ' αναβιους ελεγεν α ιδοι εκει . ου
which he then said , that when **His soul** went forth , to journey along with many , and that

614c δε εφη επειδη την ψυχην εκβηναι , πορευεσθαι μετα πολλων ,
they arrived at **A Spiritual Place** , where there were **two openings** next to each other ,

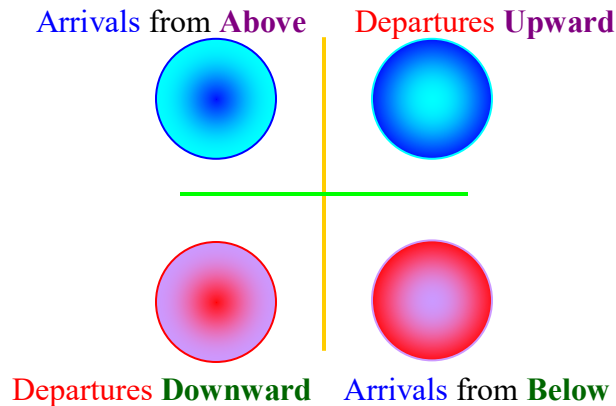
σφας αφικνεισθαι εις τινα δαιμονιον τοπον , ω ειναι δυ' χασματα εχομενω αλληλον
both in **The Earth** and in turn **two others** above but opposite to **those** in **The Heaven** ,

τε εν της γης και αυ τω ανω αλλα καταντικρυ εν του ουρανου
and that **Judges** sat in **Judgment between these** , and that after every **Judgment** , on the

δε δικαστας καθησθαι ους μεταξυ τουτων , επειδη διαδικασειαν , μεν
one hand , **They** summoned **the just** to journey to **the right** and **upwards** through

κελευειν τους δικαιους πορευεσθαι εις την δεξιαν τε και ανω δια

The Heaven , with signs attached to **them** in **front** , of the judgment passed upon **them** ,
του ουρανου , σημεια περιαψαντας εν τω προσθεν των δεδικασμενων ,



but on the other hand , **the unjust** to journey to the **left** and **downward** , **they** also having
δε τους αδικους εις την αριστεραν τε και κατω , τουτους και εχοντας
signs on their **back** of all that **they** had **done** . But when **Him-Self** drew near **They** said ,
614d σημεια εν τω οπισθεν παντων ων επραξαν . δε εαυτου προσελθοντος ειπεν
that **Self** must be **The Messenger** to human-beings and **They** gave **Him** orders to tell them
οτι αυτον δεοι γενεσθαι αγγελον ανθρωποις και διακελευοιντο των
of **That** place and to listen and to observe everything in **The Place** . Surely then on the one
εκει τε ακουειν και θεασθαι παντα τα εν τω τοπω . δη μεν
hand, **He** observed that in **This Place** , through **one pair of openings** of **The Heaven** and **The**
οραν ταυτη καθ' εκατερον το χασμα του ουρανου τε και της
Earth , **the souls departing** after **selves** were **Judged** , but on the other hand , through **the**
γης **τας** ψυχας **απιουσας** επειδη αυταις δικασθειη , δε κατα τω
other pair , there **arrived** out from **the one** of **The Earth souls** full of dirt and of dust ,
ετερω ανιεναι εκ εκ του μεν της γης μεστ^{ας} αυχμου τε και κονεως
but on the other hand , from **the other opening** there **came down** from **The Heaven**
δε εκ του ετερου καταβαινειν εκ του ουρανου
another procession of **pure souls** ; and that those **souls** which were continually **arriving**
614e ετερ^{ας} καθα^{ρας} : και **τας** αει αφικνουμε^{νας}
appeared to have come , as if it were from a long journey , and gladly **came-out** to **the**
φαινεσθαι ηκειν ωσπερ εκ πολλης πορειας , και ασμενας απιουσας εις τον
meadow and encamped there as if at a festival and acquaintances greeted one another and
λειμωνα κατασκηνασθαι οιον εν πανηγυρει , τε και οσαι γνωριμαι ασπαζεσθαι αλληλας
both those souls which arrived from **The Earth** learned by listening to the others about
τε και **τας** εκ της γης πυνθανεσθαι ηκουσας των ετερων παρα
conditions **Up-There** and **souls** from **The Heaven** learned by listening about conditions
τα εκει και **τας** εκ του ουρανου παρ' τα
in those places . Thus they told their stories in detail to one another , **some souls** on the
εκειναις . δε διηγεισθαι αλληλαις **τας**
one hand , were lamenting and wailing , as **they** recalled how many and what kind of
615 μεν οδυρομε^{νας} τε και κλαιουσ^{ας} , αναμιμνησκομε^{νας} οσα τε και οια
things **they** had suffered and seen in their journey under **The Earth** – since it was
παθοιεν και ιδοιεν εν πορεια υπο τη γης – δε ειναι
a journey of **one thousand years** – on the other hand , in turn , **those** from **The Heaven** ,
την πορειαν χιλιετη – δ' αυ εκ του ουρανου

related in full **their Good-experiences** and **Visions** of that **Beauty beyond words** . Thus διηγεσθαι **τας** ευπαθειας και θεας το καλλος αμηχανους . ουν on the one hand , to recount it all in detail , O Glaucōn , would take much of our time , μεν τα διηγησασθαι πολλα , ω Γλαυκων , πολλου χρονου but on the other hand , **the most important detail** , **He** said , was the following :

δ' το κεφαλαιον εφη ειναι τοδε ,
For as many unjust acts they had ever done to anyone , such as , for each instance
οσα ηδικησαν πωποτε τινα υπερ εκαστοι
and to every person **they** had ever wronged they *had* to pay-back **The Just-Price** , **tenfold** ,
και εκαστου οσους απαντων υπερ δεδωκεναι δικην δεκακις ,
thus **each measure** of **This** was **in hundred-year portions** (10X100); by a human life
615b δ' εκαστην τουτο ειναι εν κατα εκατονταετηριδα μερει , του ανθρωπινου βιου
being considered **as long** , in order that the full corrective adjustment might be ten-times
οντος τοσουτου , ινα το εκτινοιεν δεκαπλασιον
for each **unjust** act ; and as for example , if **anyone** had been the cause of many deaths , or
εκτισμα του αδικηματος : και οιον ει τινες ησαν αιτιοι πολλων θανατων , η
had betrayed cities or armies and reduced them to slavery , or been involved in causing
προδοντες πολεις η στρατοπεδα και εμβεβληκοτες εις δουλειας , η μεταιτοι
any other **wickedness** , **they would** receive in full , tenfold sufferings , for each and all
τινος αλλης κακουχιας , υπερ κοιμισαιντο δεκαπλασιας αλγηδονας εκαστου παντων
of these **unjust** deeds . And in turn , if anyone had done **Good-Deeds** of **Loving-kindness**
τουτων και αυ ει τινας γεγονοτες ευεργεσιας ευεργετηκοτες
and were **Just** and **Holy** , they would receive in full **The Just-Price** , in **the same measure** .
615c και ειεν δικαιοι και οσιοι , κοιμιζοιντο την αξιαν κατα ταυτα
(10X100)

“Forgive us our trespasses , **just as** , we forgive those who trespass against us”

Then **He** related other things not worthy of remembering concerning those who had just
δε ελεγεν αλλα ουκ αξια μνημης περι των ευθυσ
been born and lived but a short time ; then **He** reported of the more remarkable requitals
γενομενων και βιουντων ολιγον χρονον : δε διηγειτο τους ετι μειζους μισθους
concerning profanity and reverence towards the **Gods** and parents and of self-slaughter .
ασεβειας τε και ευσεβειας εις θεους και γονεας και αυτοχειρος φονου .
For **He** said that **He** certainly stood by when one was questioned by another , ‘Where is
γαρ εφη δη παραγενεσθαι ετερω ερωτωμενω υπο ετερου οπου ειη
Ardiaios the Great?’ . Now this **Ardiaios** , had been **tyrant** in a certain city of Pamphylia
Αδιαιος ο μεγας . δε ουτος ο Αρδιαιος εγεγονει τυραννος τινι πολει εν της Παμφυλιας ,
just a thousand years before that time , having put to death his old father and also
ηδη χιλιοστον ετος εις εκεινον τον χρονον , αποκτεινας γεροντα πατερα τε και
his elder brother , and had **done many other unholy deeds** , as it was reported .
615d πρεσβυτερον αδελφον , και δη ειργασμενος πολλα αλλα τε και ανοσια , ως ελεγετο .
So **He** said that the one replied , ‘**He** has **not** come, nor does it appear, he **will** come **here**.
εφη τον ερωτωμενον ειπειν ουκ ηκει , ουδ' φαναι , αν ηξει δευρο .

14 For surely then **this** was one , of **the many dreadful sights** we also beheld .
γαρ δη ουν τουτο των δεινων θεαματων και Εθεασαμεθα .
And after having undergone everything else , we were very near the mouth **of the opening**
και επειδη πεπονθοτες παντα ταλλα ημεν εγγυς του στομιου

when it was about to issue forth , all of a sudden we caught sight of **that man** and μελλοντες ανιεναι , εξαιφνης κατειδομεν εκεινον τε και of **others** , **the majority** of **selves** , to a **man** , were **tyrants** . But some were *individuals* αλλους τους πλειστους αυτων σχεδον τι τυραννους . δε τινες ησαν ιδιωται who had committed **great crimes** ; and when **these** supposed that **they** , at last , **615e** των μεγαλα ημαρτηκοτων : ους οιομενους ηδη were about to ascend , the mouth would not accept them , but it would roar , whenever αναβησεσθαι το στομιον ουκ εδεχετο , αλλ' εμυκατο , οποτε **anyone** of **those** who were in such an **incurable state of wickedness** or those who had not τις των εχοντων ουτως ανιατως εις πονηριαν η μη sufficiently paid-back their sentence , tried to issue forth .' Then thereupon , **he** said , ικανως δεδωκως δικην επιχειροι ανιεναι . δη ενταυθα , εφη , **fierce braves** of **fiery aspect** , who stood by and took notice of the sound , first laid-hold αγριοι ανδρες διαπυροι ιδειν , παρεστωτες και καταμανθανοντες το φθεγμα μεν δια- and led **them** apart , but **Ardiaios** and **those others** were bound-together by the hands and **616** λαβοντες ηγον τους , δε τον Αρδιαιον και αλλους συμποδισαντες χειρας τε και feet and head , and flung-down and dragged by the wayside , flaying and torturing **them** ποδας και κεφαλην , καταβαλοντες και ειλκον παρα την οδον εκδειραντες κναπτοντες with thorns and signifying to those who continually pass by , the reason for which , εκτος επ' ασπαλαθων και σημαινοντες τοις αει παριουσι , ενεκα ων **they** were taken apart , and that **they** were to be hurled into **Tartarus** . Certainly , *in this* αγοιντο τε και οτι εμπεσουμενοι εις τον ταρταρον . δη ενθα **he** said , though many and manifold dreadful things had befallen them , *this* dread εφη πολλων και παντοδαπων φοβων γεγονοτων σφισι , τουτον exceeded them all – that no sound should issue-forth when each one tried to ascend , and υπερβαλλειν , μη το φθεγμα γενοιτο οτε εκαστω αναβαινοι , και each went up most gladly when it kept silent . Thus on the one hand , **the judgments** and εκαστον αναβηναι ασμενεστατα σιγησαντος . και μεν τας δικας και penalties were in some way like this , and in turn , **the blessings** , were their counterparts . **616b** τιμωριας ειναι τινας τοιαυτας , και αυ τας ευεργεσιας ταυταις αντιστροφους .

But when **Seven Days** had come to pass for each group in **the meadow** , δε επειδη επτα ημεραι γενοιτο εκαστοις εν τω λειμωπι they were required to rise up from there on **The Eighth** to continue their journey , and δειν ανασταντας εντευθεν τη ογδοη πορευεσθαι , και in **Four Days** , they arrived at a point from where they observed , extended from **Above** τεταρταιους αφικνεισθαι οθεν καθοραν τεταμενον ανωθεν throughout **All The Heaven** and **The Earth** an **Upright Light** , **Like** a pillar , most nearly δια παντος του ουρανου και γης ευθυ φως , οιον κιονα μαλιστα **Resembling** the rainbow, but **more Splendid** and **more Pure** . To which they arrived after προσφερη τη ιριδι , δε λαμπροτερον και καθαρωτερον . ο αφικεσθαι εις traveling forward **One Day's** journey , and there **Within The Middle** of **The Light** **616c** προελθοντας ημερησιαν οδον , και αυτοθι κατα μεσον το φως they beheld **The Summits The Bonds** of **Self Extended from Heaven** ; for **This Light** ιδειν τα ακρα των δεσμων αυτου τεταμενα εκ του ουρανου : γαρ τουτο φως is **The Unifying-Bond** of **The Heaven** , **Like** the harmonic-interlocking-beams of triremes, ειναι το συνδεσμων του ουρανου , οιον τα υποζωματα των τριηρων ,

in this way **Unifying-together** the entire **Revolving Arch** . Thus , **The Spindle** ^(Whole)
ουτω ξυνεχον την πασαν περιφοραν : δε ατρακτον
of **Necessity** was extended from **The Summits** , **Through which** *all* the orbits revolved ;
Αναγκης τεταμενον εκ των ακρων, δι' ου πασας τας περιφορας επιστρεφεσθαι ;
on the one hand , **The Staff** and **Hook Of which** were made of **Adamant** ^(Unchanging Nature) ,
ου μεν την ηλακατην τε και το αγκιστρον ειναι εξ αδαμαντος ,
but on the other hand , **The Whorl** was a **Mixed Nature** , composed of both **This** and
δε τον σφονδυλον μικτον εκ τε τουτου και
of **Other Genera** . Thus the nature of **The Whorl** was such as this : **Its** shape , on the one
616d αλλων γενων. δε την φυσιν του σφονδουλου ειναι τοιανδε : το σχημα μεν
hand , was such as that found here , but on the other hand , from **his** description , we must
οιαπερ η του ενθαδε , δε εξ ων ελεγε δει
conceive it to be , such as if it were , **One Great Round Whorl** ; scooped-out and hollow
νοησαι αυτον ειναι τοιονδε ωσπερ ει αν ενι μεγαλω σφονδυλω εξεγλυμμενω και κοιλω
clean-through and in-there harmonically-nestled lay another (**2nd**) smaller Whorl *like The First*
διαμπερες εν αρμοττων εγκεοιτο αλλος ελαττων τοιουτος
harmonically-fitting into each other , just as vessels that fit into one another ; and *in like*
αρμοττοντες εις αλληλους καθαπερ οι καδοι οι : και ουτω
manner , certainly another **Third** and a **Fourth** , and **Four** others . For there were **Eight**
δη αλλον τριτον και τεταρτον και τεταρας αλλους . γαρ ειναι οκτω
Whorls altogether , one lying within another , and , from above , their rims were revealed
616e τους σφονδυλος ξυμπαντας , εγκειμενους εν αλληλοις , ανωθεν τα χειλη φαινοντας
as circles , and turning out complete **The Unified Arch** of a Single Whorl around
κυκλους , απεργαζομενους **συνεχες** νωτον ενος σφονδουλου περι
The Staff ; but **That** was driven clean-through **The Middle of The Eighth** ^(The Moon) .
την ηλακατην : δε εκεινην εληλασθαι διαμπερες δια του μεσου ογδοου .
Therefore , on the one hand , **The First** ^(The Stars) and outermost Whorl had the broadest
ουν μεν το πρωτον τε και εξωτατω σφονδυλον εχειν πλατυτατον
circular rim , but on the other hand , **The Second** was that of *the sixth* , and **The Third**
κυκλον χειλους , δε τον δευτερον του εκτου , δε τον τριτον
was that of *the fourth* , and **The Fourth** was that of *the eighth* , and **The Fifth** that of
του τεταρτου , δε τον τεταρτον του ογδοου , δε τον πεμπτον του
the seventh , and **The Sixth** that of *the fifth* , and **The Seventh** that of *the third* , and
εβδομου , δε τον εκτον του πεμπτου , δε τον εβδομον του τριτου , δε
The Eighth that of *the second* . And on the one hand , The Spangled was that of the
τον ογδοον του δευτερου . και μεν τον ποικιλον του
greatest (**The First**) , but on the other hand , The Most Splendid was that of **The Seventh** ,
μεγιστου , δε τον λαμπροτατον του εβδομου ,
and The Brightness of **The Eighth** took its color from The Splendor of **The Seventh** ,
617 δε τον προσλαμποντος του ογδοου εχειν το χρωμα απο του εβδομου ,
and The Near-Equal-Resemblance to each other belonged to **The Second** and **The Fifth**
δε τον παραπλησια αλληλοις του δευτερου και πεμπτου ,
being more yellow than those two , but **The Third** had the whitest color ,
ξανθοτερα εκαεινων , δε τριτον εχειν λευκοτατον χρωμα ,
but **The Fourth** was quite red ; but **The Sixth** was second in whiteness .
δε τεταρτον υπερυθρον , δε τον εκτον δευτερον λευκοτητι .

The Whole Staff then , on the one hand , turned , verily , in a **Circle**
τον ολον ατρακτον δε μεν στρεφομενον δη κυκλεισθαι
of **The Self/Same Flow** , but on the other hand , within **The Whole** as it revolved ;
την αυτην φοραν , δε εν τω ολω περιφερομενω
The Seven Inner Circles , first of all , revolved gently in a **Contrary** (not-Same) manner
τους επτα εντος κυκλους , μεν περιφερεσθαι ηρεμα την εναντιαν
to **The Whole** , but then , of these same Seven Circles , on the one hand , **The Eighth** ,
τω ολω , δε τουτων αυτων μεν τον ογδοον ,
moved most swiftly , but on the other hand , second in swiftness and at the same time
617b ιεναι ταχιστα , δε δευτερους και αμα
with one another moved **The Seventh** , **Sixth** and **Fifth** ; then third in swiftness ,
αλληλοις τον εβδομον τε και εκτον και πεμπτον : δε τριτον φορα
as it appeared to them , **The Fourth** moved by turning upon itself ; then fourth in
ως φαινεσθαι σφισι , τον τεταρτον επανακυκλουμενον : δε τερταρτον
swiftness moved **The Third** and fifth in swiftness moved **The Second** .

τον τριτον και πεμπτον τον δευτερον .
Then **Self** , turned on the knees of **Necessity** . Then up above
δε αυτον στρεφεσθαι τοις γονασιν της Αναγκης . δε ανωθεν
upon Each of The (Eight) Circles stood a **Siren by Self** , being-borne-round-together ,
επι εκαστου εφ των κυκλων βεβηκεναι Σειρηνα αυτου συμπεριφερομενην ,
issuing-forth **One** sound , **One** tone ; then from all **The Eight** there was **The Symphony**
ιεισαν μιαν φωνην , ενα τονον : δε εκ πασιν οκτω ουσων ζυμφωνειν
of **One Harmony** . Then **Three Others** were seated round-about at **Equal** intervals ,
μιαν `αρμονιαν . δε τρεις αλλας καθημενας περιξ δι' ισου ,
Each One on **Her Throne** , **The Fates** , **Daughters of Necessity** , Dressed in White ,
εκαστην εν θρονω , Μοιρας της θυγατερας Αναγκης λευχειμονουσας ,
having Wreaths upon **Their Heads** , **Lachesis** , and **Clotho** , and **Atropos** , who Sang
εχουσας στεμματα επι των κεφαλων , Λαχεσιν τε και Κλωθω και Ατροπον , υμνειν
The Harmony to **The Symphony** of the **Sirens** , on the one hand , **Lachesis** singing
την `αρμονιαν προς των Σειρηνων , μεν Λαχεσιν
the things that *have-come-into-being* , then **Clotho** the things that *are* , then **Atropos**
τα γεγονοτα , δε Κλωθω τα οντα , δε Ατροπον
the things that *are to be* . And on the one hand , **Clotho** with *the touch* of Her **Right Hand**
τα μελλοντα . και μεν Κλωθω την εφαπτομενην τη δεξια χειρι
helped-to-turn **The Outer Circumference** of **The Spindle** , pausing at regular intervals ,
συνεπιστρεφειν την εξω περιφοραν του ατρακτου , διαλειπουσαν χρονον ,
then **Atropos** in the same manner , with *the touch* of Her **Left** hand helped-to-turn **The**
δε Ατροπον ωσαυτως την τη αριστερα αυ τας
Inner Circles ; then **Lachesis** with *the touch* of **Each** hand *alternately* lent a hand to Each .
617d εντος : δε Λαχεσιν την εφαπτεσθαι εκατερα τη χειρι εν μερει εκατερας .

15 Thus when they arrived (at The Center of **The Light**) , they were immediately
ουν επειδη αφικεσθαι Σφας ευθυσ
compelled to go before the contact of **Lachesis** . Then on the one hand , a certain prophet
δειν ιεναι προς την Λαχεσιν . ουν μεν τινα προφητον
marshaled them , in orderly intervals , and thereafter took from the knees of **Lachesis** ,
διαστησαι σφας , εν ταξει , επειτα λαβοντα εκ των γονατων της Λαχεσεως

Allotments and **Paradigms** of lives , and rose up to a lofty platform to speak :
κληρους τε και παραδειγματα βιων , αναβαντα επι τι υψηλον βημα ειπειν :

Prophet: The Logos of **Lachesis** , **The Virgin Daughter** of **Necessity** .

λογος Λαχεσεως κορης θυγατρος Αναγκης .

‘Souls that live only One Day !

ψυχαι εφημεροι

Thus begins ,

αρχη

another period of death-bearing

αλλης περιόδου θανατηφορου

mortal generation .

θνητου γενους .

No **Divine-Spiritual -Being** shall cast **lots** for you ,

ουχ δαιμων ληξεται υμας ,

but you shall choose your own **spirit** .

αλλ’ αιρησεσθε υμεις δαιμονα .

But first ,

δ’ πρωτον

Let that soul , to whom the first of **the lots** falls ,

ο πρωτος λαχων

select a life , to which they **shall be bound** to

αιρεισθω βιον , ω **συνεσται**

out of **Necessity** .

εξ αναγκης .

On the other hand ,

δε

Virtue has no master ,

αρετη αδεσποτον

and each soul shall have More or less of **Self**

εκαστος εξει πλεον και ελαττον αυτης

by which way they Honor or despise **Her** .

ην τιμων και ατιμαζων

The blame belongs to those that choose :

αιτια ελομενου :

God is Blameless .

θεος αναιτιος .

Socrates: After saying this , he cast the allotments among them all ; then each soul

ειποντα ταυτα ριψαι τους κληρους επι παντας , δε εκαστον

picked-up the lot that fell beside self ; except **Him** ; whom They then did not permit .

αναιρεισθαι τον πεσοντα παρ’ αυτον , πλην ε ου δε ουκ εαν :

Then taking-up their lot , they saw plainly what **number** it was they had obtained by lot .

δε τω ανελομενω(αναιρεω) , δηλον οποστος ειναι ειληχει .

Then after this , in turn **The Paradigms** of lives were placed , in front of them , upon

618 δε μετα τουτο αυθις τα παραδειγματα των βιων θειναι εις το προσθεν σφων επι

The Earth, far more numerous than those present, and they were of each and every kind. την γην, πολυ πλειω των παροντων, δε ειναι παντοδαπα. For there were lives of every kind of animal and certainly every kind of human life; γαρ βιους παντων ζων τε και δη απαντας τους ανθρωπινους; for there were also tyrannical lives among them, some on the one hand, uninterrupted- γαρ ειναι τε τυραννιδας εν αυτοις τας μεν δια- till-the-end, and on the other hand, other lives destroyed midway and others completed τελεις, και δε τας διαφθειρομενας μεταξυ και τελευτωσας in a state of being-poor and being-exiled and of being-beggars; then there were also lives εις πενιας τε και φυγας και εις πτωχειας: δε ειναι και βιους of men having a reputation, on the one hand, for their appearance and beauty and for ανδρων δοκιμων μεν επι κατα ειδεσι και καλλη και the other strengths and abilities/endurances of body, then for the high birth and renown 618b την αλλην ισχυν τε και αγωνιαν, δ' επι γενεσι και αρεταις of their ancestors, and on the other hand, lives of ill-repute according to the same things. προγονων, και αδοιμων κατα ταυτα, Then also, in the same way for women. δε και ωσαυτως γυναικων:

But the lives of souls were not Arranged-in-Order,
δε ψυχης ενειναι ουκ ταξιν

since a soul must necessarily become different according to the difference of life δε αναγκαιως γινεσθαι αλλον δια το αλλοιαν βιον it chooses to have. Thus, those other aspects were inter-mixed with one another and also ελομενην εχειν. δ' τα αλλα μεμιχθαι αλληλοις τε και with wealth and poverty, then sickness and health, πλουτοις και πενιαις δε τα νοσοις, δε τα υειαις

then also *the intermediate conditions* of these.
δε και τα μεσουν τουτων.

Certainly within this, O dear Glaucon, as it appears, lies the ultimate danger (tyranny)

δη ενθα, ω φιλε Γλαυκων, ως εοικεν, ο πας κινδινος, for mankind. And most importantly, because of this, one must pay attention in order 618c ανθρωπω. και μαλιστα δια ταυτα επιμελητεον οπως that each one of us must neglect all other studies, and to seek after and to study this: εκαστος ημων αμελησας των αλλων μαθηματων και ζητητης και μαθηματος τουτου if indeed there is **Such a Source**, insofar as **Self** may in some way learn and discover εαν εσται οιον τ' ποθεν η αυτον τις μαθειν και εξευρειν **The Ability** and **Singular-Knowledge** to **Bring-about**, and **Thoroughly-Recognize** δυνατον και επιστημονα ποιησει διαγιγνωσκοντα **The Useful** and useless life, and to **Choose**, **Always** and **In-every-way**, **The Best Life** χρηστον και πονηρον βιον αιρεσθαι αι πανταχου τον βελτιω out of those that one is able to choose, and by analogically considering *all* the things εκ των δυνατων, και αναλογιζομενον παντα τα we have spoken of just now, by setting in order in what way it (our soul) *has to be* ρηθεντα δη νυν, συντιθεμενα πως εχει

in relation to **Virtue/Excellence** of life , by **their conjunction** with each other
 προς αρετην βίου αλληλοις
 or by **their separation** , to know , **why** Beauty working with either poverty or wealth and
 και διαιρουμενα ,ειδεναι , τι καλλος εργαζεται πενια η πλουτω και
 combined with **what** kind of state/disposition/habit of a certain soul brings to completion
618d μετα ποιας εξεως τινος ψυχης κραθεν
 either bad or Good , and **what** are the effects of high and low birth and private citizenship
 κακον η αγαθον , και τι εργαζεται ευγενειαι και δυσγενειαι και ιδιωτειαι
 and political office and strength and weakness and quickness of apprehension and
 και αρχαι και ισχυες και ασθενειαι και ευμαθειαι και
 dullness of apprehension and **all** such natural and acquired states of being belonging to
 δυσμαθειαι και παντα τα τοιαυτα φυσει και των επικτητων των οντων περι
 the soul , and **why** they are combined with one another , so that out of consideration
 ψυχην , τι συγκεραννυμενα προς αλληλα , ωστε εξ συλλογισαμενον
 of all these particulars , they will be able to make a **reasoned** choice by fixing their Vision
 απαντων αυτων ειναι δυνατον αιρεισθαι , αποβλεποντα
 upon the nature of their soul , between the inferior and The Better/Abler Life , calling
 προς την φυσιν της ψυχης , τε τον χειρω και τον αμεινω βιον , καλουντα
 on the one hand , the inferior life , that which will tend to make the soul itself become
618e μεν χειρω εκεισε ος εις εξει αυτην γινεσθαι
 more **unjust** , but on the other hand , The Better Life , that which leads it to be more **Just** ,
 το αδικωτεραν , δε αμεινω οστις εις το δικαιοτερον ,
 and **all** other considerations they will disdain , for we have seen , that **Self** is the best
 δε παντα αλλα τα εασει χαιρειν : γαρ εωρακαμεν(οραω), οτι αυτη κρατιστη
 choice , both for life and death . And certainly , one must initiate maintaining **This Same**
 αιρεσις τε ζωντι και τελευτησαντι . δη δει ιεναι εχοντα την ταυτην
Adamantine Opinion into **The Unseen World** , so that even **There** they may be truly
619 την αδαμαντινως δοξαν εις `Αιδου , οπως και εκει αν η
 un-awestruck by wealth and such base conditions , that they may not fall into tyrannies
 ανεπληκτος υπο πλουτων τε και τοιουτων των κακων , και μη εμπεσων εις τυραννιδας
 and other such-like pursuits , and so , on the one hand , will work many incurable evils ,
 και αλλας τοιαυτας πραξεις και μεν εργασηται πολλα ανηκεστα κακα ,
 and on the other hand , undergo still greater evils ; since self must always recognize
 δε παθη επι μειζω , αλλα αυτος αιει γνω
 how to choose from such matters ,
 αιρεισθαι των τοιουτων

The Life established **In The Mean** ,
 βιον το μεσον

and flee from the excessive in either direction , both in this world and in all life to come ,
 και φευγειν τα υπερβαλλοντα εκατερωσε και εν τωδε και εν παντι τω βιω τω επειτα ,
 as much as possible; for **in This** , **The Most-Blessed-Life comes-into-being** for mankind.
619b κατα το δυνατον, γαρ ουτω ευδαιμονεστατος γινεται ανθρωπος .
16 And then at that time **The Messenger** from that other world also reported
 Και ουν τοτε ο αγγελος εκειθεν και ηγγελλε
 that **the prophet** spoke thus :
 μεν τον προφητον ειπειν ουτως :

Prophet:

Even those who come forward last ,
και επιοντι τελευταιω ,
by choosing with **Intellect** ;
ελομενω ξυν νω ;
a **Well-Disposed** (Rep399c) ,
αγαπητος (Dio.All.p207)
Full-Life , is **Laid –Up** (Rep 592) ,
ζωντι βιος κειται
Strung from On-High (Sym 203d) ;
συντονως (Laws 641e-645c) ,
no evil life .
ου κακος .

Let not the first in choice be careless , nor the last be discouraged .
μητε ο αρχων αιρεδεως αμελειτω μητε ο τελευτων αθυμειτω :

Socrates: Then **He** having spoken thus , **Eros** said that the one who had drawn the first lot
δε ειποντος ταυτα εφη τον ο λαχοντα πρωτον
immediately went forth to seize the greatest tyranny and *by his lack* of **Presence of Mind**
619c ευθυς επιοντα ελεσθαι την μεγιστην τυραννίδα , και υπο αφροσυνης
and greed , he chose without having sufficiently examined all of it , thus *self failed to*
τε και λαιμαργιας ελεσθαι ου ικανως ανασκεψαμενον παντα , αλλ' αυτον λαθειν
notice that it involved the fate of eating the children of *self* and other horrors , then , upon
ενουσαν ειμαρμενην βρωσεις παιδων αυτου και αλλα κακα : δε επειδη
inspecting it at leisure , *he* beat his breast and bewailed *his* choice , not abiding by
σκεψασθαι κατα σχολην , κοπτεσθαι τε και οδυρεσθαι την αιρεσιν , ουκ εμμενοντα υπο
the forewarnings of **the prophet** . For he *did not* blame *himself* for these evils , but chance
τοις προρρηθεισιν του προφητου : γαρ ου αιτιασθαι εαυτον των κακων , αλλα τυχην
and the Divine and anything much more , instead of *himself* . But *self* was one of those
τε και δαιμονας και παντα μαλλον ανθ' εαυτου . δε αυτον ειναι των
who had come down from **Heaven** , *who* had lived in a **Well-Ordered Government** in
ηκοντων εκ του ουρανου , βεβιωκοτα εν τεταγμενη πολιτεια εν τω προτερω
the past life that had a share of **Virtue** by habit *without Philosophy* . But as **He** also said
619d βιω , μετειληφοτα αρητες εθει ανευ φιλοσοφιας . δε ως και ειπειν
that not the least part of *those* who were caught in this way , were of *those* that had come-
ουκ ελαττους τοις αλισκομενους εν τοιουτοις ειναι τους ηκον-
down from **Heaven** , seeing that they were *unexercised* in **suffering** . But on the other
τας εκ του ουρανου , ατε αγυμναστους πονων : δ'
hand , most of *those* who came up from **The Earth** , inasmuch as *they themselves* had
πολλους τους των εκ της γης , ατε αυτους
both **suffered** and **seen** the **sufferings** of others , did not make their choices *off-handedly* .
τε πεπονηκοτς τε εωρακοτας αλλους , ουκ ποιεισθαι τς αιρεσεις εξ επιδρομης .
For which reason , there certainly also came to pass an exchange of bad and of good
διο δη και γιγνεσθαι μεταβολην των κακων και των αγαθων
for most of **the souls** , as well as through the chances inherent in the allotments .
ταις πολλαις των ψυχων , και δια την τυχην του κληρου .

Whenever anyone **Returns** to the life in **This Place** , by always being **Lovers of Wisdom**
619e οποτε τις αφικνοιτο εις τον βιον ενθαδε , αει φιλοσοφοι
in a Wholesome Way and even if the lot of the choice for **Self** were not to fall among
υγιως και επει ει ο κληπος της αιρεσεως αυτω μη πιπτοι εν
the last , we may venture to affirm , from what was reported from **Thence** , that not only
τελευταιοις , κινδυνευει εκ των απαγγελλομενων εκειθεν ου μονον
will Self Live a Blessed Life Here , but also that **Their** journey **There** and their **Return**
αν ευδαιμονειν ενθαδε , αλλα και την πορειαν εκεισε και παλιν
Here , to **This Place** , will not journey-through **the nether-regions** and be **rough** ,
δευρο ενθενδε αν ουκ πορευεσθαι χθονιαν και τραχειαν ,
but be **Smooth** and through **The Heavens** .
αλλα λειαν τε και ουρανιαν .

For surely then , **He** said that this was a spectacle worth seeing ; that is ,
γαρ δη εφη ταυτην ειναι την θειαν αξιαν ,
to see how each of **the souls** selected their lives ; for to see them choosing was both
ιδειν ως εκασται αι ψυχαι ηρουντο τους βιους : γαρ ιδειν ελεεινην ειναι τε
ridiculous and strange/absurd . For their choices were *determined* , for the most part ,
620 και γελοιαν και θαυμασιαν : γαρ τα αιρεισθαι κατα πολλα
by the sum of their habits of their former life . For , on the one hand , he said he saw
συνηθειαν του προτερου βιου . γαρ μεν εφη ιδειν
the soul that had once been **Orpheus** , selecting the life of a swan , because of hatred
την ψυχην ποτε Ορφεως αιρουμενην βιον κυκνου γενομενην μισει
of the species of women , by his death at their hands , his soul was unwilling to be
του γενους γυναικειου δια τον θανατον υπ' εκεινων ουκ εθελουσαν γενεσθαι
conceived in a woman . Then on the other hand , he saw the soul of **Thamyras** choosing
γεννηθεισαν εν γυναικι : δε ιδειν την Θαμυρου ελομενην
the life of a nightingale ; then he also saw a swan choosing to change into of a human
αηδονος : δε και ιδειν κυκνον αιρεσιν μεταβαλλοντα εις ανθρωπινου
life , and similarly for other musical animals . But **the soul** that drew *the twentieth* lot
βιου , ωσαντως αλλα μουσικα ζωα . δε ψυχην λαχουσαν εικοστον
chose the life of a lion ; that was **the soul** of **Ajax** , the son of Telamon , by remembering
620b ελεσθαι βιον λεοντος : δε ειναι την Αιαντος του Τελαμωννιου , μεμνημενην
the judgment concerning the armor (of **Achilles**) , fled from becoming a human . After
της κρισεως των οπλων φευγουσαν γενεσθαι ανθρωπον : επι
this then , **the soul** of **Agamemnon** ; likewise also hated the human race because of its
τουτω δ' την Αγαμεμνονος : ταυτην και εχθρα του ανθρωπινου γενους δια τα
sufferings , then chose the life of an eagle . Then , drawing one of *the middle lots* , the
παθη δε διαλλαξαι βιον αετου . δε λαχουσαν εν μεσοις την
soul of **Atalanta** , catching sight of the great honors of a male athlete's life , could not
ψυχην Αταλαντης , κατιδουσαν μεγαλας τιμας ανδρος αθλητου , δυνασθαι ου
pass them by , but snatched at them. Then after these , he saw **the soul** of **Epeius**, the son
620c παρελθειν , αλλα λαβειν . δε μετα ταυτην ιδειν την Επειου του
of **Panopeus** , entering into the nature of an artistic woman . Then , far off among
Πανοπεως ιουσαν εις φυσιν τεχνικης γυναικος : δε πορρω εν
the last lots , he saw **the soul** of the jester **Thersites** clothing **herself** in a body of an ape .
υστατοις ιδειν την του γελωτοποιου Θερσιτου ενδυομενην πιθηκον :

Then , according to the draw **the soul** of **Odysseus** , choosing the last lot of all ,
 δε κατα τυχην την Οδυσσεως , λαχουσιν υστατην πασων ,
 came up to make **her** choice ; but from memory of **her** former toils , by having recovered
 ιεναι αιρησομενην : δε μνημη των προτερων πονων λελωφηκυιαν
 from **her** love of honor , went about for a long time in search of the life of an ordinary
 φιλοτιμιας , περιουσαν πολυν χρονον ζητειν βιον ιδιωτου
 man **who-minded-his-own-business** , and with difficulty , found it **lying quite disregarded**
 ανδρος απραγμονος , και μογις ευρειν κειμενον που παρημελμενον
 by the others , and upon seeing it said , that it would have done the same had **she** drawn
620d υπο των αλλων , και ιδουσιν ειπειν , οτι αν επραξε τα αυτα λαχουσα
 the **first** lot , and chose it , **Well-Pleased** .

πρωτη , και ελεσθαι ασμενην .

And certainly , in like manner , of the other animals , some entered into
 και δη ωσαυτως εκ των αλλων θηριων ιεναι εις
 men and into one another , on the one hand , **the unjust** into **wild** creatures , but **the just**
 ανθρωπους και εις αλληλα , μεν τα αδικα εις τα αγρια , δε τα δικα
 transformed into **tame** animals , and there was every kind of mixture combined .
 μεταβαλλοντα εις τα ημερα , και πασας μιξεις μινυσθαι .

But then , after **all the souls** had chosen their lives , just as they had drawn ,
 δ' ουν επειδη πασας τας ψυχας ηρησθαι τους βιους , ωσπερ ελαχον ,
 they were put in order to go before the touch of **Lachesis** . Then **She** sent with each ,
 εν ταξει προσιεναι προς την Λαχεσιν : δ' εκεινην ξυμπεμπειν εκαστω
 the spirit which they had chosen , as the guardian of their life and the fulfiller of their
 δαιμονα ον ειλετα , φυλακα τουτον του βιου και αποπληρωτην των
 choices . Which spirit , on the one hand , first led **the soul** to the touch of **Clotho** , by **Her**
 αιρεθεντων . ον μεν πρωτον αγειν αυτην προς την Κλωθω υπο εκεινης
Right Hand , also thus **Turning The Vortex of The Spindle** , thus validating the destiny of
 την χειρα τε και επιστροφην της δινης του ατρακτου , ην κυρουντα μοιραν
 the lots they chose ; but on the other hand , after having contact with **Her** the spirit in turn
 λαχων ειλετο : δ' εφασαμενον ταυτης αυθις
 led the souls to the **Left-handed** spinning of **Atropos** , to make the webs
 αγειν επι την της νησιν Ατροπου , ποιουντα τα
 of their fates , irreversible . But thereafter , surely then without any reversal ,
 επικλωσθεντα , αμεταστροφα : δε εντευθεν δη αμεταστρεπι
 they passed beneath The Throne of **Necessity** .

621 ιεναι υπο τον θρονον της Αναγκης ,

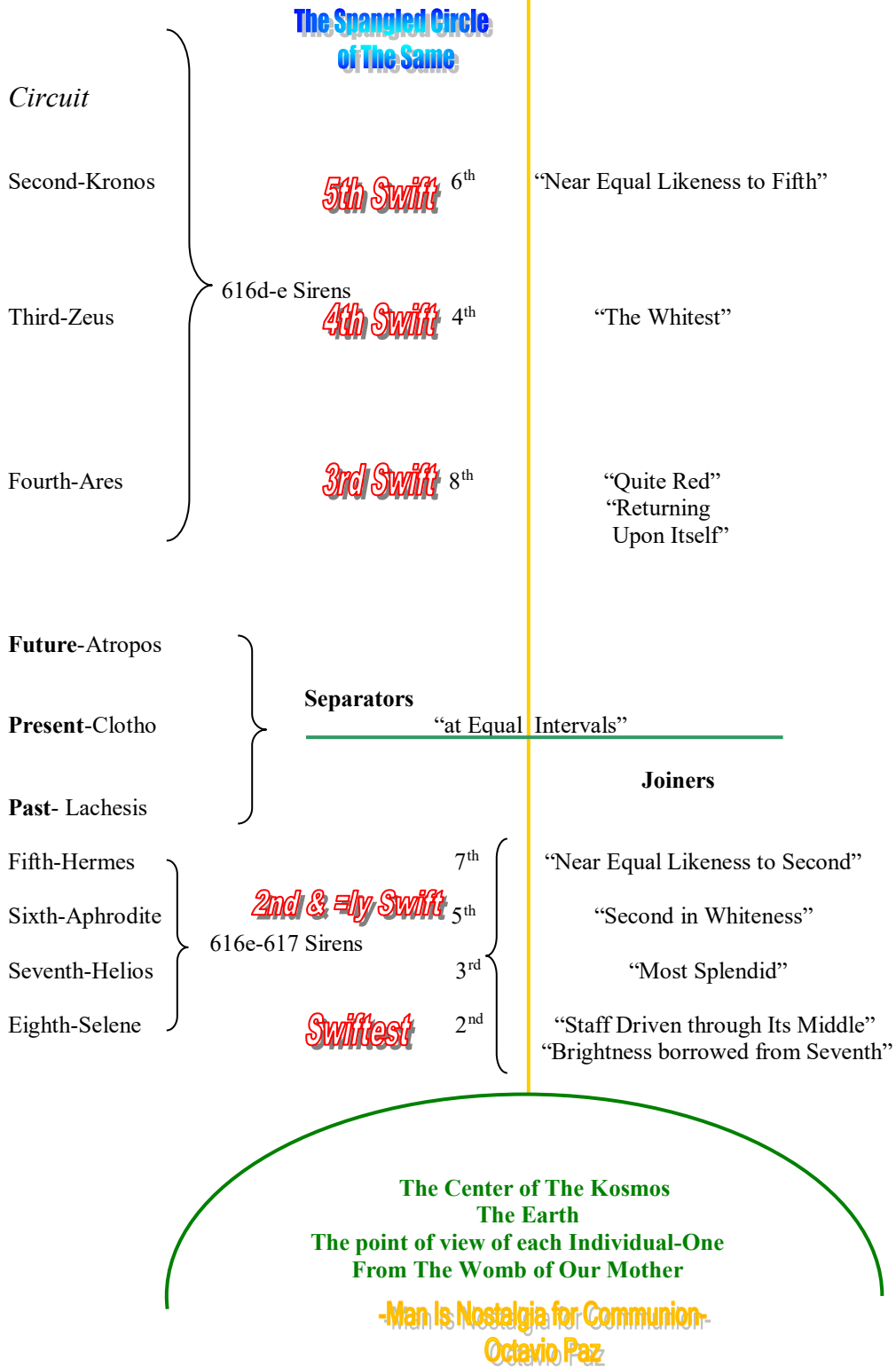
And **That Self** passed through , seeing that the others had also passed ,
 και εκεινου διεξελθοντα δι , επειδη οι αλλοι και διηλθον ,
 and **all** journeyed to the **Plain of Forgetfulness** , through a terrible and choking heat ;
 απαντας πορευεσθαι εις το πεδιον της Ληθης δια δεινου τε και καυματος πνιγους :
 for it was also bare of trees and such plants of **The Earth** ; so there they camped ,
 γαρ αυτο ειναι και κενον δενδρων τε και οσα φυει γη : ουν σφας σκηνασθαι
 immediately upon arriving in the evening , beside the **River of Carelessness** , whose
 ηδη γιγνομενης εσπερας παρα τον ποταμον Αμελητα , ου
 waters , no vessel can contain . Then , on the one hand , they were all compelled to drink
 το υδωρ ουδεν αγγειον στεγειν . ουν μεν πασιν αναγκαιον πειν

a measure of the *water* , but on the other hand , those who were *not Preserved* by their
 τι μετρον του υδατος , δε τους μη σωζιμενους
Presence of Mind , *drank more* than *the measure* ; then those that *so drank* forgot
 φρονησει πινειν πλεον του μετρου : δε πιοντα τον επιλανθανεσθαι
 everything forever . Then after they had fallen asleep and it was the middle of the night ,
621b παντων αι . δε επειδη κοιμηθηναι και γενεσθαι μεσας νυκτας ,
 there was a sound of thunder and a quaking of the earth , and thereupon , suddenly
 γενεσθαι βροντην τε και σεισμον , και εντευθεν εξαπινης
 they were borne-aloft ; one this way , one that , to their birth , like shooting stars .
 φερεσθαι ανω αλλον αλλη εις την γενεσιν , ωσπερ αττοντας αστερας .
 But *Self* , on the one hand , was kept from drinking of the *water* , yet certainly
 δε αυτον μεν κωλυθηναι πειν του υδατος , μεντοι
 how and in what way , *He* returned to the body , *He* did not know , but suddenly
 οπως και πη , αφικοιτο εις το σωμα , ουκ ειδεναι , αλλ εξαιφνης
 recovering *His* sight , *He* saw *Self* at dawn lying upon the funeral pyre .
 αναβλεψας ιδειν αυτον εωθεν κειμενον επι τη πυρα .
 And in this way , O Glauccon , **The Tale** was *Saved* , and was *not* lost , and
 και ουτως , ω Γλαυκων , μυθος εσωθη και ουκ απωλετο , και
It will Save us , if we are *Persuaded* by *Self* , and we shall *Safely-Cross* **The River**
621c αν σωσειεν ημας , αν πειθωμεθα αυτω , και ευ διαβησομεθα τον ποταμον
 of **The Plain of Forgetfulness** and not defile our *soul* . Thus on the one hand , if we are
 της Ληθης και ου μιανθησομεθα : αλλ' μεν αν
Persuaded by *me* , we shall Maintain that *soul* is *Immortal* and *capable of enduring all*
 πειθωμεθα εμοι νομιζοντες ψυχην αθανατον και δυνατον ανεχεσθαι παντα
 that is *bad* , and on the other hand , *all* that is *Good* , and so we must always keep to **The**
 κακα , δε παντα αγαθα , και εξομεθα αι της
High Road and **Pursue-Righteousness-with-Devotion** along with **Presence of Mind**
 ανω οδου και επιτη— δικαιοσυνην —δευσομεν μετα και φρονησεως
in every way , in order that we may be *Dear* both to *Oneself* and also to **The Gods** , both
 παντι τροπω , ινα ημιν ωμεν φιλοι και αυτοις και τοις θεοις , τε
 during the journey of *Self Here* , and when we receive the rewards of *Self* , just as
 μενοντες αυτου ενθαδε , και επειδαν κομιζωμεθα τα αθλα αυτης , ωσπερ
The Victors (in the games) go-about-receiving theirs , and both *Here* and in that journey
 οι νικηφοροι περιαγειρομενοι , και ενθαδε και εν τη πορεια
 of a thousand years , which we have described in detail , we shall fare well .
 χιλιετει , ην διεληλυθαμεν , πραττωμεν ευ .

15 SEPTEMBER 2017
 22 JULY 2006

First –The Stars

Broadest *Rim*





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Posted to the NS Archive 13 Feb 2018